

THE NEW TESTAMENT  
*of*  
OUR LORD AND SAVIOUR  
  
JESUS CHRIST

\* \* \* \* \*

NEWLY TRANSLATED FROM THE TEXTUS RECEPTUS

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THE BOOKS  
OF  
THE NEW TESTAMENT  
IN THEIR ORDER

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**NOTE TO THE READER**

The foreword to each book immediately precedes each book.

Where '*you*' in the main text is italicised a plural is indicated.

An asterisk after a word in the main text indicates the word  
appears in the glossary.

## TRANSLATOR'S PREFACE

When I first turned the pages of a New Testament in the original Greek and read the opening verses of St Mark's gospel, I felt transported into a new world. I could almost hear the crunch of Jesus' sandals on the shingle as He walked beside Lake Galilee, hear the lap of the waves against the hulls of the disciples' boats and see the blue of the sky and sea in the sunlight of those glorious words, 'The beginning of the glad news of Jesus Christ the Son of God'. From that initial experience has grown this translation.

A translator is aware that in the work of translation a thin layer of mental tarmac is unavoidably deposited across the virgin countryside of the original text. In this he is not unlike a road builder, in that he opens up a way for the mind of the reader to traverse unknown terrain and so to introduce him or her to the glorious vistas of what would otherwise remain inaccessible territory. It is desirable to retain the original contours of the landscape as far as possible, yet to avoid making the journey too precipitous. In this way for now nearly five centuries the panorama of the Greek New Testament has been unfolded to English eyes.

In the case of the New Testament, however, more than just the enjoyment of literary scenery is involved, for here are the divinely inspired accounts of the conception, birth, life, death, resurrection, ascension and the prophecies of the coming again of the Lord Jesus Christ, together with the expositions of His teaching. Here then, by faith the reader may find deliverance for his soul, since he will find that his whole salvation is outside himself and in Jesus Christ. The last enemy is death, which Christ defeated in His resurrection, and these writings expound the manner in which He has mediated the only way for sinful, mortal man to be reconciled to his Maker and to attain the eternal glory of the resurrection. In His death Christ was our Substitute and in His resurrection He became our Surety, the Guarantor of our salvation, since He ever lives to die no more. Further, here is also spelt out the manner in which we should live in this life while travelling to that glory.

Everything in the books centres around the Lord Jesus Christ. He is shown to be God manifest in the flesh, the Son of God and the Son of Man, the source of everything the sinner needs and the only Mediator between God and man. His death is the atonement for our sin, whereby God remains just when He forgives and pardons all those who put their trust in Him for salvation. His work is grasped by faith alone, to the exclusion of all our efforts to make ourselves acceptable to our Maker by our own good works. When we believe, conscience finds its rest; we are at peace with God. Then, consequent upon faith, there comes the indwelling of the Holy Spirit, Who is the pledge of our redemption and without Whom we could not walk the Christian way. Salvation is by grace, through faith, and that not of ourselves; it is the gift of God. With these thoughts in mind, the reader is wished 'Bon Voyage'.  
The Translator.

**'Go to now, most dear reader, sit thee down at the Lord's feet and read His words.'**[Miles Coverdale, 1488-1568]

## WHY THE TEXTUS RECEPTUS ?

Broadly speaking, there are in existence today two versions of the Greek text of the New Testament. They are known as the Received Text and the Critical Text, and the latter, with some variations, has been used in every modern translation of the New Testament into English. This new translation has been made from the older Received Text, on which the King James Version of the Bible is based.

It is currently a widely held belief that the King James' Bible has grave errors. While it is recognised that some English words have changed their meaning since the seventeenth century, it is incorrect to assume that the Greek text from which the New Testament was translated is defective. The Received Text was formed in the sixteenth century and was derived from the Majority Text, so called because it is attested by ninety-five per cent of the Greek manuscripts which have come down to us. None of these is earlier than the ninth century, but their accuracy is confirmed by reference to the writings of the early church Fathers, the majority of whose Biblical quotations support it, as do the early church lectionaries, the early translations of the New Testament into ancient languages of the Middle East and also the current text used by the Greek Orthodox Church.

The other version of the Greek text, the Critical Text, was formed in the nineteenth century largely by comparing with each other two fourth century copies of the biblical text and mainly three other ancient copies of the Greek text. Now the dates of these copies admittedly far precede that of any of the manuscripts on which the Received Text is based. Hence it is argued, in their favour, that copying errors could not have crept in as they might have done where successive copies had been made down the centuries.

However, the question arises of how these extremely ancient copies have survived for so long. The answer seems simple: they have not been used. Why not? Because they were known to be erroneous by the early church. It is not generally known that in the gospels alone there are some three thousand discrepancies between the two fourth century copies. On one of these copies, in fact, can be seen the amendments made, possibly in the tenth century, by scribes attempting to rectify the errors in the text. What has been accurately preserved are two inaccurate versions of the text anciently used. Despite this, these two highly flawed copies, with the handful of others, were used as the basis for the Greek text which underlies modern translations of the New Testament, and on this shaky basis an assault was launched on the earlier Received Text. The most penetrating linguistic scholarship of the nineteenth century did in fact recognise that the Received Text was the text closest to that which was used by the early church, but all objections were swept aside in favour of the Critical Text.

The present translation is therefore based on the Received Text. While it has, like the King James Version, been 'diligently compared and revised' it is in the nature of human activity that mistakes may have occurred and the translator would like to be advised of any such in order that they can be rectified. This translation now goes out with the sincere prayer that the Lord may use it to His glory, in the extension of His kingdom and for the establishment of His people.

INTRODUCTION  
TO  
THE NEW TESTAMENT

THE whole revelation of the will of God to the children of men is usually called The Bible, that is, The Book, for the word 'Bible' derives from the Greek '*Biblios*' or '*Biblion*'. This title conveys a note of eminence, being indeed the Book of books, so that Martin Luther spoke well in saying that he would wish all his books burned if he knew that by them men would be kept from reading the Scriptures. And to distinguish this from other books, we have, in the ordinary title of our Bibles, added Holy, out of respect for the its authority, subject-matter and purpose.

With us Christians, this sacred book is usually divided into the Old and New Testaments, although the term 'testament' does not so properly belong to the Old Testament as to the New. The title, which we render in English as 'The New Testament', in the Greek is, THE KAINHE DIATHEKHE APANTA; that is, The Whole of the New Dispensation, or New Law, or New Covenant or New Testament. The word primarily signifies a disposal of things, and amongst men is used in respect of things that are ordered, or disposed, by a law, or by contract, or covenant, or by will and testament.

However, if we recognise that a will or testament is of no force until the testator is dead, and that Christ had neither come nor died until after all the Old Testament had been written, it is not so proper, although this use now prevails, to call the latter by the name of a Testament. This is the more so when we consider that the part of it which contained the ceremonial law was abolished by the Testator's death, and another great part of them fulfilled in His coming and dying. By the Law I mean the writings containing the law, and by the Prophets that which other holy men wrote, also by inspiration from God, which the Jews call the Prophets, or the Holy Writings. The name of 'Testament' therefore most properly belongs to the Gospels, the Acts and Epistles, for these not only contain the new covenant but also the new Law. This is new as regards its full interpretation of the moral law, of the law concerning the worship of God under the gospel and of the government of the church. This covenant, though made with Adam and revealed first to him, Gen. 3:1 etc., is yet revealed more fully in these books, and they are indeed the last will and testament of our blessed Lord and Saviour.

## INTRODUCTION TO THE NEW TESTAMENT

The books obviously divide themselves into the Gospels, the Acts of the Apostles, the Epistles of the Apostles and the Revelation. The evangelists, or Gospels, are four, Matthew, Mark, Luke, John, whose books are called the Gospels, that is, books containing the good news (for so the word '*euaggelion*' signifies) which was brought to all people by the coming, life and death of Christ, together with His resurrection and ascension into heaven, the history of all which they relate.

These four men are not called evangelists in the sense that the term signifies a special office in the church as is mentioned Eph. 4:11, such as Philip was, Acts 21:8, and Timothy, 2 Tim. 4 etc. They were evangelical historians, writing the history as well as publishing the mystery of the gospel. Of these, Matthew and John were apostles, the other two only disciples to the apostles. In the account they give us of Christ, what He did, and what He said, we are not to expect either a full account of all He did or spoke, for we are assured of the contrary, John 21:25. Nor yet are we to expect an exact account of every speech in any one sermon, or all the circumstances of any of His actions. We must conceive of them, not as exact lawyers, but as such who wrote from their memories, but not without the inspiration of the Holy Spirit.

Hence it is manifest, that although they do not contradict one another, (that indeed would not befit the Spirit of truth, their shared Guide,) yet one evangelist has what another does not have, and in the same piece of his history one has more circumstances than another. Hardly any of them relate all things in the same order of time in which they were spoken or done, but set them down as their memory served them, keeping to the substance and being less careful as to circumstances. And so where more than one evangelist relates the same history or sermon, what all say must be taken in to complete the history or discourse, as far as the Holy Spirit thought fit that Christians should be acquainted with it.— MATTHEW POOLE (1624-1679)

\* \* \* \* \*

FOREWORD  
TO  
THE GOSPEL ACCORDING TO  
MATTHEW

MATTHEW was the son of Alpheus, Mark 2:14, also called Levi. He was by employment a tax gatherer, that is someone gathering custom duties for the Romans, and one of a class of people who were generally hated and who perhaps were none of the most honest of men. Christ called him from the receipt of duty to be His disciple, Matt. 9:9,10; Mark 2:14, 15. He was sent out as one of the twelve apostles, Matt. 10:3, so that he was both an eye- and ear-witness of what he wrote. What became of him after Christ's ascension I cannot tell, not knowing what credit is to be given to what ecclesiastical historians, who wrote three or four hundred years afterwards, say in the case.

The time of his writing this Gospel is as equally uncertain; some say eight, some nine, some fifteen years after Christ's ascension. It has been a question also whether he wrote in Hebrew or Greek, it being most probable that he, like the other evangelists, wrote it in Greek, though it has been once or twice translated into Hebrew. The matter of his Gospel is principally the history of the birth, life, death and resurrection of our Saviour. The passages after His resurrection and before His ascension are most fully related by John, while Luke more fully relates the history of His birth and what went before it. The history of the wise men coming from the east to inquire after Christ is related by Matthew alone, as are some parables, such as that of the virgins, in chapter twenty-five, etc.

\* \* \* \* \*

THE GOSPEL ACCORDING TO

MATTHEW

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cf. Lk 3: 23-38 **1** <sup>1</sup>This is the record of the genealogy of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup>Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers; <sup>3</sup>and Judah begot Perez and Zerah by Tamar; and Perez begot Hezron; and Hezron begot Aram; <sup>4</sup>and Aram begot Amminadab; and Amminadab begot Nahshon; and Nahshon begot Salmon; <sup>5</sup>and Salmon begot Boaz by Rachel; and Boaz begot Obed by Ruth; and Obed begot Jesse; <sup>6</sup>and Jesse begot king David.

And king David begot Solomon by the wife of Uriah; <sup>7</sup>and Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa; <sup>8</sup>and Asa begot Jehoshaphat; and Jehoshaphat begot Jehoram; and Jehoram begot Uzziah; <sup>9</sup>and Uzziah begot Joatham; and Joatham begot Ahaz; and Ahaz begot Hezekiah; and <sup>10</sup>Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah; <sup>11</sup>and Josiah begot Jeconiah and his brothers, at the time of the exile to Babylon.

<sup>12</sup>After they were brought to Babylon, Jeconiah begot Shealtiel;

and Shealtiel begot Zerubbabel; <sup>13</sup>and Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; <sup>14</sup>and Azor begot Zadok; and Zadok begot Achim; and Achim begot Eliud; <sup>15</sup>and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; <sup>16</sup>and Jacob begot Joseph the husband of Mary, of whom Jesus, Who is named Christ, was born.

<sup>17</sup>And so all the generations from Abraham to David were fourteen in number; and from David until the deportation to Babylon were fourteen; and from the exile to Babylon until Christ were fourteen.

<sup>18</sup>Now the birth of Jesus Christ <sup>Lk.1: 26-35,</sup> occurred in this way. His mother Mary was promised in marriage to Joseph, but before they came together she was found to be with child through the Holy Spirit. <sup>19</sup>Her husband\* Joseph was a just man, and not wishing to expose her, he was minded to divorce her privately. <sup>20</sup>But while he pondered these matters, lo, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, don't be afraid to take Mary your wife to yourself, for what is conceived in her is of the Holy Spirit.

*\*Jewish betrothal had a legal standing similar to marriage in our day*

## MATTHEW 1, 2

<sup>21</sup>She will bear a Son and you are to call His name Jesus, for He will save His people from their sins.”

<sup>22</sup>Now all this happened so that what had been spoken by the Lord through the prophet might be fulfilled, when he said:

<sup>6</sup>“*And you, Bethlehem, in the land of Judea, are in no way least among the rulers of Judah; for out of you will come a Ruler, Who will shepherd My people Israel.*”

*Mic.*  
5:2

Is.7: <sup>23</sup>“*Lo, a virgin will conceive and bear*  
<sup>14</sup> *a Son, and they will call His name ‘Immanuel,’ which is translated, ‘God with us.’*”

<sup>24</sup>When Joseph woke from sleep he did as the angel of the Lord had bidden him, and he took his wife to himself; <sup>25</sup>but he had no intimacy with her until she had borne the Son Who was her first-born; and he called His name JESUS.

**2**<sup>1</sup>Now when Jesus was born at Bethlehem, in Judea, at the time when Herod was king, lo, from the east there came to Jerusalem Magi, who said, <sup>2</sup>“Where is the One born king of the Jews? We have seen His star in the east, and have come to worship Him.” <sup>3</sup>When King Herod heard this he was disturbed, and all Jerusalem with him, <sup>4</sup>and having assembled all the chief priests and scribes<sup>\*</sup> of the nation he demanded of them where Christ was to be born. <sup>5</sup>And they said to him, “At Bethlehem in Judea, for so it is written by the prophet:

<sup>7</sup>Then Herod privately called the Magi to him and found out from them exactly the time when the star had appeared, <sup>8</sup>and sending them to Bethlehem he said, “Go and find the exact whereabouts of the young Child and when *you* have found out, send me word, so that I may come as well and worship Him.” <sup>9</sup>They listened to the king and went away, and lo, the star they had seen in the east went before them until it arrived and stood over the place where the Child was. <sup>10</sup>When they saw the star they rejoiced tremendously in great joy.

<sup>11</sup>On entering the house they saw the Child with Mary His mother, and prostrating themselves they worshipped Him and opened their caskets and brought out gifts for Him, gold, frankincense and myrrh. <sup>12</sup>Then, being warned by God in a dream not to return to Herod, they went back to their own land by another way.

<sup>13</sup>After they had gone away, lo, an angel of the Lord appeared to Joseph in a dream and said, “Get up, and

## MATTHEW 2, 3

take the Child and His mother and flee to Egypt, and stay there until I tell you, for Herod is about to search for the Child to kill Him.” <sup>14</sup>Then Joseph rose up, and taking the Child and His mother by night, he left for Egypt <sup>15</sup>and was there until Herod’s death, so that what was spoken by the Lord through the prophet might be fulfilled, when he said:

Hosea 11:1 *“I have called My Son from Egypt.”*

<sup>16</sup>Then, when he saw the Magi had made a mockery of him, Herod was utterly incensed, and he sent word and murdered all the boy children who were in Bethlehem and all its environs and who were two years old and under at the time he had established from the Magi. <sup>17</sup>Then what had been spoken by the prophet Jeremiah was fulfilled, when he said:

Jer. 31:15 <sup>18</sup>*“A voice has been heard in Rama, lamenting,  
weeping and greatly wailing;  
Rachel weeps for her children,  
and refuses to be comforted,  
because they are no more.”*

<sup>19</sup>Now when Herod was dead, lo, an angel of the Lord appeared to Joseph in a dream in Egypt, <sup>20</sup>and said, “Rise up, and take the Child and His mother, and go into the land of Israel; for those who sought His life are dead.”

<sup>21</sup>Then he rose up and taking the Child and His mother, he went into the land of Israel. <sup>22</sup>Hearing that Archelaus was king of Judea in place of his father Herod, he was afraid to go there; but directed by God in a dream he withdrew to a part of Galilee, <sup>23</sup>where he went and lived in a city called Nazareth. Thus was fulfilled what had been spoken through the prophets: “He will be called a Nazarene.” a Judges 13:5

**3** <sup>1</sup>Now in those days John the Mk 1:1-8  
Baptist appeared, preaching in the Lk.3:2-17  
Judean wilderness <sup>2</sup>saying, “Repent, for the Kingdom of Heaven is near at hand.” <sup>3</sup>This is he who was spoken Jn 1:6-28  
of by the prophet Isaiah when he said:

*“The voice of someone  
calling in the wilderness,  
‘Prepare the way of the Lord,  
make His pathways straight.’”* Is.40:3

<sup>4</sup>John himself had a cloak of camel hair, and a leather belt around his waist; and for his food he had locusts and wild honey. <sup>5</sup>Then Jerusalem, the whole of Judea and all the area of Jordan began to go out to him, <sup>6</sup>and openly confessing their sins, they were baptised” by him in the river Jordan.

<sup>7</sup>But when John saw many of the Pharisees\* and the Sadducees\* com-

## MATTHEW 3, 4

ing along to where he baptised\*, he said to them, “*You* offspring of vipers, who has taught *you* to flee from the wrath which is to come? <sup>8</sup>Produce fruits, then, worthy of repentance; <sup>9</sup>and don’t think to say inside yourselves, ‘We have Abraham for our father.’ I tell *you* that God can raise up children to Abraham from these stones. <sup>10</sup>The axe lies ready to hand at the root of the trees, and so every tree not producing good fruit will be felled and thrown into the fire. <sup>11</sup>I indeed baptise\* *you* in water for repentance, but after me comes Someone mightier than I am, Whose sandals I am not worthy to carry; He will baptise *you* in the Holy Spirit and in fire. <sup>12</sup>His winnowing shovel is in His hand, and He will thoroughly purge His threshing floor and will collect His wheat into the barn, but He will burn the chaff with unquenchable fire”

Mk 1: 9-11 <sup>13</sup>Then Jesus came from Galilee across to the Jordan to be baptised\*  
Lk.3: 21,22 by John. <sup>14</sup>John tried to prevent Him and said, “I need to be baptised\* by You; why do You come to me?” <sup>15</sup>But in reply Jesus said to him, “Let it be so for now; it is proper for us to fulfil everything in righteousness in this way.” Then he allowed Him. <sup>16</sup>When Jesus had been baptised\*, He immediately went up out of the water; and the heavens were opened to him and he saw the Spirit of God, like a dove,

descending and alighting on Him. <sup>17</sup>And a voice from heaven said, “This is My beloved Son in Whom I am well pleased.”

**4** <sup>1</sup>Then Jesus was led by the Spirit Mk 1: into the wilderness to be tempted <sup>12, 13</sup> by the Devil, <sup>2</sup>and after having fasted <sup>Lk. 4: 1-13</sup> forty days and forty nights, He was hungry. <sup>3</sup>And the Tempter came to Him and said, “If You are the Son of God, speak so that these stones become bread.” <sup>4</sup>But Jesus said in reply, “It is written: ‘Man is not to <sup>Deut.</sup> live by bread alone, but by every <sup>8:3</sup> word which issues from the mouth of God.’” <sup>5</sup>Then the Devil took Him to the holy city, and having placed Him on the pinnacle of the temple <sup>6</sup>he said to Him, “If You are the Son of God, throw Yourself down, for it is written:

*‘He will give His angels  
a charge concerning You,  
and they will bear You up  
upon their hands,  
in case You strike Your foot  
against a stone.’”* Ps.91: 11,12

<sup>7</sup>Jesus answered him, “Again, it is written: ‘You are not to tempt the <sup>Deut.</sup> Lord your God.’” <sup>8</sup>The Devil took <sup>6:16</sup> Him again, to a very high mountain, and showed Him all the kingdoms of the world and their glory, <sup>9</sup>and said to Him, “I will give You all of these if You bow down and worship me.”

## MATTHEW 4, 5

Deut. 10:13 Then Jesus said to him, "Begone, Satan; it is written: 'You are to worship the Lord your God, and Him only are you to serve.'" 11Then the Devil left Him and lo, angels came and attended to Him.

Mk 1: 12Now when Jesus heard that John 14,15 had been taken into custody, He went Lk.4: 14,15 back to Galilee. 13He left Nazareth Jn 4: 43-45 and went to live in Capernaum, which is beside the sea in the district of Zebulun and Naphtali, 14so that what had been spoken by the prophet Isaiah\* was fulfilled, when he said:

Is.9: 1,2 *15 "The land of Zebulun  
and Naphtali,  
the way towards the sea,  
beyond the Jordan,  
in Galilee of the Gentiles;  
16the people sitting in darkness  
have seen a great light,  
and on those who sit  
in the land and shadow of death  
the light has shined."*

17From then on Jesus began to preach and to say, "Repent, for the Kingdom of Heaven is near at hand."

Mk 1: 16-20 Now as Jesus walked beside the Sea Lk.5: of Galilee, He saw two brothers, 1-11 Simon, called Peter, and his brother Andrew, as they were throwing a casting net into the sea, for they were fishermen. 19And He said to them, "Come, follow Me, and I will make

*you* fishermen of men." 20They immediately forsook the nets and followed Him. 21Going along from there He saw two other brothers, James, who was Zebedee's son, and his brother John; they were in the boat with their father Zebedee, mending their nets, and He called them. 22They immediately left the boat, and their father, and followed Him.

23And Jesus went around the whole of Galilee, teaching in their synagogues, preaching the gospel of the Kingdom and healing every kind of sickness and malady among the people. 24Word of Him went out to the whole of Syria, and people brought to Him all those who were ill and distressed with a range of diseases and in severe pain, those who were demon-possessed, the deranged and the paralysed, and He healed them. 25And great crowds from Galilee, Decapolis, Jerusalem, Judea, and the area beyond the river Jordan followed Him.

**5** Now when He saw the crowds He Lk.6: went up into a mountain, and 20-23 when He had sat down His disciples came to Him; 2and He commenced to speak and teach them, saying:

34Blessed are the poor in spirit,  
for theirs is the kingdom of  
heaven.

4Blessed are those who mourn,  
for they will be comforted.

## MATTHEW 5

<sup>5</sup>Blessed are the meek,  
for they will inherit the earth.

<sup>6</sup>Blessed are those who hunger  
and thirst for righteousness,  
for they will be satisfied.

<sup>7</sup>Blessed are the merciful,  
for they will be shown mercy.

<sup>8</sup>Blessed are the pure in heart,  
for they will see God.

<sup>9</sup>Blessed are the peacemakers,  
for they will be called  
the sons of God.

<sup>10</sup>Blessed are those who are  
persecuted because of  
righteousness, for theirs  
is the kingdom of heaven.

<sup>11</sup>Blessed are *you* when *you* are  
reviled and persecuted,  
and lying men say all things evil  
against *you* on account of Me.

<sup>12</sup>Rejoice, and be glad, because  
*your* reward is great in heaven, for in  
the same way they persecuted the  
prophets who were before *you*.

<sup>13</sup>“*You* are the salt of the earth; if the  
salt has lost its savour, by what  
means will its saltiness be restored? It  
is no longer good for anything,  
except to be thrown out and trodden  
under foot by men. <sup>14</sup>*You* are the light  
of the world. A city set on a hill can-  
not be concealed; <sup>15</sup>neither do *you*  
light a lamp and place it underneath a  
one peck\* measure but on a lamp-  
stand, where it gives light to every-  
body in the house. <sup>16</sup>So, like this, let  
*your* light shine before men, so that

they may see *your* good works and  
praise *your* Father Who is in heaven.

<sup>17</sup>“Do not suppose that I have come to  
annul the Law or the prophets; I have  
not come to annul but to fulfil. <sup>18</sup>Truly  
I say to *you* that until heaven and  
earth pass away, not one iota or  
one seraph will drop out of the Law,  
until everything has been fulfilled.

<sup>19</sup>Whoever relaxes one of the least of  
these commandments, and teaches  
men so, will be called least in the  
kingdom of heaven; but whoever  
keeps and teaches them will be called  
great in the kingdom of heaven. <sup>20</sup>I  
say to you except *your* righteousness  
exceeds that of the Scribes\* and  
Pharisees\* in no way will *you* enter  
the kingdom of heaven.

<sup>21</sup>“*You* have heard that it was said to  
those of old: ‘You are not to kill; <sup>Exod. 20:13</sup>  
whoever kills will be subject to <sup>Deut. 5:17</sup>  
judgment.’ <sup>22</sup>But I say to *you* that  
everybody angry with his brother  
with no cause will be subject to  
judgment; and whoever says to  
his brother, ‘You good-for-nothing!’  
will be answerable to a local court;  
but whoever says, ‘You fool!’ will be  
deserving of the fire of hell\*. <sup>23</sup>And \*Gk:  
so, if you bring your gift up to the <sup>‘Ge-  
henna’</sup>  
altar and remember there that your  
brother has something against you,  
<sup>24</sup>leave your gift there before the  
altar, and first go and be reconciled to  
your brother, and then come and

\*i.e. two  
gallons

## MATTHEW 5

offer your gift. <sup>25</sup>Make peace quickly with your adversary while you are still with him on the road in case he hands you over to the judge, the judge to the officer, and you are thrown into prison. <sup>26</sup>I tell you truly, you will in no way come out of there till you have paid the final penny.

Exod. <sup>27</sup>*“You have heard that it was said by*  
20:14 *those of old: ‘You are not to commit*  
Mk 10: *adultery.’* <sup>28</sup>*But I say to you that every*  
10-12 *man who looks at a woman to lust*  
Lk. *after her has already committed adul-*  
16:18 *tery with her in his heart.* <sup>29</sup>*And if*  
*your right eye makes you offend, put*  
*it out and throw it from you; it is bet-*  
*ter for you that one of your members*  
*should be destroyed, and not that*  
*your whole body should be thrown*  
*into hell.\** <sup>30</sup>*And if your right hand*  
\*Gk: *ensnares you, cut it off and throw*  
‘Ge- *it from you; it is better for you*  
henna’ *that one of your members should*  
Deut. *be destroyed, and not that your*  
24:1 *whole body should be thrown into*  
*hell.\** <sup>31</sup>*It was also said, ‘Let whoever*  
*divorces his wife give her a certifi-*  
*cate of divorce.’* <sup>32</sup>*But I say to you,*  
*that whoever divorces his wife,*  
*except for immorality, causes her to*  
*commit adultery, and whoever mar-*  
*ries a woman divorced commits*  
*adultery.*

Exod. <sup>33</sup>*“Again, you have heard that it was*  
20:7 *said by those of old, ‘You are not to*  
Deut. *swear falsely but perform your oaths*  
5:11, *23:23*

to the Lord.’ <sup>34</sup>*But I tell you not to*  
*swear at all; not by heaven, because*  
*it is the throne of God,* <sup>35</sup>*nor by the*  
*earth, because it is His footstool, nor*  
*by Jerusalem, because it is the city of*  
*the great King.* <sup>36</sup>*Neither swear by*  
*your head, because you cannot make*  
*one hair either white or black.* <sup>37</sup>*But*  
*say only, ‘Yes, yes; no, no;’ and what*  
*is more than this comes from evil.*

<sup>38</sup>*“You have heard that it was said:* Exod.  
*‘An eye for an eye and a tooth for a* 21:24  
*tooth.’* <sup>39</sup>*But I tell you not to resist* Levit.  
*evil; but to whoever strikes you on* 24:20  
*your right cheek also turn the other.* Deut.  
<sup>40</sup>*Let the man who wants to sue you* 19:21  
*and to take your tunic also have your*  
*cloak.* <sup>41</sup>*And go two miles with the*  
*man who makes you go one mile.*  
<sup>42</sup>*Give to the man who asks you, and*  
*from the man who wants to borrow,*  
*don’t turn away.*

<sup>43</sup>*“You have heard that it was said:* Levit.  
*‘You are to love your neighbour and* 19:18  
*hate your enemy.’* <sup>44</sup>*But I say to you,* Deut. 23:6  
*love those who are your enemies,*  
*bless those who curse you, do good*  
*to those who hate you, and pray for*  
*those who mistreat you and who per-*  
*secute you.* <sup>45</sup>*In this way you will be*  
*the sons of your Father Who is in*  
*Heaven, because He makes His sun*  
*rise on the wicked and the good, and*  
*sends rain on the righteous and the*  
*unrighteous,* <sup>46</sup>*for if you love those*  
*who love you, what reward do*

## MATTHEW 5, 6

*you* have? Don't tax gatherers do the same? <sup>47</sup>And if *you* greet *your* brothers only, what are *you* doing more than others? Don't tax gatherers also do the same? <sup>48</sup>So then be perfect just as *your* Father Who is in Heaven is perfect.

<sup>6</sup><sup>1</sup>“Take care *you* do not do *your* giving in the sight of people in order to be seen by them; and if indeed *you* do, *you* will have no reward from *your* Father Who is in Heaven. <sup>2</sup>Therefore, when you do your giving, don't blow a trumpet before you, as hypocrites do in the synagogues and streets so that they may be praised by men. I tell *you* truly, they have their reward. <sup>3</sup>But when you do your giving, don't let your left hand be aware of what your right hand does, so that your giving is in secret. <sup>4</sup>Then your Father, Who sees in secret, will Himself reward you openly.

<sup>5</sup>“And when you pray, you are not to be like hypocrites; they love to pray in the synagogues and standing in street corners in order to be seen by men. I tell *you* truly, they have their reward. <sup>6</sup>But when you pray, go into your closet and having closed your door, pray to your Father, Who is in secret, and your Father, Who sees in secret, will reward you openly. <sup>7</sup>Also when *you* pray, don't use empty repetition just as the Gentiles do; they

think that in their multitude of words they will be heard. <sup>8</sup>And so don't be like them; *your* Father knows what needs *you* have before *you* ask Him. <sup>9</sup>Therefore *you* are to pray like this:

‘Our Father Who is in Heaven, Lk.11:  
2-4  
hallowed be Your name,

<sup>10</sup>Your kingdom come,  
Your will be done,  
as in heaven, so also on earth.

<sup>11</sup>Give us today  
our daily bread,

<sup>12</sup>And forgive us  
our transgressions,  
as we also forgive those  
who transgress against us.

<sup>13</sup>And lead us not  
into temptation,  
but deliver us from evil,  
for Yours is the kingdom,  
the power and the glory,  
for ever and ever. Amen.’

<sup>14</sup>“Now if *you* forgive men their transgressions, *your* Father Who is in heaven also will forgive *you*. <sup>15</sup>But if *you* do not forgive men their transgressions, neither will *your* Father forgive *your* transgressions.

<sup>16</sup>“And when *you* fast, don't be sad-faced just like hypocrites; they take the sparkle from their faces so they may be seen by men to fast. I tell *you* truly, they have their reward. <sup>17</sup>But when you fast, anoint your head and wash your face, <sup>18</sup>so that you are not

seen by men to fast, but by your Father, Who is in secret, and your Father, Who sees in secret, will reward you openly.

<sup>19</sup>“Lay up no treasure for yourselves on earth, where moths and rust consume and thieves break in and steal.

<sup>20</sup>But lay up treasure for yourselves in heaven, where neither moths nor rust consume nor thieves break in and steal, <sup>21</sup>for where your treasure is your heart will also be.

Lk.11: <sup>22</sup>“The eye is the lamp of the body. So <sup>34-36</sup> if *your* eye is single, *your* whole body will be light; <sup>23</sup>but if your eye is evil, your whole body is in darkness. If, then, the light which is in you is darkness, how great that darkness is.

<sup>24</sup>“No one can serve two masters, for either he will hate the one and love the other, or stick to one and reject the other; *you* cannot serve God and Mammon.

Lk.12: <sup>25</sup>“I tell *you*, therefore, don’t be anxious for *your* life, what *you* will eat and drink, or about *your* body, what *you* will wear. Is life not more than food, and the body more than what *you* wear? <sup>26</sup>Look at the birds in the sky, because they neither sow nor reap, nor gather into barns, but *your* heavenly Father feeds them; don’t *you* matter more than they do? <sup>27</sup>Which of *you* by worrying can add

eighteen inches to his height? <sup>28</sup>Why then are *you* anxious over clothes? Consider well the lilies of the field and how they grow; they neither toil nor spin. <sup>29</sup>I say to *you* that Solomon in all his glory was not adorned like one of these. <sup>30</sup>If God so clothes the vegetation of the field, which lives today and is tomorrow thrown as fuel into the oven fire, will He not much more clothe *you*, *you* men of little faith? <sup>31</sup>Do not be anxious, then, and say, ‘What shall we eat?’ ‘What shall we drink?’ or, ‘What shall we wear?’

<sup>32</sup>The Gentiles seek for all these things; *your* heavenly Father knows *you* need them all. <sup>33</sup>But seek first the kingdom of God and His righteousness, and all these will be added to *you*. <sup>34</sup>Do not be anxious, then, about tomorrow, for tomorrow’s matters are its own concern. The day’s own evil is sufficient for the day.

**7**<sup>1</sup>“Don’t judge, so that *you* are not <sup>Lk.6:</sup> judged, <sup>2</sup>for according to the way <sup>37-42</sup> *you* judge, *you* will be judged, and the measure *you* mete out will be measured back to *you*. <sup>3</sup>And why do you see the speck in your brother’s eye and are unaware there is a rafter in your own? <sup>4</sup>Or how is it you can say to your brother, ‘Let me take the speck out of your eye,’ and lo, there is a rafter in your own eye? <sup>5</sup>You hypocrite, first take the rafter from your own eye, and then you

## MATTHEW 7

will see clearly so that you can take the speck out of your brother's eye.

“Don't give what is sacred to the dogs, or cast *your* pearls in front of swine in case they tread them under foot and turn and rip *you* up.

Lk.11: 7<sup>6</sup>“Ask, and it will be given *you*; seek,  
9-13 and *you* will find; knock, and it will be opened to *you*; <sup>8</sup>for everyone who asks receives, and he who seeks will find, and to the one who knocks, it will be opened. <sup>9</sup>Or what man of *you*, if his son asks for bread, will give him a stone, <sup>10</sup>and if he asks for fish, give him a snake? <sup>11</sup>And so if *you*, who are evil, know how to give good gifts to *your* children, how much more will *your* Father in heaven give good things to those who ask Him. <sup>12</sup>So everything whatever that *you* wish for men to do to *you*, *you* also do the same to them; for this is the Law and the prophets.

<sup>13</sup>“Enter through the narrow gate; for the gate is wide and the way is broad which leads to destruction, and there are many who enter through it. <sup>14</sup>But the gate is constricted and the way narrow which leads to life, and there are few who find it.

<sup>15</sup>“Beware of false prophets, who come to *you* dressed up as sheep, but

who inwardly are ravening wolves.

<sup>16</sup>*You* will know them by their works; do men pick grapes from thorns, or figs from thistles? <sup>17</sup>Just so, every good tree yields good fruit; but a diseased tree yields bad fruit. <sup>18</sup>A good tree cannot yield bad fruit, nor a diseased tree yield good fruit. <sup>19</sup>Every tree which does not yield good fruit is felled and thrown into the fire.

<sup>20</sup>And therefore by their fruit they will be known to *you*. <sup>21</sup>Not everyone addressing Me as ‘Lord, Lord,’ will enter the kingdom of heaven, but it will be the one who does the will of My Father Who is in heaven. <sup>22</sup>Many will say to Me on that Day, ‘Lord, Lord, did we not prophesy in Your name, and exorcise devils in Your name, and do many mighty works in Your name?’ <sup>23</sup>And then I will openly say to them, ‘I never knew *you*; depart from Me, *you* who work iniquity!’

<sup>24</sup>“Therefore everyone who hears these words of Mine, and does them, I will liken to a wise man, who built his house upon the rock. <sup>25</sup>The rain fell, the floods came and the wind blew and beat upon the house, and it did not fall, for it was founded on the rock. <sup>26</sup>And everyone who hears these words of Mine, and does not do them, is like a foolish man, who built his house on sand. <sup>27</sup>The rain fell, the floods came and the wind blew and beat upon that house and it fell; and

## MATTHEW 7, 8

its fall was great.”

<sup>28</sup>And so it was, when Jesus had completed these remarks, that the crowds were struck with wonder at His teaching, <sup>29</sup>for He taught them as someone with authority and not like the scribes.

Mk 1: 40-45  
Lk.5: 12-16  
**8**<sup>1</sup>When He went down from the mountain a large crowd followed Him. <sup>2</sup>And lo, a leper came to Him and kneeling before Him said, “Lord, if You are willing, You can cleanse me.” <sup>3</sup>And Jesus stretched out His hand and touching him said, “I am willing; be made clean,” and his leprosy was cleansed immediately. <sup>4</sup>Then Jesus said to him, “See that you tell no one, but go and show yourself to the priest and offer the gift commanded by Moses as a testimony to them.”

Lk.7: 1-10  
<sup>5</sup>Now when Jesus had entered Capernaum a centurion came to Him and said, “Lord, my servant is prostrate in the house, paralysed and racked with pain.” <sup>7</sup>And Jesus said to him, “I will come and heal him.” <sup>8</sup>But the centurion said in reply, “Lord, I am not worthy for You to come beneath my roof, but just say the word and my servant will be healed; <sup>9</sup>for I also am a man under authority, having soldiers under me, and I say to this one, ‘Go’, and he goes, and to another one, ‘Come’, and he comes, and to

my slave, ‘Do this’, and he does it.”

<sup>10</sup>Jesus marvelled when He heard this, and He said to those who were following, “Truly I tell *you*, I have not found such great faith as this in Israel. <sup>11</sup>And I tell *you* that many from the east and west will come and sit\* at \*Gk: the table with Abraham, Isaac and Jacob in the kingdom of heaven, <sup>re-</sup><sup>cline</sup>’ <sup>12</sup>but the sons of the kingdom will be thrown into outer darkness, where there will be weeping and gnashing of teeth.” <sup>13</sup>Then Jesus said to the centurion, “Go, and it will be to you just as you have believed.” And his servant was healed that very hour.

<sup>14</sup>Now when Jesus came into Peter’s house, He saw his mother-in-law <sup>Mk 1: 29-34</sup> lying sick with a fever. <sup>Lk.4: 38,39</sup> <sup>15</sup>He touched her hand and the fever left her; and she rose up and attended to them. <sup>16</sup>As evening came on, there were brought to Him many who were demon-possessed; and He exorcised the spirits with a word and healed all those with illnesses, <sup>17</sup>so that what had been spoken by the prophet Isaiah\* was fulfilled when he said:

*“He took our infirmities  
upon Himself,  
and bore our diseases.”* Is.53:4

<sup>18</sup>Now when Jesus saw the great crowds around Him, He gave the <sup>Lk.9: 57-62</sup> order to go away to the other side of

## MATTHEW 8, 9

the water. <sup>19</sup>And one scribe\* came up to Him and said, "Teacher, I will follow you wherever You go." <sup>20</sup>But Jesus said to him, "Foxes have earths and the birds of heaven make nests, but the Son of Man has nowhere to rest His head." <sup>21</sup>And another of His disciples said to Him, "Lord, first let me go and bury my father." <sup>22</sup>But Jesus said to him, "Follow Me and let the dead bury their dead."

Mk 4: <sup>23</sup>With that He climbed into the boat  
36-41 and His disciples followed Him.  
Lk.8:  
22-25

<sup>24</sup>And lo, a violent storm blew up on the lake, so that the boat was swamped by the waves; but He was asleep. <sup>25</sup>Then His disciples went and woke Him and said, "Lord, save us; we are perishing." <sup>26</sup>And He said to them, "Why are *you* so afraid, *you* little-believers?" Then rising up, He rebuked the winds and the sea, and there was a great calm. <sup>27</sup>Lo, the men were astounded and said, "What kind of man is He, because even the wind and the sea obey Him?"

Mk 5: <sup>28</sup>When He came to the other side  
1-20 into the district of the Gergesenes  
Lk.8:  
26-39

there met Him two demon-possessed men, who came out of the tombs, so very dangerous that it was not possible for anyone to travel that way. <sup>29</sup>Lo, they screeched out and said, "What have we to do with You, Jesus, Son of God? Have you come here to torment us before our time?"

<sup>30</sup>At some distance from them was a numerous herd of pigs feeding, <sup>31</sup>and the demons pleaded with Him and said, "If You exorcise us, let us go into the herd of pigs." <sup>32</sup>He said to them, "Go." They came out and went into the herd of pigs; and the whole herd rushed down the cliff-slope into the sea and perished in the water.

<sup>33</sup>The herdsmen fled, and going into the city they spread word of everything, including the matter of the men who were demon-possessed.

<sup>34</sup>Then lo, the whole city came out to meet Jesus; and when they saw Him they begged Him to leave their shores.

**9**<sup>1</sup>And so He climbed into the boat Mk 2:  
and crossing over the lake He <sup>11-12</sup>  
went into His own city. <sup>2</sup>And lo, there <sup>Lk.5:  
17-26</sup>  
was brought to Him a paralysed man laid on a couch. Seeing their faith, Jesus said to the paralytic, "Be comforted, My son, your sins are forgiven you" <sup>3</sup>Then some of the scribes\* said among themselves, "This man blasphemes." <sup>4</sup>Jesus knew their thoughts and said, "What is the reason that *you* think evil in your hearts? <sup>5</sup>Which is it easier to say, '*Your* sins are forgiven.' or, '*Stand up and walk.*'? <sup>6</sup>But this is so that *you* may know that the Son of Man has power on earth to forgive sins." Then He said to the paralysed man, "Stand up, pick up your couch and go to your house." <sup>7</sup>And he stood up and went

## MATTHEW 9

to his house. <sup>8</sup>When the crowd saw it, they were amazed and glorified God, Who had given such power to men.

Mk 2: <sup>9</sup>As Jesus went away from there, He  
13-17 saw a man named Matthew sitting  
Lk.5: collecting taxes, and He said to him,  
27-32 "Follow Me." And Matthew stood up  
and followed Him. <sup>10</sup>While Jesus was  
at table in the house, lo, many tax  
gatherers and open sinners came and  
sat down with Him and His disciples.  
<sup>11</sup>When the Pharisees<sup>\*</sup> saw this, they  
said to the disciples, "Why does *your*  
Teacher eat with tax gatherers and  
open sinners?" <sup>12</sup>Jesus heard, and He  
said to them, "It is not those in good  
health who need a doctor, but those  
who are sick. <sup>13</sup>Go and learn what  
this means:

Hosea *'I wish for mercy and not sacrifice;'*  
6:6  
Mic.  
6:6,7 for I did not come to call the right-  
eous, but sinners to repentance."

Mk 2: <sup>14</sup>Then John's disciples came to Him  
18-22 and said, "Why do we and the  
Lk.5: Pharisees<sup>\*</sup> often fast and Your disci-  
33-39 ples don't?" <sup>15</sup>Jesus said to them,  
"Can the bridegroom's friends be  
sorrowful while he is with them? But  
the time will come when he is taken  
from them; and then they will fast.  
<sup>16</sup>No one puts a patch of unshrunk  
cloth on an old garment, for what is  
put in pulls the garment and the tear  
will be made worse. <sup>17</sup>And neither do

you put new wine into old skins; but  
if you do, the skins will tear, the wine  
be spilt, and the skins will be  
destroyed. But men put new wine  
into new skins and both are pre-  
served."

<sup>18</sup>While He was saying these things to Mk 5:  
them, lo, one of the rulers came to <sup>21-43</sup>  
Him and kneeling before Him said, <sup>Lk.8:</sup>  
"My daughter has just died; but come <sup>40-56</sup>  
and lay Your hand on her and she will  
live." <sup>19</sup>And Jesus stood up and fol-  
lowed him with His disciples. <sup>20</sup>Now,  
a woman who had suffered from a  
haemorrhage for twelve years came  
up behind Him and touched the hem  
of His garment, <sup>21</sup>for she said in her-  
self, "If I touch but His garment I  
shall be healed." <sup>22</sup>Jesus turned round  
and when He saw her He said, "Take  
comfort, daughter; your faith has  
healed you." And the woman was  
healed from that hour. <sup>23</sup>When Jesus  
arrived at the ruler's house and saw  
the flute-players and the crowd wail-  
ing, <sup>24</sup>He said to them, "Make way;  
the little girl is not dead but asleep."  
And they jeered Him. <sup>25</sup>But when the  
crowd was put outside, He went in  
and took her hand, and the little girl  
was raised to life. <sup>26</sup>And the report of  
this went out into that whole district.

<sup>27</sup>When Jesus went away from there,  
two blind men followed Him, shout-  
ing out saying, "Have mercy on us,  
Son of David"" <sup>28</sup>And when He went

indoors the blind men caught up with Him and He said to them, "Do *you* believe that I can do this?" They said to Him, "Yes, Lord." <sup>29</sup>Then He touched their eyes and said, "Let it happen to *you* according to *your* faith." <sup>30</sup>And their eyes were opened; then sternly warning them, He said, "Watch that you let no one know." <sup>31</sup>But they went out and spread word of Him throughout the whole of that district.

<sup>32</sup>As they came out lo, there was brought to Him a man possessed by a spirit of dumbness, <sup>33</sup>and when the demon was exorcised, the dumb man spoke. The crowd was astounded and they said, "Never has a thing like this been seen in Israel." <sup>34</sup>But the Pharisees\* said, "He exorcises demons by the prince of demons."

<sup>35</sup>And Jesus went round all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom and healing every sickness and disease among the people. <sup>36</sup>When He saw the crowds He felt compassion for them, for they were weary and were scattered like sheep without a shepherd. <sup>37</sup>Then He said to His disciples, "The harvest is great indeed, but the workers few; <sup>38</sup>and so implore the Lord of the harvest to thrust out workers into His harvest."

**10** <sup>1</sup>Calling His twelve disciples <sup>Mk 6:7-13</sup> to Him He gave them power <sup>Lk 9:1-16</sup> over unclean spirits so that they could exorcise them and heal every sickness and disease. <sup>2</sup>These are the names of the twelve apostles; first, Simon, called "Peter", and his brother Andrew; James, Zebedee's son, and his brother John; <sup>3</sup>Philip and Bartholomew; Thomas and Matthew the tax gatherer; James, who was Alphaeus' son, and Lebbaeus, whose surname was Thaddeus; <sup>4</sup>Simon the Cananaean, and Judas Iscariot, who also betrayed Him. <sup>5</sup>These twelve Jesus sent out after giving them their orders, telling them, "Don't go along any road leading to the Gentiles, and don't enter any city of the Samaritans, <sup>6</sup>but go rather to the lost sheep of the house of Israel. <sup>7</sup>And as *you* go, preach, saying, 'The kingdom of heaven is at hand.' <sup>8</sup>Heal the sick, cleanse the lepers, raise the dead, exorcise demons. *You* have received freely, give freely. <sup>9</sup>Have no gold, silver or copper in *your* belts, <sup>10</sup>no pouch for the journey, nor two tunics, nor sandals or staffs, for the labourer is worthy of his hire.

<sup>11</sup>"And into whatever city or village <sup>Lk. 10:8</sup> *you* enter, inquire who in it is worthy, and stay there until *you* leave.

<sup>12</sup>When *you* enter the house, greet it.

<sup>13</sup>And if the house is worthy let *your* <sup>Lk. 10:5</sup> peace come on it, but if it is not worthy, let *your* peace return to *you*.

## MATTHEW 10

Mk 14<sup>14</sup>Wherever they will not welcome  
6:11 *you* or listen to *your* words, when  
Lk. 9:5; *you* come out of that house or city,  
10: shake its dust off *your* feet. 15<sup>15</sup>Truly, I  
10,11 tell *you*, on the Day of Judgment it  
will be more bearable for the land of  
Sodom and Gomorrah than for that  
city.

Lk. 16<sup>16</sup>“Lo, I am sending *you* as sheep  
10:3 among wolves, and so be circum-  
spect as snakes and innocent of evil  
as doves. 17<sup>17</sup>Beware of men; they will  
Mk 13:9 betray *you* to the councils and flog  
Lk. 12:11, *you* in their synagogues. 18<sup>18</sup>*You* will be  
21:1 brought before rulers and kings for  
My sake, to witness to them and to  
the Gentiles. 19<sup>19</sup>And when they hand  
Mk 13: *you* over, have no concern as to how  
11-13 *you* will speak, or what *you* will say;  
Lk. 12:11 it will be given to *you* at the time  
itself, 20<sup>20</sup>for it will not be *you* who  
speak but the Spirit of *your* Father  
will speak through *you*. 21<sup>21</sup>And broth-  
13:12 er will hand brother over to death,  
Lk.21: father the child, and children will  
16,17 turn upon their parents and deliver  
them to death. 22<sup>22</sup>*You* will be hated by  
Mk 13:13 everyone for the sake of My name,  
but he who endures to the end will be  
saved. 23<sup>23</sup>When they persecute *you* in  
one city, flee to another; truly, I tell  
*you*, *you* will not have gone the  
round of the cities of Israel by the  
time the Son of Man comes.

Lk.6: 24<sup>24</sup>“The disciple is not above the  
40 teacher, nor the slave above his mas-  
Jn 13: 16,  
15:20

ter. 25<sup>25</sup>It is sufficient for the disciple to  
be like his teacher and the slave like  
his master. If they call the household-  
er Beelzebub, how much more will  
they those who live there. 26<sup>26</sup>And so Mk  
have no fear of them, for there is 4:22  
nothing hidden which will not be Lk.  
8:17, revealed, and nothing secret which 12:2  
will not be made known. 27<sup>27</sup>What I say  
to *you* in darkness, *you* speak in the  
light, and what *you* hear in private  
shout upon the housetops. 28<sup>28</sup>Have no Lk.  
fear of those who kill the body, but 12:4  
cannot kill the soul; but rather fear  
the One Who can destroy both body  
and soul in hell\*. 29<sup>29</sup>Are not two spar- \*Gk:  
rows sold for an assarion? Not one <sup>‘Ge-  
henna’</sup>  
of them falls to the ground without  
*your* Father. 30<sup>30</sup>Also each hair upon  
*your* head is counted. 31<sup>31</sup>Therefore  
have no fear; *you* are worth more  
than many sparrows.

32<sup>32</sup>“And so then, everyone who Lk.  
acknowledges Me in front of men 12:8  
I also will acknowledge in front  
of My Father, Who is in Heaven.  
33<sup>33</sup>Everyone who denies Me in front of Mk  
men I also will deny in front of My 8:38  
Father, Who is in heaven. 34<sup>34</sup>Don’t 9:26  
suppose that I have come to bring Lk.  
peace on the earth; I have not come 12:49,  
to bring peace, but the sword, 51-53  
35<sup>35</sup>for I have come to set a man against his  
father, a daughter against her mother,  
a daughter-in-law against her moth-  
er-in-law, 36<sup>36</sup>and a man’s household  
will be his enemies. 37<sup>37</sup>The man who Lk.

14:26

loves his father or his mother more than Me is unworthy of Me; the man who loves his son or daughter more than Me is unworthy of Me; <sup>38</sup>and the man who does not take up his cross and follow Me is unworthy of Me. <sup>39</sup>The man who finds his life will lose it, and the man who loses his life for My sake will find it.

<sup>40</sup>“The man who receives *you* receives Me, and the man who receives Me receives the One Who sent Me. <sup>41</sup>The man who receives a prophet because he is a prophet will receive a prophet’s reward, and the man who receives a righteous man because he is a righteous man will receive a righteous man’s reward. <sup>42</sup>And whoever gives to one of the least of these just a cup of cold water to drink in the name of a disciple, I tell *you* truly, will not lose his reward.”

**11** <sup>1</sup>And so it was, that when Jesus had completed His instructions to His twelve disciples, He went away from there to teach and preach in their cities.

<sup>2</sup>Now when John heard in prison of Christ’s deeds, he sent to Him two of his disciples <sup>3</sup>to say to Him, “Are You the One Who is to come, or are we to expect someone else?” <sup>4</sup>In reply Jesus said to them, “Go with word to John of what *you* hear and

see: <sup>5</sup>the blind recover their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised and the poor have the gospel preached to them; <sup>6</sup>he is a blessed man who does not falter at Me.” <sup>7</sup>When they had gone away, Jesus began to say to the crowds concerning John, “What did *you* go out to see in the wilderness? A reed blown in the wind? <sup>8</sup>But what did *you* go out to see? A man dressed in soft-spun clothes? Lo, those who wear soft-spun clothes live in kings’ palaces. <sup>9</sup>But what did *you* go out to see? A prophet? Yes, I tell *you*, and someone more than a prophet, <sup>10</sup>for this is the man of whom it is written:

*‘Lo, I send My messenger before  
Your face, who will prepare Your way  
before You.’*

<sup>11</sup>Truly I tell *you*, among those born of women there has not risen someone greater than John the Baptist; but the one who is least in the kingdom of heaven is greater than he is. <sup>12</sup>And from the days of John the Baptist up till now, the kingdom of heaven is seized by force, and those who strive secure it, <sup>13</sup>for all the prophets and the Law prophesied up to John; <sup>14</sup>and if *you* will accept it, he is the ‘Elijah’\* <sup>15</sup>Let him hear who has ears to hear.

<sup>16</sup>To what can I liken this generation? <sup>17</sup>

Mal. 3:1  
Mk 1:2  
Lk. 1:76,  
7:27

It is like children sitting in the market places, who call to their friends <sup>17</sup>and say: 'We played the pipes to *you*, and *you* did not dance; we wailed to *you*, and *you* did not beat your breast.'

<sup>18</sup>John came neither eating nor drinking and it was said, 'He is possessed.'

<sup>19</sup>The Son of Man has come eating and drinking and it is said, 'Lo, a Man Who is a glutton and a tippler, a friend of tax gatherers and open sinners.' But wisdom is justified by her children."

Lk.10: <sup>20</sup>Then He began to denounce those  
12-15 cities in which most of His mighty works had occurred, because they did not repent. <sup>21</sup>"Woe to *you*, Chorazin, woe to you Beth-sa-ida, for if the mighty works which occurred in you had occurred in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup>But I tell *you*, it will be more bearable for Tyre and Sidon on the Day of Judgment than it will for *you*. <sup>23</sup>And you, Capernaum, now lifted to the heavens, will go down to Hades, for if the mighty works which have occurred in you had occurred in Sodom, it would have lasted to this day. <sup>24</sup>But I tell *you*, it will be more bearable for the land of Sodom on the Day of Judgment than it will for you."

Lk.10: <sup>25</sup>Then continuing Jesus said, "I give  
21,22 You thanks, O Father, Lord of heaven and earth, that you have hidden

these things from the wise and learned and have revealed them to babes. <sup>26</sup>Truly, Father, it is because it seemed good to do so in Your eyes.

<sup>27</sup>All things are given to Me by My Father, and no one knows the Son except the Father, nor does anyone know the Father except the Son and the one to whom the Son is minded to reveal Him. <sup>28</sup>Come to Me all *you* who labour and who are heavy laden, and I will give *you* rest. <sup>29</sup>Take My yoke on *you* and learn from Me, for I am meek and lowly of heart, and *you* will find rest for *your* souls, <sup>30</sup>for My yoke lies easy and My burden light."

**12** <sup>1</sup>Now at that time of the sea-Mk 2:  
son, Jesus went through the <sup>23-28</sup>  
cornfields on the Sabbath. Now His <sup>Lk.6: 1-5</sup>  
disciples were hungry and began to pluck off ears of corn and eat them. <sup>2</sup>But when the Pharisees\* observed it they said to Him, "Look, your disciples are doing what is not permitted on the Sabbath." <sup>3</sup>But He said to them, "Haven't *you* read what David did when he and the men who were with him were hungry, <sup>4</sup>how that he went into the house of God and ate the Display Bread, which was not permitted for him or for those with him to eat, but for the priests only? <sup>5</sup>Or haven't *you* read in the Law that Num.  
on the Sabbath the priests in the tem-<sup>28:9</sup>  
ple break the Sabbath and are not guilty? <sup>6</sup>I tell *you*, Someone greater

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than the temple is here. <sup>7</sup>If you knew what this means:

Hosea  
6:6  
Mic.  
6:6-8

*'I wish for mercy  
and not sacrifice,'*

you would not condemn the guiltless,  
<sup>8</sup>for the Son of Man is Lord also of  
the Sabbath." <sup>9</sup>And leaving there He  
went into their synagogue.

Mk 3: <sup>10</sup>And lo, a man was there who had a  
<sup>1-6</sup> withered hand; and they asked Him  
Lk.6: whether it was permissible to heal  
6-11 on the Sabbath, in order to entrap  
Him. <sup>11</sup>And He said to them, "What  
Exod. man is there of you who, if the  
23:4,5 one sheep he has falls into a hole  
Deut. on the Sabbath, does not take hold  
23:4 of it and pull it out? <sup>12</sup>How much a  
man exceeds a sheep in value. And  
so it is permissible to do good on  
the Sabbath." <sup>13</sup>Then He said to the  
man, "Stretch your hand out." He  
stretched it out and it was restored,  
sound as the other.

Mk 3: <sup>14</sup>And the Pharisees\* went out and  
6-12 consulted against Him, how they  
Lk.6: could destroy Him. <sup>15</sup>But Jesus knew  
17-19 it and withdrew from there. Great  
crowds followed Him and He healed  
them all, <sup>16</sup>straightforwardly telling  
them not to make Him known, <sup>17</sup>so  
that what was spoken by Isaiah\* the  
prophet was fulfilled, when he said:

Is.42:  
1-4

<sup>18</sup>*"Lo, this is My Servant,*

*Whom I have chosen,  
My Beloved,  
in Whom My soul delights;  
I will put My Spirit on Him  
and He will proclaim  
justice to the Gentiles.*

<sup>19</sup>*He will not cry  
nor shout aloud,  
nor will any hear His voice  
on the streets.*

<sup>20</sup>*He will not snap  
the broken reed;  
He will not quench  
the smoking wick,  
till He sends justice forth  
in victory.*

<sup>21</sup>*And in His name  
will the Gentiles hope."*

<sup>22</sup>Then there was brought to Him a Mk 3:  
demon-possessed man who was both <sup>20-30</sup>  
blind and dumb and He healed him, <sup>Lk.11:</sup>  
<sup>14-23</sup> so that the blind and dumb man both  
spoke and saw. <sup>23</sup>And all the crowds  
were amazed and said, 'Could it  
be that this is the Son of David?'  
<sup>24</sup>But when the Pharisees\* heard of it  
they said, "This man only exorcises  
demons by Beelzebub the prince of  
demons." <sup>25</sup>But Jesus knew their  
thoughts and said to them, "Every  
kingdom divided against itself will  
come to ruin, and no house or city  
divided against itself will stand.  
<sup>26</sup>If Satan exorcises Satan, he is  
divided in himself; and so how will  
his kingdom stand? <sup>27</sup>And if I exor-  
cise demons by Beelzebub, by whom

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do *your* sons exorcise them? They will therefore be *your* judges.<sup>28</sup> But if I exorcise demons by the Spirit of God, then the Kingdom of God has come to *you*.<sup>29</sup> Or how can someone enter the house of a strong man and rob him of his household goods unless he binds the strong man first? With this done he can then plunder his house.<sup>30</sup> The man who is not with Me is against Me, and the man who does not gather with Me scatters.<sup>31</sup> Because of this I tell *you*, every sin and blasphemy will be forgiven men, but to blaspheme the Spirit will not be forgiven men.<sup>32</sup> Whoever says a word against the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this world or in the one to come.<sup>33</sup> Either make the tree good and its fruit good, or make it bad and its fruit bad, for by its fruit the tree is known.<sup>34</sup> *You* sons of vipers, how can *you* utter what is good when you are evil, for what the heart abounds in will the mouth declare.<sup>35</sup> A good man from the store of goodness in his heart brings out good things, the wicked from his store of evil brings out evil things.<sup>36</sup> And I say to *you* that every thoughtless word men utter they will give account for on the Day of Judgment,<sup>37</sup> for by your words you will be justified and by your words condemned.”

Pharisees\* began to speak and said, “Teacher, we wish to see a sign from You.”<sup>39</sup> In reply He said to them, “An evil and adulterous generation seeks for a sign and no sign will be given it except the sign of the prophet Jonah,<sup>40</sup> for just as Jonah was in the stomach <sup>Jonah</sup> of the whale three days and three <sup>1-17</sup> nights, so also will the Son of Man be in the heart of the earth three days and three nights.<sup>41</sup> The men of <sup>Jonah</sup> Nineveh will rise up with this gener- <sup>3:5</sup> ation at the Judgment and condemn it, for they repented at the preaching of Jonah and lo, Someone greater than Jonah is here.<sup>42</sup> The queen of the south will rise up with this generation at the Judgment and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon and lo, Someone greater than Solomon is here.<sup>43</sup> When an unclean spirit comes out of a man, it travels over arid places seeking rest and finds none.<sup>44</sup> Then it says, ‘I will return to the abode I left.’ When it comes it finds it vacant, swept and all in order.<sup>45</sup> Then it goes, takes with it seven other spirits more evil than itself, and they go in and live there; and the last state of that man is worse than the first. That is how it will be also with this evil generation.”

<sup>46</sup>Now while He was still speaking to Mk 3: the crowds, lo, His mother and broth- <sup>31-35</sup> ers came and stood outside, seeking <sup>Lk. 8:</sup> to speak to Him. <sup>19-21</sup> <sup>47</sup>And someone said

Lk.11: <sup>38</sup>Then some of the Scribes\* and the 29-32

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to Him, "Lo, your mother and your brothers stand outside, seeking to speak to You." <sup>48</sup>But in reply to the man who told Him He said, "Who is My mother and who are My brothers?" <sup>49</sup>And stretching His hand out over His disciples He said, "See, my mother and My brothers; <sup>50</sup>whoever does the will of My Father, Who is in heaven, is My brother, My sister and My mother."

Mk 4: 1-9  
Lk.8: 4-8  
**13** <sup>1</sup>On the same day Jesus went out of the house and sat down by the sea. <sup>2</sup>Large crowds gathered round Him so that He climbed into the boat and sat down; and all the crowd stood on the beach. <sup>3</sup>And He told them many things in parables, saying, "Lo, a sower went out to sow. <sup>4</sup>And as he sowed, some seed fell on the wayside and the birds of the air came and swallowed it up. <sup>5</sup>Other seed fell on rocky ground where it did not have much soil and it sprouted immediately because it did not have deep soil. <sup>6</sup>When the sun arose it was scorched, and because it had no root it withered. <sup>7</sup>Still other seed fell among thorn bushes and the thorn bushes sprang up and choked it. <sup>8</sup>But other fell on good soil and yielded fruit, some a hundredfold, some sixtyfold, some thirtyfold. <sup>9</sup>Let him hear who has ears to hear."

Mk 4: 10-12  
Lk.8: 9-10  
<sup>10</sup>Now the disciples came to Him and said, "Why do You speak to them in

parables?" <sup>11</sup>In reply He said, "It is given to *you* to know the secrets of the kingdom of heaven, but it is not given to them, <sup>12</sup>for to the man who does have something there will be given more and he will be made to overflow; but from the man with nothing there will be taken even what he does have. <sup>13</sup>This is why I speak to them in parables, so that when they see they may not see, and when they hear they may not hear and may not understand. <sup>14</sup>The prophecy of Isaiah is fulfilled in them, which says:

*'You\* will hear with the ear,  
but by no means understand,  
and when you\* see  
you\* will by no means perceive;  
<sup>15</sup>for the heart of this people  
has been made dull;  
with their ears  
they barely hear  
and they have shut their eyes,  
lest they see with their eyes,  
hear with their ears,  
understand with their hearts,  
and turn back  
and I might heal them.'*

Is.6:  
9,10  
\**'You'*  
is plu-  
ral

<sup>16</sup>But *your* eyes are blessed, because they see, and *your* ears, because they hear. <sup>17</sup>Truly I tell *you*, many prophets and righteous men longed to see the things *you* see, but did not see them, and to hear the things *you* hear but did not hear them. <sup>18</sup>And so then, <sup>19</sup>When

Mk 4: 13-20  
Lk.8: 11-15

## MATTHEW 13

anyone hears the Word of the kingdom and does not understand, the Evil One comes and snatches away what was sown in his heart; this is the seed sown on the wayside. <sup>20</sup>The seed sown on rocky ground is the man who hears the Word and immediately with joy receives it; <sup>21</sup>but he has no root in himself and is short-lived, and when trouble or persecution comes because of the Word, by and by he falls away. <sup>22</sup>And what was sown among the thorn bushes is the man who hears the Word, and the worries of this world and the allure of riches choke the Word and he is unfruitful. <sup>23</sup>But what was sown on good soil is the man who hears the Word and understands, who indeed bears fruit and yields, one a hundredfold, one sixtyfold and one thirtyfold."

Mk 4: <sup>24</sup>Then He set before them another <sup>26-29</sup>parable, saying this: "The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup>But when men slept his enemy came, sowed tares among the wheat and went away. <sup>26</sup>When the crop put out its shoots and produced its fruit, then the tares appeared as well. <sup>27</sup>The servants of the householder came to him and said, 'Master, didn't you sow good seed in your field? Where, then, have the tares come from?' <sup>28</sup>He said to them, 'A man who is an enemy has done this.' Then his servants said to

him, 'Do you want us to go out and collect the tares?' <sup>29</sup>But he said, 'No, in case as *you* collect the tares *you* root up the wheat together with them. <sup>30</sup>Let both grow together till the harvest and at harvest-time I will say to the reapers, "First collect the tares and tie them into bundles to be burned, but gather the wheat into my barn."'"

<sup>31</sup>He set another parable before them, Mk 4: saying, "The kingdom of heaven is <sup>30-32</sup>like mustard seed, which a man takes <sup>Lk.13: 18,19</sup>and sows in his field. <sup>32</sup>It is the smallest of all seeds, but when grown is larger than the garden crops and becomes a tree, so that the birds of the air come and nest in its branches."

<sup>33</sup>He told them another parable. "The <sup>Lk.13: 20-21</sup>kingdom of heaven is like yeast, which a woman took and put into thirty pounds of wheat flour, till the whole was leavened."

<sup>34</sup>And Jesus spoke all these things to the crowds in parables and He did not speak to them without a parable, <sup>35</sup>that what was said by the prophet might be fulfilled, when he said:

*"I will open my mouth  
in parables,  
I will utter  
what has been secret*

Ps.  
78:2

*since the foundation of the world.”*

he had and bought it.

<sup>36</sup>Then Jesus left the crowds and went into the house. And His disciples came to Him and said, “Explain to us the parable of the tares in the field.”

<sup>37</sup>In reply He said to them, “The One Who sows the good seed is the Son of Man; <sup>38</sup>the field is the world; the good seed are the sons of the kingdom; the tares are the sons of evil; <sup>39</sup>the enemy who sowed them is the devil; the harvest is the end of the world and the reapers are the angels.

<sup>40</sup>And just as the tares are collected and burnt in the fire, so it will be at the end of this age. <sup>41</sup>The Son of Man will send His angels and they will collect out of His kingdom all things which offend and those who commit transgression, <sup>42</sup>and throw them into a burning furnace; and there will be wailing and gnashing of teeth. <sup>43</sup>Then the righteous will shine out like the sun in their Father’s kingdom. Let the man hear who has ears to hear.

<sup>44</sup>“Again, the kingdom of heaven is like treasure hidden in a field, which, when he found it, a man hid up; and in his joy he went away and having sold everything he had, he bought the field.

<sup>45</sup>“Again, the kingdom of heaven is like a merchant searching for choice pearls. <sup>46</sup>On finding one pearl of great price, he went away, sold everything

<sup>47</sup>“Again, the kingdom of heaven is like a net which was thrown into the sea, and in it were caught all sorts of fish; <sup>48</sup>when it was full, it was drawn up on to the beach and the fishermen sat down, collected the good fish into containers and threw away the worthless. <sup>49</sup>So it will be at the end of the age; the angels will come and separate the evil from among the righteous, <sup>50</sup>and throw them into a burning furnace, where there will be weeping and gnashing of teeth.”

<sup>51</sup>Then Jesus said to them, “Do *you* understand these things?” They replied to Him, “Yes, Lord.” <sup>52</sup>And He continued, “Every scholar instructed in the kingdom of heaven is therefore like a man who is a householder, who brings out of his storehouse things new and old.”

<sup>53</sup>And it came about that when Jesus <sup>Mk 6:</sup> had ended these parables, He moved <sup>1-6</sup> on from there. <sup>54</sup>Coming to His <sup>Lk.4:</sup> <sup>16-30</sup> homeland He began to teach in their synagogues, so that they were amazed and said, “Where does this man derive this wisdom and these powers? <sup>55</sup>Isn’t this the carpenter’s son? Isn’t His mother named Mary and His brothers James, Joses, Simon and Judas? <sup>56</sup>And aren’t all His sisters with us? From where, then, does all this come to Him?”

<sup>57</sup>And they took offence at Him. But Jesus said to them, "A prophet has his honour, but not in his homeland and his family." <sup>58</sup>And He performed few mighty deeds there, because of their unbelief.

Mk 6: 14-29  
Lk. 9: 7-9  
**14**<sup>1</sup>At that time Herod the Tetrarch heard reports of Jesus, <sup>2</sup>and said to his servants, "This is John the Baptist; he has risen from the dead, and therefore these powers are working through him." <sup>3</sup>Now Herod had seized John, bound him and put him in prison for the sake of Herodias, his brother Philip's wife; <sup>4</sup>for John had said to Herod, "It is not lawful for you to have her as your wife." <sup>5</sup>Although he would have killed him, he feared the populace, for they revered John as a prophet. <sup>6</sup>But when Herod's birthday celebrations took place, Herodias' daughter danced for the assembled guests and pleased Herod, <sup>7</sup>whereupon he swore an oath before them all to give her whatever she asked for herself. <sup>8</sup>And her mother incited her to say, "Give me the head of John the Baptist on a platter." <sup>9</sup>The king was grieved, but because of his oath, sworn before those at the table with him, he gave orders for it to be done; <sup>10</sup>he sent an executioner and John was beheaded in prison. <sup>11</sup>His head was brought on a platter and given to the girl, and she carried it to her mother. <sup>12</sup>And his disciples came, took up the corpse and

buried it; and they went and brought word of it to Jesus.

<sup>13</sup>When He heard, Jesus withdrew Mk 6: 30-44  
from there in a boat to a remote spot Lk. 9: apart; and the crowds hearing, they 10-17 followed Him on foot from the cities. Jn 6: 1-13

<sup>14</sup>When Jesus disembarked He saw a great crowd and touched with pity for them He healed those of them who were sick. <sup>15</sup>With evening coming on, His disciples came to Him and said, "This is a place where no one lives and time has already gone. Send the crowds away, then, so that as they go away into the villages they may buy food for themselves." <sup>16</sup>But Jesus said to them, "They have no need to go away; *you* feed them." <sup>17</sup>But they said to Him, "We have nothing here except five rolls and two fish." <sup>18</sup>And He said, "Bring them here to Me." <sup>19</sup>He ordered the crowds to sit down on the grass and took the five rolls and the two fish; looking up to heaven He blessed them, broke up the rolls, gave them to the disciples and they gave them to the crowd. <sup>20</sup>They all ate and were satisfied; and they picked up twelve wicker basketfuls of the fragments left over. <sup>21</sup>There were about five thousand men who had eaten, as well as women and children.

<sup>22</sup>And Jesus straight away had His Mk 6: disciples climb into the boat and go 45-52 on ahead of Him to the other side, Jn 6: 15-21

while He dismissed the crowds.  
<sup>23</sup>When He had sent them away, He went up the mountain on His own to pray. And as evening drew on, He was there alone.

<sup>24</sup>By now the boat was in the middle of the sea, pounded by the waves, for the wind was contrary. <sup>25</sup>But in the fourth watch of the night, Jesus came to them walking on the sea. <sup>26</sup>When the disciples saw Him walking on the sea they were terrified, saying, "It's a phantom," and they shouted out in fear. <sup>27</sup>But Jesus immediately spoke to them and said, "All right, it is I; don't be afraid." <sup>28</sup>Then Peter said to Him in reply, "Lord, if it is You, order me to come to You on the water." <sup>29</sup>And He said, "Come." Climbing out of the boat, Peter walked on the water to go to Jesus. <sup>30</sup>But when he saw the strength of the wind he was afraid; and beginning to sink he shouted out, "Lord, save me." <sup>31</sup>Jesus straight away reached out and took hold of his hand and said to him, "You little-believer, why did you doubt?" <sup>32</sup>As they climbed into the boat, the wind dropped. <sup>33</sup>Then those in the boat came and worshipped Him, saying, "Truly, You are the Son of God." <sup>34</sup>And after they had crossed over they came to land at Gennesaret.

<sup>35</sup>Now when the men of that place recognised Him, they sent word into

the whole of the surrounding district; and people brought to Him everyone who was ill <sup>36</sup>and implored Him that they might just touch the hem of His garment; and as many as touched it were healed. 0

**15** <sup>1</sup>Then the Scribes<sup>\*</sup> and Phari- Mk 7: sees<sup>\*</sup> from Jerusalem came to <sup>1-23</sup> Jesus and said, <sup>24</sup>"Why do your disciples break the traditions of the elders and not wash their hands before they eat their food?" <sup>3</sup>In reply He said to them, "And why do *you* break the commandment of God because of *your* tradition?, <sup>4</sup>for God gave commandment saying, 'Honour your father and mother,' and also, 'Let the man who curses father and mother be put to death.' <sup>5</sup>But *you* say, 'Anyone may say to his father or mother, "Whatever might have been a benefit to you from me is a gift to God," <sup>6</sup>and he in no way dishonours his father and mother.' *You* nullify the commandment of God because of *your* tradition. <sup>7</sup>*You* hypocrites, Isaiah prophesied well about *you* when he said:

<sup>8</sup>*"This people draws near to Me  
 with their mouth,  
 and with their lips  
 they honour Me;  
 but their heart is far from Me;  
 they worship Me in vain,  
 because they teach as precepts  
 the commands of men."*

Is.  
 29:13  
 Ezek.  
 33:31

<sup>10</sup>Calling the crowd, Jesus said to them, "Listen and understand: <sup>11</sup>it is not what goes into a man's mouth that pollutes him, but it is what comes out of his mouth that pollutes him." <sup>12</sup>Then His disciples came up and said to Him, "Did you know that when the Pharisees heard that remark they were offended?" <sup>13</sup>In reply He said, "Every plant which My heavenly Father has not planted will be rooted out. <sup>14</sup>Leave them; they are blind leaders of the blind, and if the blind lead the blind they will both fall into the pit." <sup>15</sup>In reply, Peter said to Him, "Explain this parable to us." <sup>16</sup>And Jesus said, "Are *you* too without understanding? <sup>17</sup>Don't *you* understand yet that all which goes into the mouth passes on into the stomach and is expelled into the lavatory? <sup>18</sup>But things which come out of the mouth come out of the heart, and it is these which pollute a man; <sup>19</sup>for out of the heart come evil thoughts, murders, adulteries, immoralities, theft, false witness and blasphemies. <sup>20</sup>It is these which pollute a man; but to eat with unwashed hands does not."

Mk 7: <sup>21</sup>Now Jesus left there and went away into the area of Tyre and Sidon. <sup>24-30</sup>

<sup>22</sup>And lo, a Phoenician woman from those parts came out and called to Him saying, "Have pity on me, Lord, Son of David; my daughter is badly

possessed by a demon." <sup>23</sup>But He did not answer her a word and His disciples came and made a request to Him, saying, "Send her away, because she is calling after us." <sup>24</sup>In reply He said, "I was only sent to the lost sheep of the house of Israel." <sup>25</sup>But she came, knelt before Him and said, "Lord, help me." <sup>26</sup>In reply He said, "It is not right to take the children's food and throw it to the dogs" <sup>27</sup>But she said, "Yes, Lord, yet the dogs eat the scraps which fall from their master's table." <sup>28</sup>Then Jesus said to her in reply, "Woman, you have great faith; let it be for you as you wish." And her daughter was healed from that very hour.

<sup>29</sup>Jesus moved on from there and Mk 7: went along beside the Sea of Galilee. <sup>31-37</sup> Going up a mountain He sat down there, <sup>30</sup>and great crowds came to Him, having with them the crippled, the blind, the dumb, the deformed and many others. They left them at His feet and He healed them, <sup>31</sup>so much so that the crowds were amazed when they saw the dumb speak, the deformed made whole, the crippled walk and the blind see; and they praised the God of Israel.

<sup>32</sup>Then Jesus called His disciples to Mk 8: Him and said, "I feel pity for the <sup>1-9</sup> crowd, because they have now been with Me for three days, and they have nothing to eat; I don't wish to

send them away hungry lest they are exhausted on the road.” <sup>33</sup>His disciples said to Him, “Where, far from anywhere, are we to find sufficient food to satisfy such a crowd as this?”

<sup>34</sup>But Jesus said to them, “How many rolls do *you* have?” They said, “Seven, and a few small fish.” <sup>35</sup>Then He gave orders to the crowd to sit down on the ground. <sup>36</sup>He took the seven rolls and the fish and after having given thanks, He broke them up, gave them to His disciples and the disciples gave them to the crowd. <sup>37</sup>They all ate and were satisfied and they picked up seven straw basketfuls of the surplus of the broken up pieces. <sup>38</sup>There were four thousand men who ate, apart from the women and children. <sup>39</sup>And after He had sent the crowds away, He climbed into the boat and went to the district of Magdala.

Mk 8: 11-21 **16** <sup>1</sup>Now the Pharisees\* and the Sadducees\* came, and testing Him they asked Him to show them a sign from heaven. <sup>2</sup>In reply He said to them, “When it is evening, because the sky is red, *you* say, ‘It will be fine,’ <sup>3</sup>and in the morning, ‘It will rain today,’ because the sky is red in the clouds. *You* hypocrites, *you* know how to discern the face of the sky and can *you* not discern the signs of the times? <sup>4</sup>It is an evil and adulterous generation which demands a sign, and no sign will be

given to it except the sign of the prophet Jonah.” And He left them and went away.

<sup>5</sup>Now they were going to the other Mk 8: side, but His disciples had forgotten <sup>14</sup> to take any bread. <sup>6</sup>And Jesus said to Lk. 12:1 them, “Watch out for the leaven of the Pharisees\* and the Sadducees\* and beware of it.” <sup>7</sup>Then they conferred among themselves, saying, “We have brought no bread.” <sup>8</sup>When Jesus knew, He said to them, “*You* little-believers, why are *you* conferring among yourselves because *you* have brought no bread? <sup>9</sup>Do *you* still not understand, nor remember the five loaves among the five thousand and how many wicker basketfuls *you* took up? <sup>10</sup>Nor the seven loaves among the four thousand and how many straw basketfuls *you* took up? <sup>11</sup>How is it that *you* don’t understand that I told *you* to be wary of the leaven of the Pharisees\* and the Sadducees\*, and not of bread?” <sup>12</sup>Then they saw that He was telling them to be careful not of the leaven of bread, but of the leaven of the teaching of the Pharisees\* and the Sadducees\*.

<sup>13</sup>As they came into the parts around Mk 8: Caesarea Philippi, Jesus spoke to <sup>27-30</sup> His disciples and asked, “Whom do Lk. 9: 18-21 men say that I, the Son of Man, am?”

<sup>14</sup>And they said, “Some say John the Baptist, others Elijah, others Jeremiah or one of the prophets.”

<sup>15</sup>He said to them, "But who do *you* say that I am?" <sup>16</sup>Simon Peter answered by saying, "You are the Christ, the Son of the living God."

<sup>17</sup>In reply Jesus said to him, "You are a blessed man, Simon, Jonah's son, because flesh and blood has not revealed this to you but My Father, Who is in heaven. <sup>18</sup>And I say to you that you are Peter, and upon this rock I will build My church and the gates of Hades will not prevail against it. <sup>19</sup>And I will give you the keys of the Kingdom of Heaven; and whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven."

<sup>20</sup>Then He strictly ordered His disciples to tell no one that He was Jesus the Christ.

let him follow Me, <sup>25</sup>for whoever wishes to save his life will lose it; but whoever is willing to lose his life for My sake will find it. <sup>26</sup>What does it profit a man if he gains the whole world, but suffers the loss of his soul? Or what will a man give in exchange for his soul, <sup>27</sup>for the Son of Man will come in the glory of His Father with His angels, and then He will reward each one according to his deeds? <sup>28</sup>Truly I tell *you*, some standing here will not taste death until they see the Son of Man come in His kingdom."

**17** <sup>1</sup>Six days afterwards Jesus <sup>Mk 9:2-13</sup> took aside Peter, James and <sup>Lk.9:28-36</sup> his brother, John, and led them up a high mountain on their own. <sup>2</sup>And He was transformed in front of them, His face shining like the sun and His clothes becoming as white as the light. <sup>3</sup>And lo, Moses and Elijah\* appeared in front of them, in conversation with Him. <sup>4</sup>Then Peter began to speak, saying to Jesus, "Lord, it is good for us to be here; if You wish, let us make three shelters, one for You, one for Moses, and one for Elijah." <sup>5</sup>While he was still speaking, lo, a cloud of light came above them and lo, a Voice from the cloud said, "This is My beloved Son with Whom I am well pleased; listen to Him." <sup>6</sup>When they heard it the disciples fell on their faces, utterly terrified. <sup>7</sup>And going over to them Jesus touched

Mk 8: <sup>21</sup>From then on Jesus began to show  
31-9:1 His disciples that it was necessary for  
Lk.9: Him to go to Jerusalem and suffer  
18-27 many things from the elders, the chief priests and the Scribes\*, and to be killed and on the third day to be raised up. <sup>22</sup>And Peter took Him aside and began to chide Him, saying, "Far be it from You, Lord; this will not happen to You." <sup>23</sup>But He turned and said to Peter, "Get behind Me, Satan; you are an offence to Me, for you do not think the things of God but the things of men." <sup>24</sup>Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself and take up his cross, and then

them and said, "Stand up, don't be afraid." <sup>8</sup>And when they raised their eyes they saw no one, except Jesus Himself alone.

<sup>9</sup>As they came down from the mountain, Jesus gave them instructions, saying, "Tell no one what you have seen until the Son of Man has been raised from the dead." <sup>10</sup>And the disciples asked Him, "Why do the Scribes<sup>e</sup> say, then, that Elijah must come first?" <sup>11</sup>In reply Jesus said to them, "Elijah indeed comes first and will restore everything. <sup>12</sup>But I tell *you* that Elijah has already been, and they did not recognise him but did to him what they wished; and in the same way the Son of Man will suffer under them." <sup>13</sup>The disciples then understood that He spoke to them of John the Baptist.

Mk 9: <sup>14</sup>Now as they came toward the crowd a man approached Him and kneeling before Him said, <sup>15</sup>"Lord, take pity on my son, because he is deranged and suffers badly; for often he falls into the fire and into the water. <sup>16</sup>I brought him to Your disciples and they could not heal him." <sup>17</sup>In reply Jesus said, "O faithless, corrupt generation, how long shall I be with *you*? How long am I to bear with *you*? Bring him here to Me." <sup>18</sup>And Jesus rebuked the demon; it came out of him and the boy was healed from that hour. <sup>19</sup>Then the dis-

ciples came to Jesus when He was on His own and said, "Why could we not exorcise it?" <sup>20</sup>Jesus said to them, "Because of *your* unbelief. I tell *you* truly, if *you* have faith like a mustard seed, *you* will say to this mountain, 'Be moved from here to there,' and it will be moved, and nothing will be impossible for *you*." <sup>21</sup>But this type does not come out except by prayer and fasting."

<sup>22</sup>While they were staying in Galilee, <sup>23</sup>Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, <sup>24</sup>and they will kill Him, and on the third day He will be raised up." And they were deeply saddened.

<sup>25</sup>When they came into Capernaum, the men collecting the two drachma<sup>a</sup> tax came up to Peter and said, "Doesn't *your* Teacher pay the two drachma<sup>a</sup> tax?" <sup>26</sup>He said, "Yes." When he went into the house Jesus forestalled him and said, "What do you think, Simon? From whom do the kings of the earth take tax and duty? From their own sons or from others?" <sup>27</sup>Peter said to Him, "From others." Jesus said to him, "Then the sons are free. <sup>28</sup>But so that we may not offend them, go to the sea, cast out a fish hook and take up the first fish you pull out. When you open its mouth you will find a stater<sup>b</sup>; take that and give it them for Me and you."

Mk 9: 33-37 **18**<sup>1</sup>At the very same hour, the disciples came to Jesus and said, "Who is the greatest, then, in the kingdom of heaven?" <sup>2</sup>Calling a little child to Him, Jesus stood it in the midst of them <sup>3</sup>and said, "Truly, I tell *you*, unless *you* change and become like little children, in no way will *you* enter the kingdom of heaven. "So whoever humbles himself to be like this little child is the greatest in the kingdom of heaven. <sup>5</sup>Whoever receives one little child such as this in My name receives Me. <sup>6</sup>It is better for whoever causes one of these little ones who believe in Me to sin that a donkey-millstone was hung over his neck and that he was dropped into the depths of the sea. <sup>7</sup>Woe to the world because of its snares. Enticements to sin must come, but woe to the man by whom the enticement comes. <sup>8</sup>If your hand or foot are a snare to you, cut them off and throw them from you; it is better for you to enter life maimed or lame, than with two hands and two feet to be thrown into everlasting fire. <sup>9</sup>If your eye is a snare to you, put it out and throw it from you; it is better for you to enter life with one eye, than with two to be thrown into hell fire" .  
 Mk.9: 42 Lk. 17:2 <sup>10</sup>Beware *you* do not despise one of these little ones, for I tell *you* that their angels in heaven always look on the face of My Father, Who is in heaven, <sup>11</sup>for the Son of man has

come to save the lost. <sup>12</sup>What do *you* think? If a man has one hundred Lk.15: sheep and one of them strays, doesn't <sup>4-7</sup> he leave the ninety-nine and go on the hillside looking for the one that has strayed? <sup>13</sup>And if it happens that he finds it, truly I tell *you*, he rejoices over it more than over the ninety-nine that have not strayed. <sup>14</sup>In the same way, it is not the will of *your* Father, Who is in heaven that one of these little ones should perish.

<sup>15</sup>"Should your brother sin against Lk. you, go and show him his sin <sup>17:3</sup> between him and you only. If he listens to you, you have won your brother; <sup>16</sup>if he does not listen, take along with you one or two more, so that on the testimony of two or three witnesses every word may be established. <sup>17</sup>If he disregards them, tell the assembly; and if he disregards the assembly, let him be like a Gentile or a tax gatherer\* to you. <sup>18</sup>Truly, I tell *you*, whatever *you* bind on earth will be bound in heaven and whatever *you* unloose on earth will be unloosed in heaven. <sup>19</sup>Again, I tell *you*, if two of you agree on earth about anything they ask for, it will be brought about for them by My Father, Who is in heaven, <sup>20</sup>for where two or three are gathered in My name, I am there in the midst of them."

<sup>21</sup>Then Peter came to Him and said, Lk.

17:4

\*Gk: Ge-henna'

“Lord, how many times is my brother to sin against me and I am to forgive him? Seven times?” <sup>22</sup>Jesus said to him, “Not seven times, I tell you, but seventy times seven, <sup>23</sup>for the Kingdom of Heaven is like a man who was a king, who wished to settle his accounts with his servants. <sup>24</sup>When he began to add up the figures, there was brought to his attention a debtor owing ten thousand talents”. <sup>25</sup>When he did not have the means to pay, his master instructed that he, his wife, children and all he had should be sold and repayment made. <sup>26</sup>At this the servant fell to his knees in supplication to him and said, “Master, have patience with me, and I will repay you everything.” <sup>27</sup>In compassion that servant’s master released him and forgave him the debt. <sup>28</sup>But the same servant went out and found one of his fellow-servants who owed him a hundred denarii\*, and seizing him he said, “Pay me what you owe.” <sup>29</sup>At this his fellow-servant fell at his feet and pleaded with him, saying, “Have patience with me, and I will repay you everything.” <sup>30</sup>But he would not wait and having gone away, he threw him into prison until he could repay what was owed.

<sup>31</sup>“But when they saw what had happened, his fellow-servants were utterly appalled and going to their master they related to him everything

that had occurred. <sup>32</sup>Then, calling that servant, his master said to him, “You evil servant, I forgave you all that debt because you pleaded with me; <sup>33</sup>did you not ought to have been merciful to your fellow-servant, just as I was merciful to you?” <sup>34</sup>His master was angry and handed him over to the torturers until he had paid everything he owed him. <sup>35</sup>In the same way My heavenly Father will act towards you if you do not each from your heart forgive your brother his trespasses.”

**19** And so it was that when Jesus had finished these remarks, He left Galilee and went to the district of Judea beyond the river Jordan. <sup>2</sup>Great crowds followed Him, and He healed them there.

<sup>3</sup>Now the Pharisees\* came to Him to Mk 10: test Him and said, “Is it lawful for a <sup>2-12</sup> man to divorce his wife for any reason?” <sup>4</sup>In reply, He said to them, “Haven’t you read that the One Who Gen. made them at the beginning made <sup>1:27</sup> them male and female <sup>5</sup>and said, ‘Because of this, a man will leave his Gen.2: father and his mother and be united <sup>24</sup> to his wife; and the two will be one body.’? <sup>6</sup>Thus they are no longer two, but one body. And so what God has joined together, let no man put asunder.” <sup>7</sup>They said to Him. “Why, then, did Moses give instructions to grant a certificate of divorce and to send her

## MATTHEW 19

away?" <sup>8</sup>He said to them, "Because of *your* hard-heartedness Moses permitted *you* to divorce *your* wives; but from the beginning it was not so. <sup>9</sup>And I say to *you* that whoever divorces his wife, except for immorality, and marries another woman, also commits adultery; and the man who marries a divorced woman commits adultery." <sup>10</sup>His disciples said to Him, "If such is the case of a man with a wife, it is better not to marry." <sup>11</sup>But He said to them, "Not everyone accepts that saying, except those to whom it is given; <sup>12</sup>for there are some who are eunuchs who were born thus from their mother's womb, and there are some whom men have emasculated, and there are some who practice self-restraint for the sake of the kingdom of heaven. Let the man who can accept it do so."

Mk 10: 13-16 <sup>13</sup>Then children were brought to Him so that He might lay His hands upon them and pray for them; and the disciples rebuked them. <sup>14</sup>But Jesus said, "Let the children come to Me and don't forbid them, for of such as these is the kingdom of heaven." <sup>15</sup>And after having laid His hands upon them He went away from there.

Mk 10: 17-31 <sup>16</sup>And lo, one man came up and said to Him, "Good Teacher, what good thing shall I do to have eternal life?" <sup>17</sup>But Jesus said to him, "Why do you

call Me good? There is no one good, except One, and that is God. If you wish to enter into life, keep the commandments." <sup>18</sup>The man said to Him, "Which?" Jesus replied, "You are not to kill, you are not to commit adultery, you are not to steal, you are not to bear a false witness, <sup>19</sup>honour your father and your mother and love your neighbour as yourself." <sup>20</sup>The young man said to Him, "I have kept all these things from my youth; what do I still lack?" <sup>21</sup>Jesus replied to him, "If you would be perfect, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me." <sup>22</sup>But when the young man heard this remark he went away sad, because he had great possessions.

<sup>23</sup>And Jesus said to His disciples, "I tell *you* truly that it is hard for a rich man to enter the kingdom of heaven.

<sup>24</sup>I say it again to *you*, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." <sup>25</sup>When His disciples heard this they were utterly astounded and said, "Who can be saved, then?" <sup>26</sup>But Jesus looked up and said to them, "With men it is impossible, but with God everything is possible."

<sup>27</sup>Then Peter said to Him in reply, Lo, "We have left everything and followed You; what therefore will there

20

be for us?" <sup>28</sup>Jesus said to them, "I tell *you* truly, that in the regeneration, when the Son of Man is seated on His throne of glory, you who have followed Me will also be seated on twelve thrones judging the twelve tribes of Israel. <sup>29</sup>Everyone who has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or land for the sake of My name will receive a hundredfold, and will inherit eternal life. <sup>30</sup>Many who are first will be last and the last will be first, <sup>20</sup><sup>1</sup> for the kingdom of heaven is like a man who is a householder and who went out at first light to hire labourers for his vineyard. <sup>2</sup>After agreeing with them a rate of one denarius\* a day, he sent them into his vineyard. <sup>3</sup>Going out about nine o'clock he saw others standing idle in the market-place, <sup>4</sup>and he said to them, '*You* go and work in the vineyard also and I will give *you* whatever is just.' <sup>5</sup>And they went off. He went out again at about twelve o'clock and at about three o'clock and did the same thing. <sup>6</sup>At about five o'clock, going out he found others standing idle and he said to them, 'Why have *you* stood there all the day, idle?' <sup>7</sup>And they said to him, 'Because no one has hired us.' He said to them, '*You* also go into the vineyard and *you* will receive whatever is right.' <sup>8</sup>When evening came the owner of the vineyard said to his overseer, 'Call the

labourers and pay them their dues, beginning with the last down to the first.' <sup>9</sup>When those hired at about five o'clock came, they received one denarius\* each. <sup>10</sup>When the first came they thought that they would receive more; and they also received one denarius\* each. <sup>11</sup>On receiving it they began to grumble at the householder <sup>12</sup>and said, 'These last men worked one hour, and you have made them equal to us, who have borne the heat and burden of the day.' <sup>13</sup>In reply he said to one of them, 'My friend, I have not wronged you; didn't you agree with me for one denarius\*?' <sup>14</sup>Take what is yours and go; but I wish to do for this last man as I also have for you. <sup>15</sup>Or am I not permitted to do what I wish with what is my own? Do you see evil because I am good?' <sup>16</sup>Just so, the last will be first, and the first last; for many are called but few are chosen."

<sup>17</sup>Now as Jesus was going up to <sup>Mk 10: 32-34</sup>Jerusalem, along the way He took the <sup>Lk.18: 31-34</sup>twelve disciples aside on their own and said to them, <sup>18</sup>"Look, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; they will condemn Him to death, <sup>19</sup>and Him over to the Gentiles to be mocked and scourged and crucified; and on the third day He will rise again."

## MATTHEW 20, 21

Mk 10: 20 Then the mother of Zebedee's sons came to Him with her sons and she knelt to ask something of Him. 21 And He said to her, "What is it you want?" She said to Him, "Say that these two sons of mine will sit one on Your right hand and one on the left in Your kingdom." 22 But in reply Jesus said, "*You* don't know what *you* are asking. Can *you* drink the cup which I am about to drink, and be baptised with the baptism with which I am to be baptised?" They said to Him, "We can." 23 And He said to them, "*You* will indeed drink from My cup, and *you* will be baptised in the baptism in which I am to be baptised; but to sit on My right hand and on My left hand is not Mine to give, but it is for those for whom it has been prepared by My Father." 24 When the ten heard it, they were indignant at the two brothers. 25 But Jesus called them to Him and said, "*You* know that the leaders of the Gentiles hold sway over them and that their great men exercise authority over them. 26 But it is not to be so with *you*, but let whoever wishes to be great among *you* be *your* servant, 27 and whoever wishes to be first among *you* be *your* slave, 28 just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many."

Mk 10: 29 Now when they came out of Jericho, a great crowd followed

them. 30 And lo, there were two blind men seated beside the road; and hearing that Jesus was passing by they shouted out, saying, "Take pity on us, Lord, Son of David." 31 The crowd sharply told them to be quiet, but they shouted the more, saying, "Take pity on us, Lord, Son of David." 32 And standing still, Jesus called them and said, "What do *you* want Me to do for *you*?" 33 They said to Him, "Lord, that our eyes may be opened." 34 Moved with compassion Jesus touched their eyes; and immediately their eyes regained sight, and they followed Him.

<sup>2</sup>  
21 Now when they had nearly Mk 11: reached Jerusalem and had 1-11 come to Beth-phage, close to Lk. 19: 29-44 the Mount of Olives, Jesus sent away Jn 12: two disciples, 2 saying to them, "Go 12-19 into the village opposite *you* and *you* will immediately find a donkey tethered there with its colt; untie them and bring them to Me. 3 Should anyone say anything to *you* say, 'The Lord needs them,' and he will immediately send them." 4 All this happened in order to fulfil what was spoken by the prophet when he said:

5 "*Say to the daughter of Zion, Zech. 9:9*  
'Lo, your King comes to you,  
meek and mounted on an ass,  
indeed a colt,  
the young of a beast of burden.'"

## MATTHEW 21

<sup>6</sup>The disciples went, and doing just as Jesus had instructed them, <sup>7</sup>they brought the donkey and the colt, over which they threw their cloaks to sit Him on them. <sup>8</sup>The greater part of the crowd spread their own cloaks on the road; others began to break off branches from the trees and to strew them in the road. <sup>9</sup>And the crowds in front of Him and those following began to shout, saying:

calling in the temple, "Hosanna to the Son of David," they were angry, <sup>16</sup>and said to Him, "Do You hear what these children say?" And Jesus said to them, "Yes; and have *you* never read:

*'Out of the mouths  
of babes and sucklings  
You have appointed Yourself  
praise.'*"

Ps.  
8:22

Ps.       *"Hosanna to the Son of David;  
118:       Blessed is He Who comes  
25,26       in the name of the Lord;  
Mk 11:       Hosanna in the highest."*  
7-10

Lk.19:   <sup>10</sup>Now when He entered Jerusalem all  
35-40   the city was in a commotion, saying,  
Mk       "Who is it?" <sup>11</sup>And the crowd said, "It  
11:15   is Jesus, the prophet from Nazareth  
Lk.       in Galilee."  
19:45

Mk 11: <sup>12</sup>Then Jesus went into the temple  
15-19   of God and ejected all those selling  
Lk.19:   and buying there, and overturned  
45-48   the money-changers' tables and the  
Jn 2:   chairs of the dove-sellers. <sup>13</sup>And He  
3-22   said to them, "It is written: 'My  
Is.       house is to be called a house of  
56:7   prayer.' But *you* have made it 'a den  
Jer.     of thieves.'"  
7:11

<sup>14</sup>And the blind and the lame came to Him in the temple and He healed them. <sup>15</sup>But when the chief priests and the scribes saw the marvellous things which He did, and the children

<sup>17</sup>Leaving them, He went away out-Mk  
side the city to Bethany and spent the <sup>11:11</sup>  
night there. <sup>18</sup>Early in the morning as <sup>Jn</sup>  
He returned to the city, He was hun- <sup>11:18</sup>  
gry. <sup>19</sup>Seeing a fig-tree along the road <sup>12-14</sup>  
He went up to it and found nothing  
on it except the leaves only and He  
said, "Let there be no more fruit on  
you for ever." Straight away the fig-  
tree withered. <sup>20</sup>When they saw it  
the disciples were amazed and said,  
"How is it that the fig-tree withered  
straight away?" <sup>21</sup>In reply Jesus said <sup>Mk 11:</sup>  
to them, "I tell *you* truly, if *you* have <sup>21-24</sup>  
faith and do not doubt, *you* will not  
only do what happened to the fig-  
tree, but also if *you* were to say to  
this mountain, 'Be rooted up and  
thrown into the sea,' it would hap-  
pen; <sup>22</sup>everything whatever *you* ask in  
prayer, believing, *you* will receive."

<sup>23</sup>And after He had come into the <sup>Mk 11:</sup>  
temple, the chief priests and the <sup>27-33</sup>  
nation's elders came to Him as He <sup>Lk.20:</sup>  
was teaching and said, "By what <sup>1-8</sup>

## MATTHEW 21

authority do You do these things, and Who has given You this authority?"

<sup>24</sup>In reply Jesus said to them, "I will also ask *you* one thing and if *you* will tell Me this, I will also tell *you* by what authority I do these things: <sup>25</sup>the baptism of John, where was it from, from heaven or from men?" They conferred among themselves saying, "If we say, 'From heaven,' He will say, 'And so why did *you* not believe him?'" <sup>26</sup>But if we say, 'From men', we are afraid of the crowd, for everyone holds John as a prophet." <sup>27</sup>In reply to Jesus they said, "We don't know." And He said, "Neither am I telling *you* by what authority I do these things." <sup>28</sup>But what do *you* think? There was a man with two sons. Going to the first he said, 'Son, go and work in my vineyard today.' <sup>29</sup>And in reply he said, 'I will not,' but afterwards he repented, and went. <sup>30</sup>Going to the second he said the same. And in reply he said, 'I will, sir,' but he did not go. <sup>31</sup>Which of the two did his father's will?" They said to Him, "The first." Jesus said to them, "I tell *you* truly that whores and tax gatherers" will go before *you* into the kingdom of God; <sup>32</sup>for John came to you in the path of righteousness and *you* did not believe him, but whores and tax gatherers believed him; and when *you* saw it *you* did not afterwards change your mind in order to believe him.

<sup>33</sup>"Listen to another parable: A man <sup>Mk 12: 1-12</sup> who was a householder planted a <sup>Lk.20:</sup> vineyard, put a fence around it, dug <sup>9-19</sup> out a winepress and erected a watch-tower; then he let it out to growers and went away from home. <sup>34</sup>When the time drew near for harvest, he sent his servants to the growers to receive his harvest. <sup>35</sup>But the growers seized his servants; one they beat, one they killed, one they stoned. <sup>36</sup>He sent again, other servants, more numerous than the first, and they did the same to them. <sup>37</sup>Finally he sent to them his son, saying, 'They will respect my son.' <sup>38</sup>But when the growers saw the son they said among themselves, 'This is the heir; come on, let us kill him and we shall secure his inheritance.' <sup>39</sup>And they took him, forced him out of the vineyard and killed him. <sup>40</sup>And so when the owner of the vineyard comes, what will he do to those growers?" <sup>41</sup>They said to Him, "He will kill those evil men in a painful way, and let the vineyard out to other growers, who will give him the harvest at its time." <sup>42</sup>Jesus said to them, "Have *you* never read in the scriptures:

<i>'The Stone rejected by the builders</i>	Ps.
<i>has become</i>	118:
<i>the Headstone of the corner;</i>	22,23
<i>this is from the Lord,</i>	Mk
<i>and is marvellous in our eyes.'?"</i>	12:10
	Lk.
	20:17

<sup>43</sup>Therefore I tell *you* that the

Kingdom of God will be taken from *you* and given to a nation which will yield its fruit. <sup>44</sup>The man who falls on this Stone will be shattered in pieces; and the one on whom It falls will be ground to powder.”

<sup>45</sup>When the chief priests and the Pharisees\* heard His parables, they knew that He spoke about them <sup>46</sup>and they looked for a way to seize Him, but they feared the crowds, since they held Him as a prophet.

Lk.14: 15-24 **22**<sup>1</sup>Continuing Jesus spoke again to them in parables, saying:

<sup>2</sup>“The kingdom of heaven is like a man who was a king and who gave a marriage banquet for his son. <sup>3</sup>He sent his servants to call those invited to the banquet, but they did not want to come. <sup>4</sup>Again he sent different servants, saying, ‘Say to those invited, “Lo, I have prepared my dinner, my bullocks and the fattened cattle have been slaughtered and everything is ready; come to the marriage banquet.”’ <sup>5</sup>But they paid no heed and went away, one to his own field, one to his place of business. <sup>6</sup>The rest, seizing his servants, treated them with insolence and killed them. <sup>7</sup>Now when the king heard, he was angered, and sending his soldiers he destroyed those murderers and burnt their city.

<sup>8</sup>“Then he said to his servants, ‘The wedding banquet is prepared and

those who were invited were not worthy. <sup>9</sup>And so go out to where the highways cross and invite to the marriage banquet whoever *you* find.’

<sup>10</sup>Going out on to the highways, the servants brought in everyone they found, both bad and good, and the wedding banquet was filled with people sitting at the table. <sup>11</sup>But when the king came in to see them eating, he saw a man there not wearing a wedding robe, <sup>12</sup>and he said to him, ‘My friend, how did you gain entrance here without a wedding robe?’ And he was silent. <sup>13</sup>Then the king said to the servants, ‘Bind him hand and foot, take him away, and throw him into outer darkness; there will be weeping there and gnashing of teeth.’ <sup>14</sup>For many are called, but few are chosen.”

<sup>15</sup>Then the Pharisees\* went away and Mk 12: 13-17 deliberated on how to entrap Him in what He said. <sup>16</sup>And they sent their Lk.20: 19-26

disciples to Him with the Herodians and said, “We know that You are truthful and teach the way of God truthfully, and that you pay no regard to anyone, for you do not look upon men’s outward standing. <sup>17</sup>So tell us, then, what do you think? Is it lawful to pay poll tax to Caesar or not?”

<sup>18</sup>But Jesus knew their wickedness and said, “*You* hypocrites, why do *you* try Me? Show Me the coinage for the tax.” <sup>19</sup>And they brought Him a denarius”. <sup>20</sup>He said to them,

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“Whose is the image and inscription?” They said to Him, “Caesar’s.”

<sup>21</sup>And He said to them, “Then pay to Caesar what is Caesar’s and to God what is God’s.” <sup>22</sup>On hearing that, they were stunned; and they left Him and went away.

Mk 12: <sup>23</sup>On that same day there came to  
18-27 Him the Sadducees\*, who say there  
Lk.20: is no resurrection, and they asked  
27-38 Him, <sup>24</sup>“Teacher, Moses said, ‘If a  
man who has no children dies, his  
brother, as the next of kin, must take  
his brother’s wife and raise up off-  
spring for his brother.’ <sup>25</sup>There were  
seven brothers among us. The first  
one married and then died, and not  
having any children, he left his wife  
to his brother. <sup>26</sup>It happened likewise  
to the second, the third, and so on  
to the seventh. <sup>27</sup>After all of them,  
the woman also died. <sup>28</sup>In the resur-  
rection, then, whose wife will she  
be out of the seven, for they all  
had her as a wife?” <sup>29</sup>In reply Jesus  
said to them, “*You* are mistaken,  
because *you* do not know the  
scriptures, nor the power of God,  
<sup>30</sup>for in the resurrection they will  
neither marry nor be married, but  
will be as the angels of God are in  
heaven. <sup>31</sup>But as concerns the resur-  
rection of the dead, have *you* not read  
what was told *you* by God, when  
Exod. He said, <sup>32</sup>‘I am the God of Abraham,  
3:6 the God of Isaac, and the God of  
Jacob.’? God is not God of the dead,

but of the living.” <sup>33</sup>And listening,  
the crowd was astonished at His  
teaching.

<sup>34</sup>When the Pharisees\* heard that He Mk 12:  
had put the Sadducees\* to silence, <sup>28-34</sup>  
they met together in the same place.

<sup>35</sup>And one of them, a lawyer, asked Deut.  
a question, trying Him, and said, <sup>6:4,5,</sup>  
<sup>10:12,</sup>

<sup>36</sup>“Teacher, what is the great com- <sup>30:6</sup>  
mandment in the Law?” <sup>37</sup>And Jesus Levit.  
said to him, “‘You are to love the <sup>19:18</sup>  
Lord your God with all your heart,  
with all your soul, and with all your  
mind.’ <sup>38</sup>This is the first and great  
commandment. <sup>39</sup>And the second is  
like it, ‘You are to love your neigh-  
bour as yourself.’ <sup>40</sup>On these two  
commandments hang the whole Law  
and the prophets.”

<sup>41</sup>While the Pharisees\* were there Mk12:  
together, Jesus asked them a ques- <sup>35-37</sup>  
tion: <sup>42</sup>“What do *you* think regarding Lk.20:  
Christ? Whose Son is He?” <sup>41-44</sup> <sup>43</sup>They  
said to Him, “The Son of David.” He  
said to them, “How is it, then, that  
David, by the Spirit, calls Him  
‘Lord’, saying,

<sup>44</sup>*“The LORD said to my Lord,  
“Sit at My right hand  
until I make Your enemies  
a footstool for Your feet.”?”* Ps.110:1

<sup>45</sup>If David, then, calls Him ‘Lord’,  
how is it that He is his Son?” <sup>46</sup>No  
one could answer Him a word, nor

did anyone dare from that day on to question Him again.

Mk 12:  
38-40  
Lk.20:  
45-47

**23**<sup>1</sup>Then Jesus spoke to the crowds and to His disciples and said, <sup>2</sup>“The scribes\* and Pharisees\* sit in the chair of Moses.<sup>3</sup> And so everything whatever they tell *you* to observe, observe and do; but don’t do according to their deeds, for they talk but do not act accordingly.<sup>4</sup> They bind together burdens, hard to be borne, and place them on men’s shoulders, but will not lift a finger to them.<sup>5</sup> They do all their deeds to be seen by men; they enlarge their prayer-scrolls, make the scripture-tassels of their garments longer,<sup>6</sup> they love the top seats at receptions, prime places in the synagogues, <sup>7</sup>greetings in the market places, and to be called ‘Rabbi, Rabbi,’ by men.<sup>8</sup> But *you* are not to be called ‘Rabbi’; for there is One Who is *your* Master, Christ, and all of *you* are brothers.<sup>9</sup> And call no one on earth *your* father; for there is One Who is *your* Father, Who is in Heaven.<sup>10</sup> Let no one call *you* ‘Teacher’, for there is One who is *your* Teacher, Christ.<sup>11</sup> But the greatest of *you* will be *your* servant.<sup>12</sup> Anyone who exalts himself will be humbled and whoever humbles himself will be exalted.

Exod.  
13:9  
Deut.  
6:8,  
22:12

<sup>13</sup>“Woe to you, [*you*] scribes\* and Pharisees\*, for *you* are hypocrites,

because *you* shut the kingdom of heaven when it is in front of men; *you* do not enter in yourselves, nor do *you* let go in those who are about to enter.

<sup>14</sup>“Woe to *you*, [*you*] scribes\* and Pharisees\*, for *you* are hypocrites, for *you* devour widows’ houses and in pretence pray at great length; because of this, *you* will receive the greater condemnation.

<sup>15</sup>“Woe to *you*, [*you*] scribes\* and Pharisees\*, for *you* are hypocrites, for *you* travel sea and land to make one convert and when he is converted *you* make him twice the child of hell\* <sup>\*Gk: ‘Ge-henna’</sup> *you* are yourselves.

<sup>16</sup>“Woe to *you*, you blind guides, who say, ‘Whenever someone swears by the temple, it is nothing, but whenever someone swears by the temple gold, it is binding.’ <sup>17</sup>Blind fools, for what is greater, the gold or the temple that makes the gold holy? <sup>18</sup>[*You*] also say that when someone swears by the altar it is nothing, but when someone swears by the gift upon the altar it is binding. <sup>19</sup>Blind fools, for what is greater, the gift or the altar that makes the gift upon it holy? <sup>20</sup>And so the man who swears by the altar swears by that and by everything upon it; <sup>21</sup>and the man who swears by the temple swears by it and

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by Him Who dwells within it. <sup>22</sup>And the man who swears by heaven swears by the throne of God and by Him Who sits upon it.

Lk.11: <sup>23</sup>“Woe to *you, you* Scribes\* and  
42 Pharisees\*, *you* are hypocrites, for *you* tithe *your* mint and dill and cumin and omit the weightier matters of the Law, justice, mercy and faith; these latter should be done and the former not left out. <sup>24</sup>Blind guides, *you* filter out a gnat, but swallow down a camel.

See  
Hosea  
6:6,  
Mic.  
6:8

<sup>25</sup>“Woe to *you, you* scribes\* and Pharisees\*, hypocrites; for *you* clean the outside of the cup and dish, but inside *you* are full of robbery and self-indulgence. <sup>26</sup>Blind Pharisee\*, first clean the inside of the cup and dish, so that their outsides also may be clean.

<sup>27</sup>“Woe to *you, you* scribes\* and Pharisees\*; *you* are hypocrites; for *you* resemble white-washed tombs, which outwardly look beautiful but inwardly are full of dead men’s bones and everything unclean. <sup>28</sup>Thus also do *you* outwardly appear to men as just, but inwardly are full of hypocrisy and wickedness.

<sup>29</sup>“Woe to *you, you* scribes\* and Pharisees\*; *you* are hypocrites; for *you* build the tombs of prophets, adorn the memorials of the just <sup>30</sup>and

say, ‘If we had lived in our forefathers’ days we would not have joined them in the prophets’ blood.’

<sup>31</sup>And so *you* testify against yourselves that *you* are the sons of those who killed the prophets. <sup>32</sup>Go on, fill up what is wanting in *your* forebears’ crimes. <sup>33</sup>*You* serpents, progeny of vipers, how will *you* escape the condemnation of hell”? <sup>34</sup>Because of this \*Gk: lo, I send *you* prophets, wise men and teachers; and of those some *you* will kill and crucify, some *you* will scourge in *your* synagogues and persecute from town to town. <sup>35</sup>And so will come on *you* all the innocent blood shed on the ground, from the blood of righteous Abel to the blood of Zechariah, Barachiah’s son, whom *you* killed between the temple and the altar. <sup>36</sup>I tell *you* truly, all these things will come upon this generation.

Gen.4:8  
2 Chron.  
24:20,21

<sup>37</sup>“Jerusalem, Jerusalem, who kills Lk.13: the prophets and stones those sent <sup>34-35</sup> to her; how often have I wished to gather up your children, just as a hen enfolds her chicks beneath her wings, and *you* would not. <sup>38</sup>Lo, *your* house is left to *you* deserted. <sup>39</sup>I tell *you*, that *you* will not see Me from now until the time when *you* will say:

*‘Blessed is He Who comes  
in the name of the Lord.’”*

Ps.  
118:  
26

## MATTHEW 24

Mk 13: 3-13  
Lk.21: 5-19  
**24**<sup>1</sup>And Jesus came out of the temple and was going away, when His disciples came to Him to show Him the temple buildings. <sup>2</sup>But Jesus said to them, “Don’t *you* see all this? I tell *you* truly there will not be left here any stone, now built upon another, which will not be dislodged.”

<sup>3</sup>While He was sitting alone up on the Mount of Olives, His disciples came to Him and said, “Tell us, when will these things happen and what will be the sign of Your coming and of the end of the age?” <sup>4</sup>In reply Jesus said to them, “See that no one deceives *you*, <sup>5</sup>for many will come in My name, saying, ‘I am the Christ,’ and they will deceive many. <sup>6</sup>*You* will hear of wars and reports of wars, but see that you are not disturbed, for they must all happen. But the end is not yet, <sup>7</sup>for nation will rise up against nation and kingdom against kingdom; there will also be famines, plagues and earthquakes in various places. <sup>8</sup>Yet all these are but the beginnings of the birth pangs.

<sup>9</sup>“Then men will give *you* over to persecution; they will kill *you* and *you* will be hated by every nation because of My name. <sup>10</sup>And then many will fall away and they will betray each other and hate each other. <sup>11</sup>Many false prophets will appear and will deceive many. <sup>12</sup>And

because wickedness is multiplied the love of many will grow cold; <sup>13</sup>but he who endures to the end will be saved. <sup>14</sup>And this gospel of the kingdom will be preached throughout the whole world for a witness to all the nations; and then the end will come.

<sup>15</sup>“And so when *you* see the desolat- Dan. ing abomination, spoken of by the <sup>9:27, 11:31-12:11</sup> prophet Daniel, standing in the holy place (let the man who reads under-stand it), <sup>16</sup>then let those who live in <sup>14-23 Lk.21: 20-24</sup> Judea flee to the mountains. <sup>17</sup>Don’t let the man on the rooftop go down to pick up anything from his house, <sup>18</sup>nor the man in the field turn back and pick up his clothes. <sup>19</sup>But it will be woe to women who are with child and to women who are nursing-mothers in those days.

<sup>20</sup>“Pray that *your* flight may not be in the winter nor on the Sabbath, <sup>21</sup>for there will be great distress then, the like of which has not occurred from the beginning of the world up until now, nor ever will be. <sup>22</sup>If those days were not cut short, no flesh would be preserved; but for the sake of the elect those days will be shortened.

<sup>23</sup>“And then, if someone says to *you*, <sup>Lk.17: 22-27</sup> ‘Lo, Christ is here,’ or, ‘Christ is there,’ don’t believe it. <sup>24</sup>False Christs and false prophets will rise up and will bring about great signs and wonders, so that, if it could be so, even

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the elect would be deceived. <sup>25</sup>Lo, I have foretold it to *you*. <sup>26</sup>And so if they say to *you*, 'Lo, He is in the desert,' don't go; or, 'Lo, He is here, but not openly,' don't believe it. <sup>27</sup>But just as the lightning comes and flashes from the east to the west, so will the appearing of the Son of Man be also; <sup>28</sup>for wherever the carcass lies, there the eagles gather.

Mk 13: <sup>29</sup>"Immediately after the distress of those days:

24-27  
Lk.21:

25-28

Is.

13:10,

34:4

Ezek.

32:7

Joel 2:

10,31

Zeph.

1:15

*'The sun will be darkened,*

*the moon will not give*

*its light,*

*the stars will fall from the sky,*

*and the mighty works*

*of the heavens will be shaken.'*

Mk 13: <sup>30</sup>"Then there will appear the sign of the Son of Man in the sky and all the nations of the earth will lament, and they will see the Son of Man coming on the clouds of the sky with power and great glory. <sup>31</sup>He will send His angels with a tremendous trumpet sound and will gather His elect from the four winds, from one end of the heavens to the other.

Mk 13: <sup>32</sup>"Learn from the parable of the fig-tree; when its branch is tender and it puts forth shoots, *you* know that summer is near. <sup>33</sup>Just so, when *you* see all this, *you* will know that the end is near and at the door. <sup>34</sup>Truly I

tell *you*, this age will not pass away till all this has happened. <sup>35</sup>The heavens and earth will pass away, but My words will not pass away. <sup>36</sup>But as to Mk 13: that day and the hour no one knows, <sup>32-37</sup> not even the angels in heaven, but <sup>Lk 17: 26-37,</sup> My Father only. <sup>37</sup>Just as it was in the <sup>21:34-</sup> days of Noah, so it will be also at the <sup>36</sup> coming of the Son of Man, <sup>38</sup>for just as they were in the days before the flood, eating and drinking, marrying and being given in marriage up to the day that Noah entered the ark, <sup>39</sup>and Gen. knew nothing until the Flood came <sup>6:3,4, 5:7;</sup> and swept them all away, so the com- <sup>7:21,</sup> ing of the Son of Man will also be. <sup>24-27</sup> <sup>40</sup>Then there will be two men in the field, one will be taken and one will be left; <sup>41</sup>two women will be grinding in the mill house, one will be taken and one left. <sup>42</sup>Therefore watch, for *you* do not know the hour at which *your* Lord will come. <sup>43</sup>And know this, that if the householder had known the watch in which the thief would come, he would have been awake and never let his house be broken into. <sup>44</sup>*You* also are to be prepared, because at the time *you* do not think, the Son of Man will come.

<sup>45</sup>"Who therefore is a wise and faith- <sup>Lk.12:</sup> ful servant, whom his master sets <sup>42-46</sup> over his household to give them their food at the appointed time? <sup>46</sup>That servant is a blessed man who, when his master comes, he finds him doing that. <sup>47</sup>Truly I tell *you*, he will appoint

him over everything belonging to him. <sup>48</sup>But if that servant is bad and says in his heart, 'My master delays his coming,' <sup>49</sup>and starts to beat his fellow-servants and eat and drink with drunkards, <sup>50</sup>his master will come on a day he does not anticipate and at a time he does not know. <sup>51</sup>And he will scourge him and appoint his place with hypocrites; and there will be wailing and gnashing of teeth.

**25**<sup>1</sup>"The kingdom of heaven, then, is to be likened to ten virgins, who took their lamps and went out to meet the bridegroom. <sup>2</sup>Five of them were wise and five of them were foolish. <sup>3</sup>Those who were foolish, although they took their lamps, took no oil with them; <sup>4</sup>but the wise took oil in containers with their lamps. <sup>5</sup>When the bridegroom delayed in coming they all grew drowsy and began to go to sleep.

<sup>6</sup>"Then at midnight came the cry, 'Lo, the bridegroom comes; go out to meet him.' <sup>7</sup>All the virgins woke and trimmed their lamps. <sup>8</sup>And the foolish said to the wise, 'Give us some of *your* oil, because our lamps have gone out.' <sup>9</sup>But in reply the wise said, 'No, in case there will not be enough for us and *you*; it is better that *you* go to those who sell it and buy some for yourselves.' <sup>10</sup>But while they were away to buy it the bridegroom came, and those who were ready

went into the reception with him and the door was shut. <sup>11</sup>Later on, the other virgins also came and said, 'Sir, sir, open up to us.' <sup>12</sup>But in reply he said, 'I tell *you* truly, I don't know *you*.' <sup>13</sup>And so be watchful, for *you* don't know the day or hour the Son of Man is coming.

<sup>14</sup>"It is just like a man who goes away from home, who called his own servants to him and handed over his affairs into their management. <sup>15</sup>To one he gave five talents\*, to one two talents and to one he gave one talent, to each according to his own ability, and then went immediately on his journey. <sup>16</sup>"The man who had received five talents went out and, putting them to work, made five other talents\*. <sup>17</sup>And in the same way the man with two also gained two others. <sup>18</sup>But the man receiving one talent went out, dug down in the soil and there he buried his master's money.

<sup>19</sup>"After some considerable time the master of those servants returned and reckoned up accounts with them. <sup>20</sup>The man who had received five talents\* came to him and brought the other five and said, 'Master, you gave me five talents; look, I have gained five other talents besides them.' <sup>21</sup>And his master said to him, 'Well done, you good and faithful servant; you have been faithful in a

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little, I will set you over much; enter into your master's joy.' <sup>22</sup>When the man who had received two talents\* came, he said, 'Master, you gave me two talents; look, I have gained two other talents besides them.' <sup>23</sup>And his master said to him, 'Well done, you good and faithful servant; you have been faithful in a little, I will set you over much; enter into your master's joy.' <sup>24</sup>And the man who had received one talent also came, and he said, 'Master, I knew you are a hard man, reaping where you did not sow, gathering where you did not winnow. <sup>25</sup>And because I was afraid, I went out and buried your talent in the ground; look, have what is yours.' <sup>26</sup>In reply, his master said to him, 'You wicked, idle servant, you knew I harvest where I did not sow and gather where I did not winnow.' <sup>27</sup>You should, then, have put my money with the money-lenders; and when I came I would have had back what is mine with interest. <sup>28</sup>Take the talent from him and give it to the man with ten, <sup>29</sup>for to the man with everything will more be given, and he will overflow; but from the man with nothing there will be taken even what he has. <sup>30</sup>And throw this unprofitable servant into outer darkness. There he will wail and gnash his teeth.'

<sup>31</sup>“When the Son of Man comes in His glory and all the holy angels with Him, then He will sit on His throne

of glory. <sup>32</sup>All the nations will be assembled before Him and He will separate men from one another, just as a shepherd separates the sheep from the goats; <sup>33</sup>and He will put the sheep on His right hand and the goats on His left. <sup>34</sup>Then as the King, He will say to those on His right hand, 'Come, *you* who have been blessed by My Father, inherit the kingdom which has been prepared for *you* from the foundation of the world; <sup>35</sup>for I was hungry and *you* gave Me food to eat, I was thirsty and *you* gave Me a drink, I was a stranger and *you* took Me in, <sup>36</sup>I was naked and *you* clothed Me, I was sick and *you* cared for Me, I was in prison and *you* visited Me.'

<sup>37</sup>“Then the righteous will say in answer to Him, 'Lord, when did we see You hungry and feed You, or thirsty and give You a drink? <sup>38</sup>When did we see You a stranger and take You in with us, or see you naked and clothe You? <sup>39</sup>And when did we see You sick or in prison and visit You?' <sup>40</sup>In reply the King will say to them, 'Truly I tell *you*, in so far as *you* did it to one of the least of My brothers, *you* did it to Me.'

<sup>41</sup>“Then He will say to those on His left hand, 'Go away from Me, *you* who are doomed, to the everlasting fire which is prepared for the devil and his angels, <sup>42</sup>for I was hungry and

*you* gave Me no food to eat, I was thirsty and *you* gave Me nothing to drink; <sup>43</sup>I was a stranger and *you* did not take Me in, I was naked and *you* did not clothe Me, sick and in prison and *you* did not care for Me.' <sup>44</sup>Then they will answer Him and say, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not attend to You?' <sup>45</sup>Then in answer to them He will say, 'Truly I tell *you*, in so far as *you* did not do it to one of the least of these, *you* did not do it to Me.' <sup>46</sup>And they will go away to everlasting punishment, but the righteous to everlasting life."

Mk 14: 1,2, 10,11 Lk.22: 1-6 **26**<sup>1</sup>And so it was, when Jesus had concluded all these remarks, that He said to His disciples, <sup>2</sup>"*You* know that in two days time it is the Passover and the Son of Man will be betrayed to be crucified."

<sup>3</sup>Then the chief priests, the Scribes\* and the nation's elders assembled in the palace of the chief priest named Cai-a-phas <sup>4</sup>and deliberated together on how to seize Jesus by stealth and kill Him. <sup>5</sup>But they said, "not at the festival, in case there is rioting among the people."

Mk 14: 3-9 Jn 12: 1-8 see Lk.7: 36-50 <sup>6</sup>Now while Jesus was at Bethany in the house of Simon the leper, <sup>7</sup>there

came to Him a woman with an alabaster casket of very expensive ointment which she poured over His head while He was at the table. <sup>8</sup>When His disciples saw it they were indignant and said, "Why this waste? <sup>9</sup>This ointment could have been sold for a high price and given to the poor." <sup>10</sup>But when Jesus knew, He said to them, "Why do *you* cause upset to the woman? She has done a good deed on Me, <sup>11</sup>for *you* will always have the poor with *you*, but *you* will not always have Me. <sup>12</sup>When she poured this ointment on My body, she did it in anticipation of My burial. <sup>13</sup>Truly I tell *you*, wherever in all the world this gospel is preached, what she has done will be told in remembrance of her."

<sup>14</sup>Then one of the Twelve, the one named Judas Iscariot, went to the chief priests <sup>15</sup>and said, "What will *you* give me to betray Him to *you*?" And they offered him thirty silver coins. <sup>16</sup>From then on he sought a convenient occasion to betray Him.

<sup>17</sup>On the first of the Days of Mk 14: 12-16 Lk.22: 7-13 Unleavened Bread, the disciples came to Jesus and said to Him, "Where do you want us to make ready for You to eat the Passover?" <sup>18</sup>And He said, "Go into the city to this particular man and say to him, 'The Teacher says, "My time is near; I wish to sacrifice the Passover" at

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your house with My disciples.”””

<sup>19</sup>The disciples did as Jesus instructed them and prepared the Passover.

<sup>31</sup>Then Jesus said to them, “*You* <sup>Mk 14: 17-21</sup> will all find Me a stumbling-block <sup>Lk.22: 31-34</sup> tonight, for it is written:

*‘I will strike the Shepherd,  
and the sheep of the flock  
will be scattered.’* <sup>Zech. 13:7</sup>

<sup>Mk 14: 17-21</sup> <sup>Lk.22: 14-18</sup> <sup>20</sup>When evening came He sat down at table with the Twelve, <sup>21</sup>and as they sat He said, “Truly I tell *you*, one of *you* will betray Me.” <sup>22</sup>Being grieved in the extreme, each of them began to say to Him, “Surely it isn’t me, Lord?” <sup>23</sup>In reply He said, “The man who dips his hand with Me in the dish is the man who will betray Me. <sup>24</sup>The Son of Man will go His way just as it has been written of Him, but woe to that man by whom He is betrayed; it would be good for him if he had not been born.” <sup>25</sup>In reply, Judas, who betrayed Him, said, “Rabbi, surely it isn’t me?” Jesus said to him, “You have said it.”

<sup>32</sup>But after I am risen, I will go ahead of *you* into Galilee.” <sup>33</sup>In reply, Peter said to Him, “Even if everyone stumbles at You, I never will.” <sup>34</sup>But Jesus said to him, “I tell you truly that this very night, before the cockerel crows, three times you will deny Me.” <sup>35</sup>But Peter said to Him, “Even if I have to die with You, I will not deny You.” And the disciples all said the same.

<sup>Mk 14: 22-25</sup> <sup>Lk.22: 19-24</sup> <sup>26</sup>While they ate, Jesus took bread and after He had blessed it He broke it, gave it to the disciples and said, “Take [it], eat [it], this is My body.” <sup>27</sup>Then having taken the cup He gave thanks, gave it to them and said, “Drink from it, all of *you*; <sup>28</sup>for this is My blood, that of the new covenant, which is shed for many for the forgiveness of sins. <sup>29</sup>I tell *you*, from now I shall not drink of the fruit of the vine until that day when I shall drink it with *you* new in the kingdom of My Father.” <sup>30</sup>And when they had sung the hymn they went out to the Mount of Olives.

<sup>36</sup>Then Jesus came with them to a <sup>Mk 14: 32-42</sup> place called Gethsemane. And He <sup>Lk.22: 39-46</sup> said to the disciples, “Sit here while I go over there and pray.” <sup>37</sup>He took Peter and the two sons of Zebedee with Him and He began to be assailed with sorrow and to be distressed. <sup>38</sup>Then He said to them, “My soul is overwhelmed with grief enough to die; stay here and watch with Me.” <sup>39</sup>Having gone a little way ahead, He fell on His face in prayer and said, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.” <sup>40</sup>Then He went to the disciples and finding them asleep He said to Peter, “So couldn’t *you* watch for one hour with

Me, then? <sup>41</sup>Watch and pray, so that *you* do not come into temptation; the spirit is willing, but the flesh is weak.” <sup>42</sup>Again a second time, He went away and prayed, saying, “My Father, if it is not possible for this cup to pass from Me unless I drink it, may Your will be done.” <sup>43</sup>And when He came He found them sleeping again, for they were heavy-eyed. <sup>44</sup>Leaving them He went away again and prayed a third time, saying the same thing. <sup>45</sup>Then He came to His disciples and said to them, “Sleep now and take *your* rest; lo, the time draws near when the Son of Man will be betrayed into the hands of sinners. <sup>46</sup>Rouse yourselves, let us go; lo, the man betraying Me is near.”

Mk 14: <sup>47</sup>While He was still speaking, Judas, <sup>43-50</sup>one of the Twelve, came and with <sup>Lk.22:</sup>him a great crowd from the chief <sup>47-53</sup>priests and the nation’s elders, armed with swords and cudgels. <sup>Jn 18:</sup><sup>1-11</sup> <sup>48</sup>Now the betrayer had given them a sign: “It is whoever I kiss; seize Him.” <sup>49</sup>And he immediately came to Jesus and said, “Rabbi,” and kissed Him. <sup>50</sup>Jesus said to him, “Friend, why are you here?” Then coming forward they grabbed at Jesus with their hands and held on to Him. <sup>51</sup>And lo, one of those with Jesus put his hand to his sword, drew it and struck the Chief Priest’s servant, cutting off his ear. <sup>52</sup>Then Jesus said to him, “Put your sword back in its place, for all those who take the

sword will perish by the sword. <sup>53</sup>Do you think I cannot now call on My Father and He will provide Me with more than twelve legions of angels? <sup>54</sup>But how then would the scriptures be fulfilled, that it must be so?”

<sup>55</sup>Then Jesus said to the crowd, “Why have *you* come out as though to a robber to take Me with swords and cudgels? I sat with *you* daily in the temple, teaching, and *you* did not seize Me. <sup>56</sup>But the whole of this has happened so that the writings of the prophets might be fulfilled.” Then all the disciples forsook Him and fled.

<sup>57</sup>Those who had seized Jesus <sup>Mk 14:</sup>brought Him to Cai-a-phas the Chief <sup>53-65</sup>Priest, to where the Scribes\* and elders <sup>Lk.22:</sup>had assembled. <sup>58</sup>Peter followed <sup>Jn 18:</sup>Him at a distance up to the Chief <sup>12-25</sup>Priest’s courtyard, and going inside he sat down with the attendants to see the outcome.

<sup>59</sup>Then the Chief Priests, the elders and all the Sanhedrin\* began to search for a false testimony against Jesus, so that they might put Him to death. <sup>60</sup>But they found nothing; and although many false witnesses came forward, they found nothing. At last two false witnesses came forward and said, <sup>61</sup>“This Man said, ‘I can destroy the temple of God and build it up after three days.’” <sup>62</sup>The Chief

Priest stood up and said to Him, "You make no answer; what is it that these men testify against You?" <sup>63</sup>But Jesus was silent. And continuing, the Chief Priest said to Him, "I charge You under oath, by the living God, to tell us if You are the Christ, the Son of God." <sup>64</sup>Jesus said to him, "You have said it; but I tell *you*, in the future *you* will see the Son of Man sitting at the right hand of power and coming on the clouds in the sky."

<sup>65</sup>Then the Chief Priest tore his clothes and said, "He has blasphemed; what need have we of further witnesses? Lo, *You* have heard His blasphemy." <sup>66</sup>How does it seem to *you*?" In reply they said, "He deserves to die."

<sup>67</sup>Then they spat into His face and punched <sup>68</sup>and slapped Him, saying, "Prophecy to us, Christ, who is it who hit You?"

Mk 14: 66-72  
Lk. 22: 55-63  
Jn 18: 15-27  
<sup>69</sup>Now Peter was seated outside in the courtyard. And one of the maids came to him and said, "You also used to be with Jesus of Galilee." <sup>70</sup>But in front of them all he denied it, saying, "I don't know what you are saying." <sup>71</sup>He went out to the entrance and another maid saw him and said to those who were there, "This man also was with Jesus of Nazareth." <sup>72</sup>And he denied it again with an oath and said, "I don't know the Man." <sup>73</sup>A little while later those who were

standing there came and said to Peter, "You were certainly one of them too, because your speech makes you stand out." <sup>74</sup>Then he began to curse and swear, "I do not know the Man." At once a cockerel crowed. <sup>75</sup>Then Peter remembered the remark Jesus had made to him: "Before the cockerel crows, you will deny Me three times." And he went out and wept bitterly.

**27**<sup>1</sup>When early morning came, <sup>Mk 15:1</sup>the Chief Priests and the nation's elders all consulted against <sup>Lk. 23:1</sup>Jesus on how to put Him to death. <sup>Jn 18:28</sup><sup>2</sup>And after binding Him they led Him away and handed Him over to Pontius Pilate the governor.

<sup>3</sup>Then when Judas, who betrayed <sup>Acts 1: 16-20</sup>Him, saw that He had been condemned, he was full of remorse, and he returned the thirty silver coins to the chief priests and the elders, <sup>4</sup>and said, "I have sinned, because I betrayed innocent blood." But they said, "What is that to us? You see to it." <sup>5</sup>Throwing the silver coins down in the temple he went out, went away and hanged himself. <sup>6</sup>The chief priests took the silver and said, "It is not permitted to put them into the treasury, since they are the price of blood." <sup>7</sup>Then after consulting, they bought with them the potter's field for the burial of foreigners. <sup>8</sup>That

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field is therefore called, "The Field of Blood" down to the present day.<sup>9</sup> And so what was spoken by Jeremiah the prophet was fulfilled, when he said:

Zech.<sup>11:12,13</sup> "They took the thirty silver coins, the value of the One they priced, the One the sons of Israel priced among themselves; <sup>10</sup>and they gave them for the potter's field, just as the Lord directed me."

Mk 15:<sup>2-15</sup> <sup>Lk.23:3-25</sup> <sup>Jn 18:29-40</sup> <sup>11</sup>Then Jesus was stood in front of the governor; and the governor questioned Him and said, "Are You the king of the Jews?" Jesus replied, "You have said it." <sup>12</sup>And when He was accused by the chief priests and the elders He made no answer. <sup>13</sup>Then Pilate said to Him, "Don't You hear what they allege against You?" <sup>14</sup>But He answered him not one word, to the governor's very great astonishment.

Mk 15:<sup>6-15</sup> <sup>Lk.23:18-25</sup> <sup>Jn 18:39,40</sup> <sup>15</sup>Now at the festival Pilate was accustomed to release to the crowd one prisoner whom they wished. <sup>16</sup>At the time there was one notorious prisoner called Barabbas. <sup>17</sup>And so while they were assembled, Pilate said to them, "Whom do *you* wish me to release to *you*, Barabbas or Jesus Who is called Christ?" <sup>18</sup>for he knew that they had handed Him over because of jealousy.

<sup>19</sup>While he was sitting at the judgment seat, Pilate's wife sent word to him and said, "Have nothing to do with that righteous Man, for I was troubled in a dream today concerning Him." <sup>20</sup>But the chief priests and the elders convinced the crowds to ask for Barabbas and for Jesus to be killed. <sup>21</sup>In response the governor said to them, "Which of the two do *you* wish me to release?" And they said, "Barabbas." <sup>22</sup>Pilate asked them, "What shall I do, then, with Jesus Who is called Christ?" They all said to him, "Let Him be crucified." <sup>23</sup>But the governor said, "What wrong has He done?" But increasingly they began to shout and say, "Let Him be crucified." <sup>24</sup>When Pilate saw that he was achieving nothing, but rather that the clamour grew, he took some water, washed his hands in front of the crowd and said, "I am guiltless of the blood of this just Man; see to it yourselves." <sup>25</sup>And all the people said in reply, "His blood be on us and on our children." <sup>26</sup>Then Pilate released Barabbas to them and after scourging Jesus he handed Him over to be crucified.

<sup>27</sup>Then the governor's soldiers took Mk 16:<sup>15-20</sup> Jesus away into the Praetorium\* and Jn 19:<sup>2-5</sup> assembled the whole band of soldiers around Him. <sup>28</sup>They stripped Him and put a scarlet cloak round Him. <sup>29</sup>And having plaited a crown out of thorns they put it on His head and put

a cane in His right hand; then bowing before Him in mockery they said, "Hail, King of the Jews."<sup>30</sup> And they spat on Him and took the cane and began to beat Him on the head.<sup>31</sup> When they had completed their mockery they stripped the cloak off Him, put His own clothes on Him and began to take Him away for crucifixion.

<sup>32</sup>As they went out they found a man from Cyrene named Simon, whom they pressed into service to carry the cross.

Mk 15: <sup>33</sup>And when they came to the place  
21-32 called "Golgotha", which means  
Lk.23: "Place of a Skull", <sup>34</sup>they gave Him  
32-43 sour wine to drink mixed with gall;  
Jn 19: but when He tasted it He would not  
17-24 drink it. <sup>35</sup>After they had crucified  
\*The Him they divided His clothes, throw-  
Latinised ing a dice, so that what had been spo-  
version of ken by the prophet might be fulfilled:  
this word, 'Calvaria'  
gives us 'Calvary'.

Ps. *"They divided up My clothes*  
22:18 *amongst themselves,*  
*and for My vesture*  
*threw a dice."*

<sup>36</sup>Then sitting down, they kept watch there over Him.

<sup>37</sup>And they placed His charge above His head in writing:

THIS IS JESUS,

## THE KING OF THE JEWS.

<sup>38</sup>Then two robbers were crucified with Him, one on His right hand and one on His left. <sup>39</sup>And those who walked past Him derided Him, shaking their heads <sup>40</sup>as they said, "You Who would destroy the temple and build it in three days, save Yourself if you are the Son of God, and come down from the cross." <sup>41</sup>Similarly the chief priests, with the Scribes\* and elders, mocked Him saying, <sup>42</sup>"He saved others, He cannot save Himself; if He is the King of Israel, now let Him come down from the cross and we will believe Him. <sup>43</sup>He trusted in God, now let God deliver Him if He will, for He said, 'I am the Son of God.'" <sup>44</sup>In the same way even the robbers who were crucified with Him also reviled Him.

<sup>45</sup>From midday there was darkness Mk 15: over all the land until three o'clock, <sup>33-41</sup>  
<sup>46</sup>but at about three o'clock Jesus <sup>41-49</sup> raised His voice and in a great shout Jn 19: cried, "*Eli, eli, lama sabach-thani?*" <sup>28-37</sup>, which means, "My God, My God, Ps.22: why have You forsaken Me?" <sup>47</sup>Some <sup>18</sup> of those who stood there heard and said, "He is calling for Elijah." <sup>48</sup>One of them immediately ran and took a sponge full of sour wine, and putting it on a cane he gave it to Him to drink. <sup>49</sup>But the others said, "Leave be, let us see if Elijah comes and saves Him." <sup>50</sup>And so after Jesus had

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again shouted in a great voice, He gave up His spirit.

<sup>51</sup>And lo, the veil in the temple was torn from top to bottom, the earth shook and the rocks were split. <sup>52</sup>The tombs also opened and the bodies of many saints who had died arose; <sup>53</sup>they emerged from the tombs after His resurrection and going into the holy city they appeared to many. <sup>54</sup>When the centurion and the men with him, who kept watch on Jesus, saw the earthquake and the things that happened, they were terror-stricken and said, "This Man truly was the Son of God." <sup>55</sup>Many women were there who had followed Jesus up from Galilee supplying His necessities, and they were watching from a distance; <sup>56</sup>among them were Mary Magdalene, Mary who was James' and Joses' mother, and the mother of Zebedee's sons.

Mk15: 57Now as late afternoon came on, 42-47 there came a wealthy man from Lk. 23: Arimathea whose name was Joseph 50-56 and who was himself a disciple of Jn 19: Jesus. 38-42 <sup>58</sup>He went to Pilate and asked for Jesus' body and Pilate gave instructions for the body to be handed over. <sup>59</sup>Joseph took it, wrapped it in clean linen <sup>60</sup>and placed it in his own new tomb, which he had cut out of the rock, and after having rolled a great boulder over the tomb entrance he went away. <sup>61</sup>And Mary

Magdalene and the other Mary were there and they sat down opposite the sepulchre.

<sup>62</sup>The next day, following after the Day of Preparation\*, the chief priests and the Pharisees\* together went to Pilate <sup>63</sup>and said, "Sir, we remember that while He was still alive that deceiver said, 'After three days I shall be raised up.' <sup>64</sup>And so give orders for the sepulchre to be made secure until the third day, in case His disciples come by night, steal Him away, and say to the people, 'He is risen from the dead,' and the final deceit is worse than the first." <sup>65</sup>And Pilate said to them, "*You* have a guard; go and make it as secure as *you* know how." <sup>66</sup>Going away they made the sepulchre secure, sealing the stone and setting the guard.

**28**<sup>1</sup>When the Sabbath had <sup>Mk 16:</sup> passed, at dawn on the first <sup>1-8</sup> day of the week, Mary Magdalene <sup>Lk. 24:</sup> and the other Mary came to look at <sup>1-11</sup> the sepulchre. <sup>Jn 20:</sup> <sup>1-18</sup> <sup>2</sup>And lo, the earth shook, for the angel of the Lord came down from heaven and coming to the stone he rolled it back from the entrance and sat on it. <sup>3</sup>His face was like lightning and his clothing was as white as snow. <sup>4</sup>The soldiers keeping watch shook in fear of him and became like dead men. <sup>5</sup>But the angel began and he said to the women, "*You* have nothing to fear, because I

## MATTHEW 28

know that *you* are looking for Jesus, Who was crucified; <sup>6</sup>He is not here, for He is risen, just as He said. Come and see the place where the Lord lay. <sup>7</sup>Go quickly and tell His disciples: 'He has risen from the dead and lo, *he* goes ahead of *you* into Galilee, and *you* will see Him there.' So, I have told *you*." <sup>8</sup>Then they immediately left the tomb in fear and in tremendous joy ran to bring word to His disciples. <sup>9</sup>As they went to bring word to His disciples, lo, Jesus met them and greeted them. Going forward they seized His feet and worshipped Him. <sup>10</sup>And Jesus said to them, "You have nothing to fear. Go and take word to My brethren, telling them to go away to Galilee, and they will see Me there."

<sup>11</sup>While they were on the way, lo, some of the guards went into the city and brought word to the chief priests of everything that had happened. <sup>12</sup>After meeting with the elders and conferring, they gave a considerable

sum in silver to the soldiers <sup>13</sup>and said, "Say, 'His disciples came by night and stole Him while we were asleep.'" <sup>14</sup>If this comes to the ears of the governor, we will convince him and ensure that *you* have no need to worry." <sup>15</sup>And they took the silver and did as they were told. This report has been widely spread among the Jews to the present day.

<sup>16</sup>But the eleven disciples went into Mk 16: Galilee, to the mountain which Jesus <sup>15-18</sup> had appointed them, <sup>17</sup>and when they saw Him they worshipped Him, but some doubted. <sup>18</sup>And when Jesus came, He spoke to them saying, "All power is given to Me in heaven and on earth. <sup>19</sup>Therefore go and make disciples in all the nations, baptising\* them in the name of the Father, the Son and the Holy Spirit, <sup>20</sup>and teaching them to keep everything whatever I have commanded *you*; and lo, I am with *you* always, until the end of the age." Amen.

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FOREWORD  
TO  
THE GOSPEL ACCORDING TO  
**MARK**

THAT the author of this brief but comprehensive history of the gospel was none of the twelve apostles is evident to any who will read over their names, Matt. 10 and Mark 3. It is said by some that he was one of the seventy whom Christ sent out afterwards, but upon what evidence I cannot tell. That he was a disciple of Christ is unquestionable. There was one John surnamed Mark, Acts 12:12, whom some think was the penman of this Gospel, but others doubt it, the ancients always calling him Mark. We read of a Mark, nephew to Barnabas, Col. 4:10; and of a Mark employed in the ministry, 2 Tim. 4:11. Peter calls someone of this name his son, 1 Pet. 5:13. Paul calls one of this name his fellow-labourer, Philem. 24. The man with the surname Mark added to his first name John went with Barnabas along to Cyprus upon the latter's dissension with Paul, Acts 15:39. How many distinct persons of this name are mentioned in Scripture and which of them was the evangelist, we have not light enough in Scripture to know by, and this would not have been wanting had it been necessary for us to know.

Outside scripture, writers give an uncertain sound concerning this evangelist. Some would have him to be one, some another. Some have thought this Gospel was dictated by Peter to Mark and we are also told that he wrote this history at Rome, then preached the gospel in Egypt and became the first bishop of Alexandria, where he was buried, dying in the eighth year of Nero. These are the things which men may believe or forbear to believe as they see reason, for they come to us only upon the credit of writers who are said to have written what we have of their writings at least three hundred years after Mark's time. Most valuable interpreters agree that although a native Jew, he wrote in Greek, understanding that language well. Jerome tells us that he wrote it in Rome at the desire of some Christians and at Peter's dictation. However, these are great uncertainties and we lack any evidence from Scripture that Peter ever came to be at Rome, although we know that Paul was carried there prisoner.

His history is much shorter than that of any of the other three evangelists, yet in some particular parts he adds very much to what Matthew relates. He seems to have compared notes much with Matthew

## FOREWORD TO THE GOSPEL ACCORDING TO MARK

and has very few things which Matthew does not, though he omits many things which he has, which has much shortened our comments upon his Gospel.' Matthew begins his history with the genealogy and birth of our Saviour. Luke begins his with some things that preceded the births of John the Baptist and of our Saviour, but Mark begins with the preaching of John the Baptist.

The divine authority of this book never came into question, nor can come, unless Matthew and Luke be questioned also, for he has very little that is not in one of them. That is what we are most especially to attend to, for from this it follows that what he wrote is the object of our faith, and the rule of our life as to things which should be our practice.

\* \* \* \* \*

*'Alternatively, in view of the fact that eighty-five per cent of Mark's gospel appears in Matthew's account, and (as it is thought) Mark's gospel was the first to be written, it could be that Matthew, having read a copy of Mark's gospel, then, in his own capacity as an apostle, deemed a fuller account of our Lord's life desirable and under the guidance of the Holy Spirit penned his expanded account. It is also thought by many that the primary source of Mark's gospel was the apostle Peter, for Peter expresses his intention to leave behind him a memorial of Jesus' life (2 Pet. 1:12-15). In support of this suggestion it is to be noted that the gospel begins with John the Baptist's ministry, the point at which Peter first met Jesus. It also seems logical to suppose that Peter, being the leading apostle, would be the first to initiate the writing of a gospel. However, it is left to the reader to draw his own conclusions.*

THE GOSPEL ACCORDING TO

MARK

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Matt.3: 1-12  
Lk.3: 2-17  
Jn 1: 6-8,  
19-28  
Mal. 3:1  
**1** <sup>1</sup>The beginning of the glad news  
of Jesus Christ, the Son of God,  
<sup>2</sup>as it is written in the prophets:  
*“Lo, I send My messenger before  
Your face, who will level Your way  
before You.”*

Is.40:1  
<sup>3</sup>*“The voice of someone  
calling in the wilderness,  
‘Prepare the way of the Lord,  
make His pathways straight.’”*

<sup>4</sup>Now John came baptising\* in the wilderness and preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup>And the whole land of Judea, and the people of Jerusalem, went out to him and were all baptised\* by him in the river Jordan, openly confessing their sins. <sup>6</sup>Now John wore clothes of camel hair and had a belt of leather round his waist; and he ate locusts and wild honey. <sup>7</sup>In his preaching he said, “Someone mightier than I am is coming after me, Whose sandal-strap I am not worthy to stoop down and unloose. <sup>8</sup>I indeed have baptised\* *you* in water, but He will baptise\* *you* with the Holy Spirit.”

Matt. 3: 13-17  
Lk.3: 21,22  
<sup>9</sup>It was in those days that Jesus came from Nazareth in Galilee and was

baptised\* by John in the Jordan. <sup>10</sup>Immediately, on coming up from the water, he saw the heavens split open and the Spirit, as a dove, descending on Him. <sup>11</sup>And a Voice came from heaven which said, “You are My beloved Son, in Whom I am well pleased.”

<sup>12</sup>Straight away the Spirit drove Him <sup>Matt.4:</sup> out into the wilderness. <sup>13</sup>And He <sup>1-11</sup> was there in the wilderness forty <sup>Lk.4:</sup> days, tempted by Satan, and was with the wild beasts; and angels tended to Him.

<sup>14</sup>Now after John had been put in <sup>Matt. 4:</sup> prison, Jesus came into Galilee <sup>12-17</sup> preaching the glad news of the king- <sup>Lk.4:</sup> dom of God, <sup>14,15</sup> saying, “The time is <sup>Jn 4:</sup> fulfilled and the kingdom of God is <sup>43-45</sup> at hand; repent, and believe the glad news.”

<sup>16</sup>And as He walked along beside the <sup>Matt.4:</sup> Sea of Galilee He saw Simon and his <sup>18-22</sup> brother Andrew throwing a casting- <sup>Lk.5:</sup> net into the sea, for they were fisher- <sup>1-11</sup> men. <sup>17</sup>And Jesus said to them, “Follow Me and I will make *you* fishermen of men.” <sup>18</sup>They immediately forsake their nets and followed Him. <sup>19</sup>Going on a little further from there, He saw Zebedee’s son James

## MARK 1

and his brother John, who were also in a boat, mending the nets. <sup>20</sup>He immediately called them and they left their father Zebedee in the boat with the hired hands and followed Him.

Lk.4: <sup>21</sup>Now they went into Capernaum  
31-37 and immediately on the Sabbath He entered the synagogue and began to teach. <sup>22</sup>They were astounded at His teaching, because He taught them as someone with authority and not as the scribes\*. <sup>23</sup>In their synagogue was a man with an unclean spirit and he screeched out, <sup>24</sup>saying, "Enough of this; what have we to do with You, Jesus of Nazareth? Have You come to destroy us? I know You Who You are, God's Holy One." <sup>25</sup>But Jesus rebuked him and said, "Be quiet and come out of him." <sup>26</sup>Then screeching in a huge voice, the unclean spirit convulsed him and came out of him. <sup>27</sup>Everybody was amazed, so that they questioned one another saying, "What is this? What new teaching is this, because He commands unclean spirits with authority and they obey Him?" <sup>28</sup>And news of Him immediately spread out in the whole surrounding countryside of Galilee.

Matt.8: <sup>29</sup>As soon as they came out of the  
14-17 synagogue they went into Simon and  
Lk.4: Andrew's house with James and  
38-41 John. <sup>30</sup>But Simon's mother-in-law was lying down, sick with a fever;

and they at once spoke to Him about her. <sup>31</sup>Going to her He took hold of her by the hand and raised her up; the fever left her immediately and she attended to them.

<sup>32</sup>When it was evening and the sun <sup>Matt.8:</sup>  
had set, people began to bring to <sup>16,17</sup>  
Him everyone who was ill and those <sup>Lk.4:</sup>  
<sup>40,41</sup> who were demon-possessed. <sup>33</sup>The whole city was gathered at the door <sup>34</sup>and He healed many who were ill with a variety of diseases. He also exorcised many demons, not permitting them to speak, for they knew Him.

<sup>35</sup>Rising very early in the morning, <sup>Lk.4:</sup>  
while it was still dark, He went out <sup>42-44</sup>  
and went away to a solitary spot, and there He prayed. <sup>36</sup>Simon and those with him tracked Him down, <sup>37</sup>and when they had found Him they said to Him, "Everyone is looking for You." <sup>38</sup>And He said to them, "Let us go into the towns nearby so that I may preach there as well, because it is for this reason I came." <sup>39</sup>And He went preaching in their synagogues throughout the whole of Galilee and exorcising demons.

<sup>40</sup>Now a leper came to Him and, <sup>Matt.8:</sup>  
pleading with Him and kneeling to <sup>1-4</sup>  
Him, said to Him, "If You are will- <sup>Lk.5:</sup>  
ing, You can make me clean." <sup>12-16</sup> <sup>41</sup>Jesus was moved with pity and stretching out His hand He touched him and

## MARK 1, 2

said to him, "I am willing; be cleansed." <sup>42</sup>As soon as He had spoken the leprosy left him and he was immediately cleansed. <sup>43</sup>And He sent him away immediately with a forthright warning, saying to him, "See that you say nothing to anyone; <sup>44</sup>but go and show yourself to the priest and offer for your cleansing, as a testimony to them, what Moses directed." <sup>45</sup>But he went away and began to proclaim it repeatedly; and he blazoned the matter everywhere so that Jesus could no longer enter a city openly but was outside in solitary places; but people began to come to Him from everywhere.

Matt.9:1-8  
Lk.5:17-26

<sup>2</sup>He returned to Capernaum again after a few days and it was heard that He was in the house. <sup>2</sup>Immediately many gathered so that there was no longer any space up to the door; and he preached the Word to them. <sup>3</sup>And a group came to Him bringing a paralysed man carried by four men. <sup>4</sup>Being unable to reach Him because of the crowd, they uncovered the roof where He was, and after they had dug through, they lowered down the pallet-bed on which the paralysed man was lying. <sup>5</sup>When Jesus saw their faith He said to the paralytic, "Son, your sins are forgiven you." <sup>6</sup>But some of the scribes\* sitting there questioned in their hearts: <sup>7</sup>"Why does this Man blaspheme in this way? Who can

forgive sins except God only?"

<sup>8</sup>Jesus immediately knew in His spirit that they were reasoning thus in themselves and He said to them, "Why are *you* debating these matters in *your* hearts? <sup>9</sup>Which is the easier, to say to this paralysed man, 'Your sins are forgiven,' or to say, 'Stand up, pick up your bed and walk.'?"

<sup>10</sup>But so that *you* know the Son of Man has power on earth to forgive sins, (He spoke to the paralysed man) <sup>11</sup>I say to you, 'Stand up, pick up your bed and go to your house.'"

<sup>12</sup>He immediately rose up and having picked up the pallet bed he went out in front of them all, so that they were all amazed and glorified God, saying, "We have never seen anything like this."

<sup>13</sup>Now He went out again by the sea; Matt.9:9-13  
and the crowds began coming to Him and He taught them. <sup>14</sup>And as Lk.5:27-32  
He went along He saw Levi, Alphaeus' son, sitting at the tax-point and He said to him, "Follow Me." He rose up and followed Him.

<sup>15</sup>Now it came about that when Jesus sat down\* to eat in his house many \*Gk: tax gatherers\* and [open] sinners sat <sup>\*re-</sup>together with Him and His disciples, <sup>\*clined'</sup> for there were many of these and they followed Him around. <sup>16</sup>When the scribes\* and Pharisees\* saw Him eating with tax gatherers\* and [open] sinners, they began to say to His disciples, "Why is He eating and drink-

ing with tax gatherers and open sinners?" <sup>17</sup>When Jesus heard He said to them, "The healthy need no physician, but those who are sick; I have not come to call the righteous but the sinful to repentance."

Matt.9: <sup>18</sup>Now John's disciples and those of  
14-17 the Pharisees\* used to fast. Coming  
Lk. 5: to Him they said, "Why do John's  
33-39 disciples and those of the Pharisees  
fast, but not Yours?" <sup>19</sup>Jesus replied  
to them, "How can the friends of the  
bridegroom fast while they have the  
bridegroom with them? As long as  
he is with them they cannot fast.  
<sup>20</sup>But the days will come when he has  
been taken from them and then  
at that time they will fast. <sup>21</sup>No one  
sews a patch of unshrunk cloth on  
to an old garment; but if he does,  
the new which is put in pulls from  
the old and the tear is made worse.  
<sup>22</sup>Neither does anyone pour new  
wine into old skins; but if he does,  
the new wine will burst the skins,  
the wine be spilt and the skins  
destroyed. New wine must be put in  
new skins."

Matt. <sup>23</sup>Now it happened on one Sabbath  
12: that He went through the cornfields;  
1-8 and as they made their way His dis-  
Lk.6: ciples began to pluck off ears of the  
1-5 corn. <sup>24</sup>Then the Pharisees\* said to  
Him, "Lo, why are they doing what  
is unlawful on the Sabbath?" <sup>25</sup>He  
replied to them, "Have *you* never

read what David did, when he was in <sup>1</sup>Sam.  
need and he and those with him were <sup>21:6</sup>  
hungry, <sup>26</sup>how that at the time  
Abiathar\* was the High Priest, he  
went into the house of God and ate  
the Display Bread, which is not law-  
ful to be eaten except by the priests,  
and gave some to those who were  
with him?" <sup>27</sup>And He said to them,  
"The Sabbath was made for man, not  
man for the Sabbath; <sup>28</sup>and so the  
Son of Man is Lord also of the  
Sabbath."

**3** <sup>1</sup>Now He went into the syna- Matt.  
gogue again and a man was there <sup>12:</sup>  
who had a withered hand. <sup>2</sup>And they <sup>9-14</sup>  
were watching Him narrowly to <sup>Lk.6:</sup>  
<sup>6-11</sup> see if He would heal him on the  
Sabbath, so that they might accuse  
Him. <sup>3</sup>And He said to the man with  
the withered hand, "Stand up in  
front of everyone." <sup>4</sup>Then He asked  
them, "Is it lawful to do good on  
the Sabbath, or to do evil, to save  
life, or to kill?" But they were silent.  
<sup>5</sup>He looked round at them in anger;  
and inwardly grieved at their hard-  
ness of heart He said to the man,  
"Stretch your hand out." He  
stretched it out and his hand was  
restored whole as the other. <sup>6</sup>And the  
Pharisees\* went out and immedi-  
ately conferred against Him with the  
Herodians on how they might  
destroy Him.

<sup>7</sup>Then Jesus withdrew with His dis- Matt.  
<sup>12:</sup>  
<sup>15-21</sup>

## MARK 3

ciples to the sea; and a great crowd from Galilee followed Him. Also a great crowd from Judea, <sup>8</sup>Jerusalem, Idumea, the far side of Jordan and people from around Tyre and Sidon, having heard of the mighty things He did, came to Him. <sup>9</sup>And He instructed His disciples to make a boat ready for Him because of the crowd, so that they might not press on Him; <sup>10</sup>for He healed many of them, with the result that people pressed forward on Him in order that as many as were diseased might touch Him. <sup>11</sup>When unclean spirits saw Him they fell down in front of Him and screeched out, saying, "You are the Son of God." <sup>12</sup>And He sharply told them not to make Him known.

<sup>Matt. 10: 1-4 Lk.6: 12-16</sup> <sup>13</sup>Now He went up a mountain and called to Him those whom He wished and they went to Him. <sup>14</sup>And He appointed twelve so that they might be with Him and that He might send them to preach, <sup>15</sup>to have power to heal the sick and to exorcise demons. <sup>16</sup>To Simon He gave the surname "Peter"; <sup>17</sup>there was also Zebedee's son James and James' brother John, to whom He gave the surname "Boanerges", which is, "Sons of thunder"; <sup>18</sup>there was also Andrew, Philip, Bartholomew, Matthew, Thomas, James who was the son of Alphaeus, Thaddeus, Simon the Cananaean, <sup>19</sup>and Judas

Iscariot, who also betrayed Him. And they went into a house.

<sup>20</sup>Now a crowd again assembled so <sup>Matt. 12: 22-45 Lk.11: 14-23</sup> that it was not possible for them even to take a meal. <sup>21</sup>When those who were with Him heard [what was being said], they went out to restrain Him, for people were saying, "He is out of His mind." <sup>22</sup>The scribes\*, who had come down from Jerusalem, said, "He is possessed by Beelzebub," and, "He exorcises demons by the prince of demons." <sup>23</sup>But calling them to Him He said to them in parables, "How can Satan exorcise Satan? <sup>24</sup>If a kingdom is divided in itself, that kingdom cannot stand; <sup>25</sup>and if a household is divided in itself, that household cannot stand. <sup>26</sup>And if Satan turns upon himself and is divided, he cannot stand but comes to an end. <sup>27</sup>No one entering a strong man's house can plunder his household goods unless he binds the strong man first; and then he may plunder his house. <sup>28</sup>I tell *you* truly, every sin will be forgiven the sons of men and whatever blasphemies they utter; <sup>29</sup>but whoever blasphemes against the Holy Spirit will never have forgiveness, but is subject to eternal damnation." <sup>30</sup>For they said, "He has an unclean spirit."

<sup>31</sup>Then His mother and His brothers <sup>Matt 12: 46-50 Lk.8: 19-21</sup> came and standing outside they sent word to Him, calling Him. <sup>32</sup>A crowd

## MARK 3, 4

was seated around Him and they said to Him, "Lo, Your brothers and mother are outside searching for You." <sup>33</sup>In reply He said to them, "Who is My mother or My brothers?" <sup>34</sup>And looking round at those who sat around Him, He said, "See My mother and My brothers. <sup>35</sup>Whoever does the will of God is My brother, sister and mother."

Matt. 13: 1-9 Lk.8: 4-8 **4**<sup>1</sup>Now He began to teach again beside the sea, and a great crowd gathered to Him, so that He climbed into the boat and sat in it on the sea, while all the crowd was at the water's edge upon the land. <sup>2</sup>He taught them many things in parables and in His teaching He said to them, <sup>3</sup>"Lo, a sower went out to sow. <sup>4</sup>And it happened as he sowed that some seed fell on the wayside and the birds of the air came and swallowed it up. <sup>5</sup>Other fell on rocky ground where it did not have much soil and it soon sprouted because it had no depth of soil. <sup>6</sup>When the sun rose it was scorched; and because it had no root, it withered. <sup>7</sup>Other seed fell among thorn bushes and the thorn bushes grew up and smothered it; and it bore no fruit. <sup>8</sup>But other seed fell on good soil; and shooting, it grew and bore fruit, some thirtyfold, some sixtyfold and some one hundredfold." <sup>9</sup>And He said to them, "Let him hear who has ears to hear."

<sup>10</sup>When He was on His own, those around Him, together with the Twelve, asked Him about the parable. <sup>11</sup>And He said to them, "It has been given to *you* to know the secret of the kingdom of God, but to those outside, everything is in parables, <sup>12</sup>so that:

*'When they see,  
they may see and not know,  
and when they hear,  
they may hear  
and not understand,  
lest at any time  
they should turn back  
and their sins  
be forgiven them.'*

Is.6: 9,10

<sup>13</sup>Then He said to them, "Don't *you* understand this parable? If not, how will *you* understand all the parables? <sup>14</sup>The sower sows the Word. <sup>15</sup>And there are some at the wayside where the Word is sown and when they have heard, straight away Satan comes and takes away the word sown in their hearts. <sup>16</sup>Similarly there are some sown on the stony ground, who, when they hear the Word, immediately receive it with joy. <sup>17</sup>But they have no root within themselves and are short-lived, because when trouble or persecution comes because of the Word, they immediately take offence. <sup>18</sup>Then there are those who are sown among the thorns, who hear the Word <sup>19</sup>and the

## MARK 4

cares of this world, the deceitfulness of wealth and the desire for everything else enter in and choke the Word; and they are unfruitful. <sup>20</sup>But there are those who are sown on good ground. These hear the Word and receive it, and it bears fruit, some thirtyfold, some sixtyfold and some one hundredfold."

Matt. 5:15  
Lk. 8: 16-18,  
11:33-36  
\*i.e. two  
gallons  
<sup>21</sup>Then He said to them, "Surely a lamp is not brought in so that it may be stood beneath a one peck\* measure or beneath a bed, but rather to be set upon a lampstand? <sup>22</sup>There is nothing hidden which will not be revealed, there is nothing secret but what it will be made known. <sup>23</sup>If anyone has ears to hear, let him hear."  
<sup>24</sup>He also said to them, "Beware of what *you* hear. By the measure *you* measure it will be measured out to *you*; and to *you* who hear will more be added, <sup>25</sup>for to whoever has somewhat, more will be given, and from him with nothing there will be taken even what he has."

<sup>26</sup>Again He spoke: "The kingdom of God is like this, as though a man sowed seed upon the ground <sup>27</sup>and slept at night and rose in the day. The seed burst forth and grew, but how, he does not know, <sup>28</sup>for the soil yields fruit of itself, first the blade, then the ear, then the full corn in the ear. <sup>29</sup>Then when the grain allows, he immediately puts in the sickle

because the harvest has arrived."

<sup>30</sup>Again He spoke: "To what shall we liken the kingdom of God, or by <sup>13:</sup> what parable portray it? <sup>31</sup>It is like a <sup>31,32</sup> grain of mustard seed which, when <sup>18-19</sup> sown upon the soil, is smaller than all the seeds which are on the earth; <sup>32</sup>but when it has been sown it shoots up and becomes bigger than all the garden plants and makes great branches so that the birds of the heaven can take shelter in its shade."

<sup>33</sup>In many parables such as these He unfolded the Word to them as they were able to hear it; <sup>34</sup>and he said nothing to them except in a parable, and when they were alone He expounded everything to His disciples.

<sup>35</sup>And when evening came that day <sup>23-27</sup> Matt. 8: He said to them, "Let us go across to the other side." <sup>22-25</sup> Lk. 8: <sup>36</sup>Sending the crowd away they took Him, as He was, with them in the boat; and there were also other boats with Him. <sup>37</sup>But there blew up a fierce squall of wind and the waves burst into the boat so that in no time it was full. <sup>38</sup>He was in the stern on the cushion, sleeping. Rousing Him they said to Him, "Teacher, don't You care that we are perishing?" <sup>39</sup>And He rose up, rebuked the wind and said to the sea, "Peace! Be still." The wind dropped and there was a great calm. <sup>40</sup>Then

He said to them, “Why do *you* panic so? How is it *you* have no faith?”

<sup>41</sup>They were terror-struck and said to each other, “Who is this Man then, because even the wind and the sea obey Him?”

Matt.8: 28-34  
Lk.8: 26-39  
**5**<sup>1</sup>And so they came to the other side of the sea, to the land of the Gadarenes. <sup>2</sup>When He came out of the boat, there immediately met Him from the tombs, where he had his dwelling, a man with an unclean spirit. <sup>3</sup>No one was able to bind him even with chains, <sup>4</sup>because he had often been bound with ankle shackles and with chains and he had wrenched apart his chains and broken the ankle shackles. No one could restrain him <sup>5</sup>and continually, night and day in the hills and the tombs he was screeching and cutting himself with stones. <sup>6</sup>But seeing Jesus from a great distance, he ran and fell prostrate before Him; <sup>7</sup>and screeching in a tremendous voice he said, “What have I to do with You, Jesus Son of the Most High God? I adjure You by God, do not torment me,” <sup>8</sup>for Jesus was saying to him, “You unclean spirit, come out of the man.” <sup>9</sup>And He asked him, “What is your name?” In reply he said, “My name is Legion, because there are many of us.” <sup>10</sup>And he implored Him vehemently not to send them out of the area.

<sup>11</sup>Now nearby on the hills there was a large herd of pigs feeding; <sup>12</sup>and all

the demons spoke imploring Him, “Send us into the pigs, so that we may enter them.” <sup>13</sup>Jesus forthwith gave them leave and the unclean spirits came out; they entered the pigs and the herd rushed down the slope into the sea; there were about two thousand of them and they were drowned in the sea. <sup>14</sup>The herdsmen feeding the pigs fled and took word into the city and the countryside around; and people came out to see what it was that had happened. <sup>15</sup>When they came to Jesus and saw the demon-possessed man, who had had the legion of demons, sitting, clothed and in his right mind, they were afraid. <sup>16</sup>Those who had seen it related to them what had happened to the possessed man and about the pigs. <sup>17</sup>And they began to call on Him to leave their district. <sup>18</sup>While He climbed into the boat the man who had been possessed pleaded with Him to come with Him. <sup>19</sup>But Jesus did not permit him and instead said to him, “Go into your house to your family and take word to them of what great things the Lord did for you and how that He had pity on you.” <sup>20</sup>Then he went away and began to spread word in the [district of] Decapolis of what great things Jesus had done for him; and everybody was astounded.

<sup>21</sup>When Jesus had crossed back again Matt.9: 18-26  
in the boat to the other side, a large Lk.8: crowd gathered round Him where 40-56

He was, beside the sea. <sup>22</sup>And lo, one the synagogue rulers, named Jairus, came <sup>23</sup>and seeing Jesus he fell at His feet and pleaded with Him urgently, saying, "My little daughter is at the point of death; come, so that you may lay Your hands on her that she may be healed and live." <sup>24</sup>And He went with him, a great crowd following and pressing round Him.

<sup>25</sup>Now there was a woman who had suffered from a discharge of blood for twelve years. <sup>26</sup>She had suffered greatly under many doctors and had spent all her resources, yet she was no better but rather had grown worse. <sup>27</sup>She heard about Jesus and coming behind Him in the crowd she touched His garment, <sup>28</sup>for she said, "If I but touch His clothes, I shall be healed." <sup>29</sup>Her discharge of blood was immediately stanch'd and she knew in her body that she was healed from her malady. <sup>30</sup>Jesus immediately knew in Himself that power had gone out from Him and turning round in the crowd He said, "Who touched My clothes?" <sup>31</sup>His disciples said to Him, "You see the crowd pressing round You and You say, 'Who touched Me?'" <sup>32</sup>And He began to look around to see who she was who had done this. <sup>33</sup>The woman was afraid and trembling; and knowing what had happened within her she came, and falling down at His feet she told Him all the truth. <sup>34</sup>And He said to her, "Daughter, your faith

has healed you; go in peace and be free from your malady."

<sup>35</sup>While He was still speaking, people came from the synagogue ruler's house to say, "Your daughter has died; why still trouble the Teacher?"

<sup>36</sup>But when Jesus heard what they had to say He immediately said to the synagogue ruler, "Don't be afraid, just believe." <sup>37</sup>He allowed no one to accompany Him in except Peter, James and John, James' brother. <sup>38</sup>He went into the synagogue ruler's house and He saw the uproar, people loudly wailing and weeping. <sup>39</sup>Going in He said to them, "Why make this noise and weep? The child is not dead but asleep." <sup>40</sup>And they began to jeer Him. But turning everybody out, He took along with Him the child's father and mother and the men who were with Him and went into where she was lying. <sup>41</sup>He took her hand and said to her, "Talitha, cumi," which is translated, "Little girl, I'm talking to you; wake up." <sup>42</sup>Straight away she got up and walked about, for she was twelve years old. And they were utterly amazed. <sup>43</sup>Then He distinctly told them, repeatedly, to make it known to no one; and He told them to give her something to eat.

**6**<sup>1</sup>And so He went away from there <sup>Matt. 13: 53-58</sup> and came to His own homeland; and His disciples followed Him. <sup>Lk. 4: 16-38</sup> <sup>2</sup>When the Sabbath came He began to teach in the synagogue. The many lis-

## MARK 6

tening were astounded and said, "Where does this Man get these things from, and what is this wisdom which has been given to Him, for such mighty things to happen at His hands? <sup>3</sup>Isn't He the carpenter, Mary's son, and the brother of James, Joses, Judas and Simon? And aren't His sisters here with us?" And they took offence at Him. <sup>4</sup>But Jesus said to them, "A prophet is honoured except in his own homeland, amongst his own relations and in his own house." <sup>5</sup>He could not do even one mighty work there, except to lay His hands on a few sick folk and heal them. <sup>6</sup>And He wondered at their unbelief.

Then He went round the villages preaching all around.

Matt. <sup>7</sup>Now He called the twelve to Him  
10: and began to send them out two by  
1-15 two, giving them authority over  
Lk.9: unclean spirits. <sup>8</sup>He instructed them to  
1-6 take nothing for the journey apart from just a staff; [they were to take] no pouch, no bread, not a copper in their belts, <sup>9</sup>but to have sandals on their feet and not to wear two tunics. <sup>10</sup>He also said to them, "Wherever *you* enter a house, stay there until *you* go away from that place. <sup>11</sup>Whoever will neither receive *you* nor listen to *you*, as *you* come away from there shake off even the dust under *your* feet as a witness against them. I tell

*you* truly, it will be more bearable for Sodom and Gomorrah on the Day of Judgment than for that city." <sup>12</sup>And they went away and preached repentance; <sup>13</sup>they also exorcised many demons and anointed with oil many who were sick and healed them.

<sup>14</sup>Now King Herod heard, for His Matt. name had become well known, and <sup>14:</sup> he said, "John the Baptist has risen <sup>1-12</sup> from the dead and therefore these <sup>Lk.9:</sup> mighty powers are at work in him." <sup>7-9</sup>

<sup>15</sup>Others said, "He is Elijah;" and others, "He is the Prophet, or like one of the prophets." <sup>16</sup>But when Herod heard it, he said, "It is John whom I beheaded; he has risen from the dead." <sup>17</sup>Now Herod himself had sent and seized John and chained him in prison on account of Herodias his brother Philip's wife, because he had married her <sup>18</sup>and John had said to Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup>Herodias was enraged against him and would have killed him, but she could not, <sup>20</sup>for Herod feared John, knowing him to be a righteous and holy man and he kept him safe; he listened to him and did many things, readily listening to him. <sup>21</sup>An opportune day came when Herod gave a banquet on his birthday for his courtiers, his army commanders and the leading men of Galilee. <sup>22</sup>When Herodias' own daughter came in and danced, she pleased Herod and those at the table

with him; and the king said to the girl, "Ask me whatever you wish and I will give it to you."<sup>23</sup> And he swore to her on oath, "Whatever you ask me I will give you, up to half my kingdom."<sup>24</sup> Then she went out and said to her mother, "What shall I ask?" And her mother said, "The head of John the Baptist."<sup>25</sup> She immediately hurried and went to the king with the request, saying, "I want you to give me straight away the head of John the Baptist on a platter."<sup>26</sup> The king was grieved, yet because of his vow and because of those sitting at the table he did not want to refuse her.<sup>27</sup> And so he immediately sent for an executioner and ordered John's head to be brought. The man went out and beheaded him in the prison.<sup>28</sup> Bringing his head on a platter, he gave it to the girl and she gave it to her mother.<sup>29</sup> When John's disciples heard they went, took up his corpse and laid it in a tomb.

ing, many recognised Him and running together there on foot from all the cities they arrived ahead of them and gathered to Him.<sup>34</sup> When He disembarked Jesus saw the great crowd and He felt compassion for them, for they were like sheep without a shepherd; and He began to teach them many things.<sup>35</sup> When some hours had passed His disciples came to Him and said, "This is a place where no one lives and it is already getting late; <sup>36</sup>send them away, so that they may go into the countryside and the villages around and buy food for themselves, for they have nothing to eat."<sup>37</sup> In reply He said to them, "*You* give them something to eat." But they said to Him, "Shall we go away and buy two hundred denarii\* worth of bread and give it to them to eat?"<sup>38</sup> He said to them, "How many rolls do *you* have? Go and see." When they knew they said, "Five, and two fish."<sup>39</sup> Then He gave instructions to them for everyone to sit down in parties on the grass, it being green.<sup>40</sup> They sat down group by group in hundreds and fifties <sup>41</sup>and He took the five rolls and the two fish. Having looked up to heaven, He uttered a blessing, broke up the rolls and gave them to His disciples to serve out to the crowd. He also divided out the two fish to them all.<sup>42</sup> They all ate and were satisfied;<sup>43</sup> and they picked up twelve wicker basketfuls of fragments and fish.

Matt. 14: 13-21  
Lk. 9: 10-17  
Jn 6: 2-14  
<sup>30</sup>Now the apostles gathered to Jesus and reported to Him everything, both what they had done and what they had taught. <sup>31</sup>And He said to them, "Come away on *your* own to a quiet spot and rest a little while," for there were many coming and going and they had no opportunity even to eat. <sup>32</sup>Then they went away in the boat to a quiet spot on their own. <sup>33</sup>When the crowds saw them leav-

## MARK 6, 7

<sup>44</sup>Now there were about five thousand men who ate the loaves.

Matt. <sup>45</sup>Then straight away He made His  
14: disciples climb into the boat and go  
22-32 on ahead to Bethsaida on the other  
Jn 6: side, while He Himself sent the  
15-21 crowd away. <sup>46</sup>Then, after bidding  
them farewell, He went away up  
the mountain to pray. <sup>47</sup>When evening  
came the boat was out at sea and He  
was alone on the land. <sup>48</sup>And He saw  
them tested to the limit rowing, for  
the wind was against them, and  
about the fourth watch of the night  
He came to them walking on the sea;  
and He would have passed by them.  
<sup>49</sup>But when they saw Him walking on  
the sea they thought it was a phan-  
tom and they shouted out, for they  
all saw Him and they shook. <sup>50</sup>He  
called out to them immediately and  
said, "Don't worry, it is I; don't be  
afraid." <sup>51</sup>He climbed into the boat  
with them and the wind dropped;  
and they were totally and utterly  
amazed in themselves and won-  
dered, <sup>52</sup>for they had not understood  
about the loaves, because their  
hearts were hardened.

Matt. <sup>53</sup>After they had crossed over they  
14: came to land at Gennesaret and  
34-36 dropped anchor. <sup>54</sup>When they came  
out of the boat people immediately  
recognised Him, <sup>55</sup>and running  
throughout the whole area around  
they began to carry round the sick on

pallet-beds to where they heard He  
was. <sup>56</sup>And wherever He entered the  
villages, cities or hamlets, they  
placed the sick in the market places  
and pleaded with Him that they  
might touch even just the hem of His  
garment; and as many as touched  
Him were healed.

**7**<sup>1</sup>Now the Pharisees\* and some of <sup>Matt.</sup>  
the scribes\* who came from <sup>15:</sup>  
Jerusalem came to Him together. <sup>1-20</sup>  
<sup>2</sup>Noticing that some of His disciples  
ate their food with defiled, that is  
unwashed, hands, they found fault,  
<sup>3</sup>for neither do the Pharisees nor any  
of the Jews eat unless they wash  
their hands with the fist, keeping  
the elders' tradition. <sup>4</sup>Neither when  
they come from the market do  
they eat unless they wash. And there  
are many other things which they  
have received by tradition to keep,  
such as washing cups, jugs, metal  
vessels and couches. <sup>5</sup>In conse-  
quence of this the Pharisees and  
scribes asked Him, "Why don't  
your disciples live according to the  
elders' tradition, but eat food with  
unwashed hands?" <sup>6</sup>In reply He said  
to them, "Isaiah prophesied well  
about *you* hypocrites, just as it is  
written:

*'This people honours Me  
with their lips,  
but their heart is distant  
from Me;*

Is.29:  
13

*<sup>7</sup>they worship Me  
in vain,  
teaching as doctrine  
the commandments of men.'*

<sup>8</sup>And so setting aside the commandment of God *you* keep the tradition of men, such as washing pots and cups; and *you* do many suchlike things." <sup>9</sup>He also said to them, "Truly, *you* set aside the commandment of God so that *you* may keep *your* own tradition; <sup>10</sup>For Moses said, Exod. 20:12, 21:17 'Honour your father and your mother,' and, 'Let the man who speaks evil of his father or mother be put to death.' <sup>11</sup>But *you* say, 'A man may say to his father or mother, "What you might benefit from me is 'Corban','" (which means an offering to God,) <sup>12</sup>and *you* let him no longer do anything for his father or mother, <sup>13</sup>making the word of God invalid by *your* tradition, which *you* have handed down; and *you* do many such similar things." <sup>14</sup>When He had called all the crowd to Him He said to them, "Listen to Me all of *you*, and understand. <sup>15</sup>There is nothing outside a man which, when it enters him, is able to defile him; but the things which come out of a man are the things which defile him. <sup>16</sup>If anyone has ears to hear, let him hear." <sup>17</sup>When He went into the house, away from the crowd, His disciples asked Him about the parable. <sup>18</sup>And He said to them, "Are *you*

as well so devoid of understanding? Do *you* not realise that nothing from outside which goes into a man can defile him, <sup>19</sup>for it does not go into his heart but into his stomach, and then it passes out into the lavatory, cleansing all foods?" <sup>20</sup>And He said, "It is what comes out of a man which defiles him, <sup>21</sup>for from within, out of the hearts of men, come evil thoughts, adulteries, immoralities, murders, <sup>22</sup>thefts, covetousness, wicked ways, deceit, lasciviousness, envy, blasphemy, pride, foolishness; <sup>23</sup>all these evils come from within and it is these which defile a man."

<sup>24</sup>Then He rose up and went away Matt. 15: 21-28 from there into the environs of Tyre and Sidon. And He went into a house, wishing no one to know, but He could not be hidden. <sup>25</sup>Hearing about Him, a woman, whose daughter had an unclean spirit, came and fell at His feet; <sup>26</sup>she was a Greek, a Syro-phoenician by nationality, and she besought Him to exorcise the demon from her daughter. <sup>27</sup>But Jesus said to her, "Let the children be satisfied first; it is not a good thing to take the children's food and throw it to the dogs." <sup>28</sup>But in reply she said to Him, "Yes, Lord; yet the dogs beneath the table eat the children's crumbs." <sup>29</sup>Then He said to her, "For that remark, go; the demon has come out of your daughter." <sup>30</sup>And she went

away to her house and found the demon gone and her daughter lying on the bed.

Matt. 15: 29-31 <sup>31</sup>Coming back from the district of Tyre and Sidon He went towards the Sea of Galilee and on into the centre of the district of Decapolis. <sup>32</sup>And they brought to Him a deaf man, who spoke with difficulty, and they implored Him to lay His hand on him. <sup>33</sup>Taking him away from the crowd on his own, He put His fingers into his ears and, after spitting, touched his tongue. <sup>34</sup>Then looking up to heaven He sighed deeply and said to him, "*Eph-phatha*," which means, "Be opened." <sup>35</sup>His ears were opened immediately; the restraint on his tongue was loosed and he spoke clearly. <sup>36</sup>He told them plainly to tell no one, but the more He spoke to them the more loudly they proclaimed it, <sup>37</sup>for they were amazed beyond measure and said, "He does all things well; He makes the deaf hear and the dumb speak."

Matt. 15: 32-39 <sup>8</sup>At that time, since there was a very large crowd and it had nothing to eat, Jesus summoned his disciples and said to them, <sup>24</sup>"I feel pity for the crowd, because they have now been with Me for three days and they have nothing to eat; <sup>31</sup>if I send them away to their houses having had no food, they will become exhausted on the road, for some of

them are from a great distance." "His disciples replied to Him, "From where can anyone fill these with food here in a wilderness?" <sup>5</sup>And He asked them, "How many loaves do *you* have?" They said, "Seven." <sup>6</sup>Then He instructed the crowd to sit down on the ground; and having taken the seven loaves He gave thanks, broke them up and gave them to His disciples to distribute; and they set them before the crowd. <sup>7</sup>They had a few little fish and having uttered a blessing He gave instructions to distribute them as well. <sup>8</sup>And so they ate and had sufficient; and they picked up seven straw baskets of fragments which were over. <sup>9</sup>There were about four thousand men who had eaten and He sent them away. <sup>10</sup>Then He immediately climbed into the boat with His disciples and went into the districts of Dalmanutha.

<sup>11</sup>And the Pharisees\* came and began Matt. 16: 1-10 to debate with Him, seeking from Him a sign from heaven to test Him.

<sup>12</sup>He groaned deeply in spirit and said, "Why does this generation seek a sign? I tell *you* truly, no sign will be given it." <sup>13</sup>And leaving them, He climbed into the boat again and crossed to the other side.

<sup>14</sup>Now the disciples had forgotten to take any bread and except for one loaf they had none with them in the boat. <sup>15</sup>And He began to instruct

## MARK 8

them, saying, "Beware, watch out for the leaven both of the Pharisees" and of Herod." <sup>16</sup>And they conferred with one another and said, "We have no bread." <sup>17</sup>When Jesus knew, He said to them, "Why are *you* conferring because *you* have no bread? Do *you* still not understand or realise? Do *you* still have *your* hardened hearts?" <sup>18</sup>"Do *you* have eyes and not see, and ears and not hear? Don't *you* remember?" <sup>19</sup>When I broke up five rolls among the five thousand, how many wicker baskets of broken pieces did *you* pick up?" They said, "Twelve." <sup>20</sup>"When I broke up seven rolls among the four thousand, how many straw baskets of broken pieces did *you* pick up?" They said, "Seven." <sup>21</sup>And He said to them, "How is it *you* don't understand?"

<sup>22</sup>Now He came to Bethsaida and a blind man was brought to Him whom He was implored to touch. <sup>23</sup>Taking the blind man by the hand He led him outside the town and having spat into his eyes He placed His hands on him and asked him if he saw anything. <sup>24</sup>He looked up and said, "I see men like trees walking." <sup>25</sup>Then He placed His hands again on his eyes and made him look up. He was restored and saw everything distinctly. <sup>26</sup>And so He sent him to his house, saying, "Don't go into the town or speak to anyone there."

<sup>27</sup>Then Jesus and His disciples went <sup>Matt. 16: 13-20</sup> out into the towns of Caesarea Philippi and along the way He questioned His disciples, saying to them, <sup>Lk. 9: 18-21</sup> "Who do men say I am?" <sup>28</sup>And they answered Him, "John the Baptist, others, Elijah, and some, one of the prophets." <sup>29</sup>Then He said to them, "But Who do *you* say I am?" In reply Peter said to Him, "You are the Christ." <sup>30</sup>And He strictly enjoined them to tell no one about Him.

<sup>31</sup>Then He began to teach them that <sup>Matt. 16: 21-28</sup> the Son of Man must suffer much, be rejected at the hands of the elders, <sup>Lk. 9: 22-27</sup> the chief priests and the scribes", be put to death and raised up after three days; <sup>32</sup>and He made the point plainly. But taking Him aside, Peter began to chide Him. <sup>33</sup>Then He turned round and looking at His disciples He rebuked Peter and said, "Get behind Me, Satan, because you are not inclined to the things of God but the things of men." <sup>34</sup>And summoning the crowd together with His disciples He said to them, "Let whoever wishes to come after Me deny himself and take up his cross and follow Me; <sup>35</sup>for whoever wishes to save his life will lose it; and whoever would lose his life on My account and for the sake of the gospel will save it. <sup>36</sup>What will it profit a man if he gains the whole world and loses his soul? <sup>37</sup>Or what will a man give in exchange for his soul? <sup>38</sup>Whoever

is ashamed of Me and My words in this adulterous and sinful age the Son of Man will also be ashamed of when He comes in the glory of His Father with the holy angels.” <sup>9</sup>And He said to them, “Truly I tell *you*, there are some of those standing here who will not experience death until they see the kingdom of God in power.”

Matt.  
16:28-  
17:9  
Lk.9:  
27-36

<sup>2</sup>Six days later Jesus took aside Peter, James and John and led them apart by themselves up a high mountain, where He was transfigured in front of them. <sup>3</sup>His clothes became glistening, exceedingly white like snow, such as no launderer on earth could whiten. <sup>4</sup>Then Elijah in company with Moses appeared to them and were talking with Jesus. <sup>5</sup>And in response Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three shelters, one for You, one for Moses and one for Elijah,” <sup>6</sup>for he did not know what to say, because they were terrified. <sup>7</sup>And a cloud came and overshadowed them and out of the cloud came a Voice which said, “This is My beloved Son; listen to Him.” <sup>8</sup>Suddenly, looking around, they no longer saw anybody with them but Jesus only. <sup>9</sup>As they went down the mountain He instructed them to recount to no one what they had seen, “until the Son of Man has risen from the dead.” <sup>10</sup>And they kept the matter to themselves, dis-

cussing what the “rising from the dead” might be.

<sup>11</sup>And they questioned Him, saying <sup>Matt. 17:10-12</sup> “Why do the scribes\* say that Elijah must first come?” <sup>12</sup>In reply He said to them, “Elijah indeed comes first and restores all things; but how is it that it is written of the Son of Man that He will suffer many things and be rejected? <sup>13</sup>But I tell *you* that Elijah has come already and they did to him whatever they wished, as it is written about him.”

<sup>14</sup>When He came to the disciples, He <sup>Matt. 17:14-21</sup> saw a great crowd around them and the scribes\* disputing with them. <sup>Lk.9:37-43</sup> <sup>15</sup>The whole crowd immediately saw Him and were amazed, and running to Him they began to greet Him. <sup>16</sup>And He demanded of the scribes\*, “What are *you* arguing about with them?” <sup>17</sup>In reply one man from the crowd said, “Teacher, I brought my son to You, because he is possessed by a spirit which is dumb. <sup>18</sup>Wherever he is, when it seizes him it convulses him; he foams, grinds his teeth and he stiffens. I spoke to your disciples asking them to exorcise it, and they were not able.” <sup>19</sup>In reply Jesus said to him, “*You* faithless generation, how long shall I be with *you*? How long shall I endure *you*? Bring him to Me.” <sup>20</sup>And they brought him to Jesus. On seeing Him the spirit immediately convulsed

## MARK 9

him and he fell on the ground, foaming and rolling. <sup>21</sup>Then Jesus asked his father, "How long has it been happening to him like this?" He said, "From childhood; <sup>22</sup>many times it has thrown him into the fire and into the water in order to destroy him. But if You can do anything, help us out of pity for us." <sup>23</sup>Jesus said to him, "If you can believe, everything is possible to the man who believes."

<sup>24</sup>And straight away the father of the child said with tears, "Lord, I believe; help my unbelief." <sup>25</sup>Seeing that the crowd was running up, Jesus rebuked the unclean spirit, saying to it, "Dumb and deaf spirit, I command you, come out of him and enter him no more." <sup>26</sup>Screeching and violently convulsing him, it came out; and he became as though dead, so that many said he was dead.

<sup>27</sup>But Jesus took hold of his hand and lifted him up; and he stood up.

<sup>28</sup>When He went into the house His disciples asked Him on His own, "Why were we unable to exorcise it?" <sup>29</sup>And He said to them, "This kind can come out in no way except by prayer and fasting."

Matt. 17: 22-23 Lk. 9: 43-45 <sup>30</sup>When they came away from there they passed through Galilee and He wished no one to know, <sup>31</sup>for He was teaching His disciples, telling them: "The Son of Man is to be delivered up into the hands of men and they will kill Him; and after He has been

killed, He will rise on the third day."

<sup>32</sup>But they did not grasp what He said and they were afraid to ask Him.

<sup>33</sup>And He went into Capernaum and <sup>Matt. 18: 1-5</sup>when He was indoors He asked them, "What were *you* debating <sup>Lk. 9: 46-48</sup>among yourselves on the way?"

<sup>34</sup>They were silent, for on the way they had been arguing with each other as to who should be the greatest. <sup>35</sup>And sitting down He called the Twelve and said to them, "If anyone wishes to be first, he will be last of all and the servant of all." <sup>36</sup>Then He took a little child and stood it in the midst of them; taking it in His arms, He said to them, <sup>37</sup>"Whoever receives one little child such as these in My name, receives Me; and whoever receives Me is not receiving Me but the One Who sent Me."

<sup>38</sup>In reply John said to Him, <sup>Lk. 9: 49,50</sup>"Teacher, we saw someone who does not follow us exorcising demons in Your name, and we forbade him, because he does not come along with us." <sup>39</sup>But Jesus said, "Don't forbid him, because there is no one who performs a miracle in My name who can also readily speak ill of Me. <sup>40</sup>The man who is not against us is for us, <sup>41</sup>for I tell *you* in <sup>Matt. 10:42</sup>truth, whoever gives *you* a cup of water to drink in My name, because *you* belong to Christ, will in no way lose his reward. <sup>42</sup>It would be better

Matt. 18:6 for whoever causes one of these  
Lk. little ones who believe in Me to  
17:2 fall, if a donkey-millstone was hung  
around his neck and he was thrown  
into the sea.

Matt.5: 43\*If your hand causes you to fall,  
29,30 cut it off; it is better for you to enter  
life maimed, than to go with two  
\*Ge- hands into hell\*, into fire which is  
henna' unquenchable, 44where their worm  
does not die and the fire is not abat-  
ed. 45If your foot causes you to fall,  
cut it off; it is better for you to enter  
life lame, than with two feet to be  
thrown into hell, into fire which is  
unquenchable, 46where their worm  
does not die and the fire is not abat-  
ed. 47If your eye causes you to fall,  
put it out; it is better that you enter  
the kingdom of God with one eye,  
than to be thrown with two eyes  
into hell fire, 48where their worm  
does not die and the fire is not abat-  
ed. 49Truly everyone will be salted  
with fire and every sacrifice salted  
with salt. 50Salt is good, but if the  
salt has lost its savour, with what  
will it be seasoned? Have salt in  
yourselves and be at peace with one  
another."

Matt. 19: 10<sup>1</sup>Now rising up He went from  
1-12 there through the far side  
of Jordan into the district of Judea;  
and again the crowds assembled  
around Him and He taught them  
again as He was accustomed. 2Then

the Pharisees\* came along and test-  
ing Him asked Him if it was lawful  
for a man to divorce his wife.  
3In reply He said to them, "What  
did Moses command *you*?" 4They  
said, "Moses gave permission to  
write a certificate of divorce and to  
separate." 5In reply Jesus said to  
them, "He wrote *you* this com-  
mandment in view of *your* hard-  
heartedness, 6but from the begin-  
ning of creation, God made them  
male and female. 7Because of this a  
man will leave his father and moth-  
er and be joined to his wife, 8and  
the two will become one body so  
that they are no longer two but  
one body. 9And so what God has  
joined together, let no man put  
apart." 10In the house again His  
disciples asked Him about the  
matter. 11And He said to them,  
"Whoever divorces his wife and  
marries another woman commits  
adultery against her; 12and if a  
woman divorces her husband and  
is married to another man she com-  
mits adultery."

13Then young children were brought Matt.  
to Him in order for Him to touch 19:  
them; and the disciples rebuked 13-15  
those who brought them. 14But Lk.18:  
when Jesus saw it He was indignant 15-17  
and said to them, "Let the children  
come to Me and don't forbid them,  
for the kingdom of God is of such  
as these. 15I tell *you* truly, whoever  
Matt.  
18:3

does not receive the kingdom of God like a little child will in no way enter it.” <sup>16</sup>And taking them into His arms and placing His hands upon them He blessed them.

Matt.  
19:  
16-30  
Lk.18:  
18-30

<sup>17</sup>As He went out on to the road one man came running and kneeling to Him asked Him, “Good Teacher, what shall I do to inherit eternal life?” <sup>18</sup>Jesus said to him, “Why do you call Me good? No one is good except One and that is God. <sup>19</sup>You know the commandments: do not commit adultery, do not kill, do not steal, do not bear false witness, do not defraud, honour your father and mother.” <sup>20</sup>In reply he said to Jesus, “Teacher, I have kept all these things from my youth.” <sup>21</sup>Then looking at him Jesus loved him and said to him, “You lack one thing; go, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross and follow Me.” <sup>22</sup>At these words his face lowered; and he went away grieved, for he had great possessions. <sup>23</sup>Then Jesus looked around and said to His disciples, “How hard it is for those with wealth to enter the kingdom of God.” <sup>24</sup>The disciples were surprised at His words and in response Jesus said to them again, “Children, how hard it is for those who trust in wealth to enter the kingdom of God. <sup>25</sup>It is easier for a camel to pass

through the eye of a needle than for a rich man to enter the kingdom of God.” <sup>26</sup>They were utterly astounded and said among themselves, “So who can be saved?” <sup>27</sup>Jesus looked at them and said, “With men it is impossible, but it is not with God, for with God everything is possible.” <sup>28</sup>And Peter began to say to Him, “Look, we have left everything and followed You.” <sup>29</sup>Jesus said in reply, “Truly I tell *you*, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land for My sake and that of the gospel, <sup>30</sup>who will not receive, one hundred-fold, now in this age, houses, brothers, sisters, mothers, children and lands, with persecutions, and in the world to come, everlasting life. <sup>31</sup>And many who are first will be last and the last will be first.”

<sup>32</sup>Now they were on the road going up to Jerusalem. Jesus was going on ahead of them and they were amazed; and following behind they were afraid. And having taken the Twelve aside again, He began to tell them of the things about to befall Him. <sup>33</sup>“Lo, we are going up to Jerusalem and the Son of Man will be betrayed to the chief priests and the scribes”; they will condemn Him to death and hand Him over to the Gentiles; <sup>34</sup>and they will mock Him, scourge Him, spit on Him

Matt.  
20:  
17-19  
Lk.18:  
31-34

and kill Him, and on the third day He will rise."

Matt. 20: 20-28 <sup>35</sup>Then James and John, Zebedee's sons, came to Him and said, "Teacher, we want You to do for us whatever we ask." <sup>36</sup>And He said to them, "What do *you* want Me to do for *you*?" <sup>37</sup>They said to Him, "Grant that in Your glory we may sit, one on Your right hand and one on Your left hand." <sup>38</sup>But Jesus said to them, "*You* don't know what you are asking for. Can *you* drink the cup which I drink and can *you* be baptised in the baptism in which I am baptised?" <sup>39</sup>They said to Him, "We can." And Jesus said to them, "The cup which I drink *you* will drink, and in the baptism in which I am baptised, *you* will be baptised; <sup>40</sup>but to sit at My right hand and at My left is not Mine to give, but it is for those for whom it is prepared."

<sup>41</sup>On hearing this the ten began to grow indignant at James and John. <sup>42</sup>But calling them together, Jesus said to them, "You know that those who are accounted to rule over the Gentiles exercise lordship over them and their great men wield authority over them. <sup>43</sup>Yet it is not to be so among *you*; but let whoever wishes to be great among *you* be *your* servant, <sup>44</sup>and let whoever of *you* wishes to be the first become the slave of everyone, <sup>45</sup>for the Son of Man did

not come to be served but to serve, and to give His life as a ransom for many."

<sup>46</sup>And they came to Jericho; and Matt. 20: 29-34 as He was coming away from a Lk. 18: considerable crowd, Timaeus' son <sup>35-43</sup> Bartimaeus, who was blind, was sitting beside the road begging. <sup>47</sup>When he heard that it was Jesus of Nazareth, he began to shout and say, "Jesus, Son of David, have pity on me." <sup>48</sup>Many sharply told him to be quiet; but he shouted all the more: "Son of David, have pity on me." <sup>49</sup>Then Jesus stood still and commanded him to be called. And calling the blind man, they said to him, "Take heart, stand up, He is calling for you." <sup>50</sup>Throwing off his cloak, he stood up and came to Jesus. <sup>51</sup>In response Jesus said to him, "What do you want Me to do for you?" The blind man said to Him, "Rabboni, that I might see again." <sup>52</sup>Then Jesus said to him, "Go, your faith has healed you." And he could see again immediately and he followed Jesus along the road.

**11** <sup>1</sup>When they had nearly Matt. 21: 1-11 reached Jerusalem and were at Beth-phage and Bethany, close to Lk. 19: the Mount of Olives, He sent away <sup>29-44</sup> two of His disciples, <sup>Jn 12: 12:19</sup> and said to them, "Make your way into the village opposite *you*; immediately as

*you* come into it, *you* will find a colt tethered, on which nobody of mankind has sat; loose it and bring it. <sup>3</sup>If anyone says to *you*, ‘Why are *you* doing this?’ say, ‘The Lord needs it,’ and straight away he will send it here.” <sup>4</sup>They went off and found the colt outside in the street, tethered at a door, and they loosed it. <sup>5</sup>Some of those standing there said to them, “What are *you* doing loosing that colt?” <sup>6</sup>But they answered them just as Jesus had instructed them; and they let them. <sup>7</sup>And they brought the colt to Jesus, threw their cloaks over it and He sat on it. <sup>8</sup>Many of them spread their cloaks in the road and others began to cut leafy branches from the trees and to spread them in the road. <sup>9</sup>Then those in front and those following shouted, saying:

Ps.118:                   *“Hosanna;*  
26                   *blessed is He Who comes*  
                  *in the name of the LORD;*  
                  <sup>10</sup>*blessed is the kingdom*  
                  *which comes*  
                  *in the name of the LORD*  
                  *of our father David;*  
Ps.                   *Hosanna in the highest.”*  
148:1

<sup>11</sup>And Jesus went into Jerusalem and into the temple; and having looked round at everything, because it was now evening He went out to Bethany with the Twelve.

Matt. <sup>12</sup>The next day as they were coming  
21:  
18-22

from Bethany, He was hungry. <sup>13</sup>And when He saw in the distance a fig-tree which was in leaf, He went to it in case He might therefore find something on it; but coming up to it He found nothing except leaves, for it was not the time for figs. <sup>14</sup>Jesus’ response was to say to it, “Let no one ever eat any more fruit from you.” And His disciples heard Him.

<sup>15</sup>Then they came into Jerusalem. Matt. And Jesus went into the temple and <sup>21:</sup> began to eject those who bought and <sup>12-17</sup> sold in it. He overturned the tables of <sup>Lk.19:</sup> the money-changers and the chairs <sup>45-48</sup> of the dove-sellers <sup>Jn 2:</sup> <sup>13-22</sup> and did not permit anyone to carry a vessel through the temple. <sup>17</sup>And He began to teach, saying to them, “Isn’t it written, ‘My <sup>Is.56:</sup> house will be called a house of <sup>7</sup> prayer for all nations.’? But *you* <sup>Jer.7:</sup> have made it a ‘den of thieves.’” <sup>11</sup>

<sup>18</sup>The scribes\* and chief priests heard it and they looked for a way of how to destroy Him, for they were afraid of Him, because all the crowd were amazed at His teaching. <sup>19</sup>Now when evening came He went out of the city.

<sup>20</sup>As they went past early in the Matt. morning they saw the fig-tree, with- <sup>21:</sup> <sup>19-22</sup> ered from its roots. <sup>21</sup>And Peter called it to mind and said to Him, “Rabbi, look, the fig-tree which You cursed has withered.” <sup>22</sup>In reply <sup>Lk.17:</sup> Jesus said to them, “Have faith in <sup>6</sup>

God, <sup>23</sup>for truly I tell *you* that whoever says to a mountain, 'Be moved and be thrown into the sea,' and does not doubt in his heart, but believes that what he says will happen, then what he says will come about for him. <sup>24</sup>I say to *you*, therefore, believe that *you* receive anything whatever that *you* ask for in prayer, and it will be yours. <sup>25</sup>And when *you* stand in prayer, if *you* hold anything against someone, forgive them, so that *your* Father Who is in heaven may forgive *you your* transgressions. <sup>26</sup>But if *you* do not forgive, neither will *your* Father Who is in heaven forgive *your* transgressions."

Matt. <sup>27</sup>Then they came into Jerusalem again. Now while He was walking about in the temple, the chief priests, the scribes\* and the elders came to Him; <sup>28</sup>and they said to Him, "By what authority do You do these things? And who gave You this authority to do them?" <sup>29</sup>In reply Jesus said to them, "I will also ask *you* one thing; answer Me and I will tell *you* by what authority I am doing these things. <sup>30</sup>Was John's baptism from heaven or from men? Answer Me." <sup>31</sup>They conferred amongst themselves and said, "If we say 'From heaven', He will say, 'Why then did *you* not believe him?' <sup>32</sup>But if we say, 'From men,'—they were afraid of the people, for everyone held that John truly was a prophet.

<sup>33</sup>In reply they said to Jesus, "We don't know." Then Jesus replied to them, "And I am not telling *you* by what authority I do these things."

**12**<sup>1</sup>Now He began to speak to Matt. them in parables. "There was <sup>21:</sup> a man who planted a vineyard; he <sup>33-46</sup> put a wall around it, dug out a vat, <sup>Lk.20:</sup> erected a watch tower and let it out to growers; then he went away from home. <sup>2</sup>At the due time he sent a servant to the growers to receive from them the fruit of the vineyard. <sup>3</sup>But they took him and beat him and sent him away empty-handed. <sup>4</sup>He sent again to them, a different servant; at that one they threw stones and wounded him in the head and sent him away shamefully treated. <sup>5</sup>Again he sent another one; and that one they killed, and many others, some of whom they beat, some of whom they killed. <sup>6</sup>And so still having his one beloved son, last of all he also sent him to them, saying, 'They will respect my son.' <sup>7</sup>But those growers said among themselves, 'This is the heir; come, let us kill him and the inheritance will be ours.' <sup>8</sup>And seizing him, they killed him and threw him out of the vineyard. <sup>9</sup>What will the owner of the vineyard do, then? He will come and destroy the growers and give the vineyard to others. <sup>10</sup>Have *you* not read this scripture:

*'The Stone rejected by the builders* Ps.18: 22,23

*has become the Headstone  
of the corner;  
"this is the LORD's doing,  
and it is marvellous  
in our eyes."?"*

Matt. 21: 45,46 Jn 7: 25,30, 44 <sup>12</sup>Then they began to search for a way to seize Him, but they feared the crowd; for they knew that He had directed the parable against them. And they left Him and went away.

Matt. 22: 15-22 Lk.20: 20-26 <sup>13</sup>And they sent some of the Pharisees\* and the Herodians to Him to catch Him out in what He said. <sup>14</sup>When they came to Him they said, "Teacher, we know that You are truthful and that you court no man's favour, for you do not regard the standing of a man but teach the way of God truly; is it lawful to pay tax to Caesar or not? Should we pay, or should we not?" <sup>15</sup>But He saw their hypocrisy and said to them, "Why do *you* test Me? Bring Me a denarius\* so that I may see it." <sup>16</sup>And so they brought one. Then He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's." <sup>17</sup>In reply Jesus said to them, "Give to Caesar what is Caesar's and to God what is God's." And they marvelled at Him.

Matt. 22: 23-33 Lk.20: 27-38; Deut. 25:5 <sup>18</sup>Then the Sadducees\*, who say there is no resurrection, came to Him; they questioned Him and said, <sup>19</sup>"Teacher, Moses wrote for us that if the broth-

er of any man should die and leave behind a wife, but not leave any children, his brother should take his wife and raise up offspring for his brother. <sup>20</sup>Now there were seven brothers; the first one took a wife and when he died, he left no offspring. <sup>21</sup>The second took her and he died, leaving no offspring; and in the same way did the third. <sup>22</sup>And the seven took her and left no offspring. Last of all the woman also died. <sup>23</sup>In the resurrection, then, when they rise, whose wife will she be, for the seven had her as a wife?" <sup>24</sup>In reply Jesus said to them, "Aren't *you* mistaken, for this reason, that *you* neither know the scriptures nor the power of God? <sup>25</sup>When they rise from the dead, they will neither marry nor be married, but will be like the angels who are in heaven. <sup>26</sup>But as concerns the dead, that they rise, haven't *you* read in the book of Moses, at the thorn bush, how that God said to him, 'I <sup>Exod.</sup> am the God of Abraham, the God of Isaac and the God of Jacob.'? <sup>27</sup>God is not God of the dead but God of the living; and so *you* are much mistaken."

<sup>28</sup>Now one of the scribes\* came up <sup>Matt. 22: 34-40</sup> and heard them disputing; seeing that He had answered them well he asked Him, "What is the first commandment of all?" <sup>29</sup>Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God <sup>Deut. 6:4</sup>

Lk. 10:27

is one Lord, <sup>30</sup>and you are to love the Lord your God with all your heart, all your soul, all your mind and all your strength.' This is the first commandment. <sup>31</sup>The second is like it:

Levit. 19:18 'You are to love your neighbour as yourself.' No other commandment is greater than these." <sup>32</sup>Then the scribe\* said to Him, "How right, Teacher; You speak the truth, because there is but one God and there is no other but Him; <sup>33</sup>and to love Him with all the heart, all the understanding, all the soul and all the strength, and to love your neighbour as yourself is a greater thing than all whole burnt offerings and sacrifices." <sup>34</sup>Jesus saw that he had answered wisely and He said to him, "You are not far from the kingdom of God." And no one dared any more question Him.

Matt. 22: 41-46 <sup>35</sup>And continuing, Jesus said as He was teaching in the temple, "How is it the scribes\* say that Christ is the son of David?, <sup>36</sup>for David himself says by the Holy Spirit:

Ps. 110:1 *'The LORD said to my Lord,  
"Sit at My right hand,  
until I make Your enemies  
a footstool for Your feet."'*

Matt. 23: 1-12 <sup>37</sup>David himself says, then, that He is Lord; so how then is He his son?"  
Lk.20: 45-47 And the great crowd heard Him gladly.

<sup>38</sup>Also in His teaching He said to them, "Beware of the scribes\*; they like to walk about in long robes and be greeted with respect in the market places, <sup>39</sup>to have the best seats in the synagogues and top places at banquets. <sup>40</sup>But they devour widow's houses and in a pretence pray at great length; they will receive the greater condemnation."

<sup>41</sup>Now as Jesus sat opposite the temple treasury He watched how the <sup>1-4</sup>crowd dropped coins into it; numbers of rich people dropped in many coins. <sup>42</sup>Then one poor widow came and dropped in two copper coins, less than a penny. <sup>43</sup>Calling His disciples to him, He said to them, "I tell *you* truly that this poor widow has dropped in more herself than everyone who dropped money into the treasury, <sup>44</sup>for they all dropped it in out of their wealth, but out of her want she dropped in everything she had, her whole living."

**13** <sup>1</sup>As He went out of the temple, <sup>Matt. 24: 1-14</sup>one of His disciples said to Him, "Teacher, you see what great stones and buildings these are." <sup>Lk.21: 5-19</sup><sup>2</sup>In reply Jesus said to him, "Do you see these great buildings? Not a stone will be left on a stone, but it will be thrown down."

<sup>3</sup>While He sat on the Mount of Olives opposite the temple, Peter,

James, John and Andrew asked Him on His own, <sup>4</sup>“Tell us, when will these things happen? What will be the sign when they are all about to be accomplished?” <sup>5</sup>In reply Jesus began by saying to them, “Watch that no one deceives *you*, <sup>6</sup>for many will come in My name and say, ‘I am the one,’ and they will deceive many. <sup>7</sup>And when *you* hear of wars and reports of wars, don’t be disturbed; for they must happen, but the end is not yet; <sup>8</sup>for nation will rise up against nation and kingdom against kingdom. And there will be earthquakes in various places, famines and upheavals; these are the beginnings of the birth pangs.

Matt. <sup>9</sup>“But watch out for yourselves; men <sup>10</sup>will give *you* up to the courts, and <sup>17,18</sup>*you* will be beaten in the synagogues and brought before rulers and kings for My sake for a witness against them. <sup>10</sup>Also the gospel must first be proclaimed to all the nations. <sup>11</sup>And when they take *you* into custody to hand *you* over, don’t concern yourselves beforehand what *you* will say, and don’t premeditate; but say whatever is given to *you* at that particular time, for it is not *you* speaking but the Holy Spirit. <sup>12</sup>Brother will betray brother to death and father betray his child, and children will turn upon their parents and hand them over to death. <sup>13</sup>And *you* will be hated by all because of My name; but he who

endures to the end will be saved.

<sup>14</sup>“But when *you* see the desolating <sup>Matt.</sup> abomination, spoken of by Daniel <sup>24:</sup> the prophet, standing where it ought <sup>15-28</sup> not, (let the man who reads under- <sup>Lk.21:</sup> stand) then let those who are in Judea flee into the mountains; <sup>15</sup>don’t let the man on his house-top go down into the house, or enter it to pick up anything out of his house; <sup>16</sup>and don’t let the man who is in the field turn back for the cloak he has left behind. <sup>17</sup>It will also be woe to women who are with child and to women who are nursing-mothers in those days. <sup>18</sup>But pray that *your* flight may not be in the winter, <sup>19</sup>for in those days there will be distress the like of which there has not been since the beginning of creation, which God created, until now, and never will be. <sup>20</sup>Unless the Lord had cut the days short, no one would be preserved; but because of the elect, whom He has chosen, He has cut them short. <sup>21</sup>And then if someone says to *you*, “Look, Christ is here,” or, “He is there,” don’t believe him. <sup>22</sup>False Christs and false prophets will appear and perform signs and wonders to deceive, if it were possible, even the elect. <sup>23</sup>And so beware; lo, I have told *you* everything beforehand.

But in those days, after that tribulation,

Is.13:10, 34:4  
Zeph. 1:15  
Matt. 24:  
29-31  
Lk.21:  
25-28

*'The sun will be darkened,  
the moon not give her light,  
the stars of heaven will fall  
and the mighty works  
in the heavens will be shaken.'*

<sup>26</sup>Then men will see the Son of Man coming in the clouds with great power and glory. <sup>27</sup>And then He will send His angels and gather His elect together from the four winds, from the farthest point of earth to the farthest point of heaven.

Matt. 24:  
32-35  
Lk.21:  
29-33

<sup>28</sup>"Learn a parable from the fig-tree. By the time its branch becomes tender and puts forth shoots, *you* know that it is close to summer; <sup>29</sup>so also *you* may know that when *you* see these things occur, the end is near and at the door. <sup>30</sup>I tell *you* truly that this age will by no means pass away till all these things have happened. <sup>31</sup>The heaven and earth will pass away, but My words will not pass away.

Matt. 36-44

<sup>32</sup>"Now as to that day and the hour no one knows, neither the angels who are in heaven, nor the Son, only the Father. <sup>33</sup>Be aware, watch and pray; for *you* don't know when the time will be. <sup>34</sup>It is like a man absent abroad, who has left his house and given authority over it to his servants, giving to each his work, and has instructed the doorman to keep watch. <sup>35</sup>And so keep watch, for *you*

don't know when the owner of the house is coming, whether at evening or midnight, at cock-crow or in the morning. <sup>36</sup>But if He comes suddenly, don't let Him find *you* sleeping. <sup>37</sup>And what I say to *you*, I say to all, 'Keep watch.'"

**14** <sup>1</sup>Now it was the Feast of the <sup>Matt. 26:1-5</sup>Passover\* and the Days of <sup>Lk.22</sup>Unleavened Bread\* in two days time. The chief priests and the scribes\* <sup>1-6</sup>were seeking a way to seize Jesus by stealth and put Him to death, <sup>2</sup>but they said, "Not at the festival, in case there is a riot among the people."

<sup>3</sup>Now He was at Bethany in Simon <sup>Matt. 26:6-13</sup>the leper's house and while He was at the table a woman came in with <sup>Jn.12</sup>an alabaster casket of spikenard <sup>1-8</sup>ointment, extremely expensive, and breaking open the casket she poured the ointment on His head. <sup>4</sup>But some were indignant within themselves and said, "To what purpose is such a waste of ointment? <sup>5</sup>This could have been sold for over three hundred denarii\* and the money given to the poor." And they began to rebuke her. <sup>6</sup>But Jesus said, "Leave her alone; why do *you* upset her? She has performed a good work on Me. <sup>7</sup>*You* will always have the poor with *you* and *you* can do good to them whenever *you* wish, but *you* will not always have Me. <sup>8</sup>What she had, she used; she has anticipated the anoint-

ing of My body for the tomb. <sup>9</sup>I tell *you* truly, wherever this gospel is proclaimed in the whole world, what she has done will be told in memory of her."

Matt. <sup>10</sup>Then Judas Iscariot, one of the  
26: Twelve, went to the chief priests in  
14-16 order to betray Him to them. <sup>11</sup>As  
Lk.22: they listened to him they rejoiced  
3-6 and promised to give him money.  
And he began to look for how he  
might conveniently betray Him.

Matt. <sup>12</sup>On the first day of Unleavened  
26: Bread\*, when they used to sacrifice  
17-19 the Passover\* lamb, His disciples  
Lk.22: said to Him, "Where do You want us  
7-13 to go and prepare for You to eat the  
Passover?" <sup>13</sup>And He sent two of  
them out, telling them, "Go into the  
city and a man carrying a pitcher of  
water will meet *you*; follow him,  
<sup>14</sup>and wherever he enters, say to the  
householder, "The Teacher says,  
'Where is the reception room in  
which I may eat the Passover\* with  
My disciples?' <sup>15</sup>And he will show  
*you* a large room upstairs ready fur-  
nished; make ready for us there."  
<sup>16</sup>Then His disciples went away and  
having come into the city found  
things just as He had told them, and  
they made ready for the Passover\*.

Matt. <sup>17</sup>Now when it was evening, He  
26: came with the Twelve. <sup>18</sup>While they  
20-25 were sitting and eating, Jesus said, "I  
Lk.22: 14-18

tell *you* truly, that one of *you*, one  
who eats with Me, will betray Me."

<sup>19</sup>They were grieved and began to  
say to Him, one by one, "Surely it  
isn't me?" And another one said,  
"Surely it isn't me?" <sup>20</sup>In reply He  
said to them, "It is one of the  
Twelve, the one dipping into the dish  
with Me. <sup>21</sup>The Son of Man indeed  
goes His way, just as it is written  
about Him, but woe to that man by  
whom the Son of Man is betrayed; it  
would be good for that man if he had  
not been born."

<sup>22</sup>Now while they were eating, Jesus <sup>Matt.</sup>  
took some bread, blessed it, broke it <sup>26:</sup>  
and having given it to them said, <sup>26-29</sup>  
"Take, eat, this is My body." <sup>23</sup>Then <sup>19-24</sup>  
when He had taken the cup, He gave  
thanks and gave it to them; and they  
all drank out of it. <sup>24</sup>And He said to  
them, "This is My blood, the blood  
of the new covenant, which is shed  
for many. <sup>25</sup>I tell *you* truly that I will  
not drink any more of the fruit of the  
vine until that day when I drink it  
new in the kingdom of God."

<sup>26</sup>And after they had sung the hymn  
they went out to the Mount of  
Olives.

<sup>27</sup>Then Jesus said to them, "*You* will <sup>Matt.</sup>  
all be made to fall tonight because of <sup>26:</sup>  
Me, for it is written: <sup>30-35</sup>  
<sup>Lk.22:</sup>  
<sup>31-34</sup>

*'I will slay the Shepherd,* <sup>Zech.</sup>  
<sup>13:7</sup>

*and the sheep will be scattered.'*

<sup>28</sup>But after I have risen, I will go ahead of *you* into Galilee." <sup>29</sup>Then Peter said to Him, "If everyone else is made to stumble, yet I will not."

<sup>30</sup>And Jesus said to him, "Truly I tell you, that today, this very night, before the cockerel crows twice, you will deny Me three times." <sup>31</sup>But he said the more insistently, "If I must die with You, I shall in no way deny You." And they also all said likewise.

Matt. <sup>32</sup>Then they went to a place the name  
26: of which was 'Gethsemane' and He  
36-46 said to His disciples, "Sit here while I  
Lk.22: pray." <sup>33</sup>And He took with Him Peter,  
39-46 James and John and began to be overwhelmed and distressed. <sup>34</sup>And so He said to them, "My soul is overcome with sorrow, enough to die; stay here and keep watch." <sup>35</sup>Then He went a little way ahead and, falling on the ground, prayed that if it was possible the hour might pass from Him. <sup>36</sup>And He said, "Abba, Father, everything is possible for You. Remove this cup from Me; yet not what I will but Your's [be done]." <sup>37</sup>Then He came and found them sleeping; and He said to Peter, "Simon, are you asleep? Couldn't you keep watch for one hour? <sup>38</sup>Watch and pray, so that *you* don't come into temptation; the spirit is willing, but the flesh is weak."

<sup>39</sup>He went away again and prayed,

saying the same words. <sup>40</sup>And when He returned He found them sleeping again, because their eyes were heavy; and they didn't know what to answer Him. <sup>41</sup>Then He came a third time and said to them, "Sleep for what time is left and take *your* rest. It is enough; the time has come, lo, the Son of Man is betrayed into the hands of sinners. <sup>42</sup>Stir yourselves, let us go. Look, the man betraying Me is nearly here."

<sup>43</sup>Immediately, while He was still Matt.  
speaking, Judas, who was one of the <sup>26:47-56</sup>  
Twelve, arrived and with him, with Lk.22:  
swords and clubs, was a large party <sup>47-53</sup>  
from the chief priests, the scribes\* and Jn 18:  
the elders. <sup>44</sup>Now his betrayer had 1-11  
agreed a sign with them, saying, "Whoever I kiss is the Man; seize Him and take Him away securely." <sup>45</sup>When he came, he immediately went forward to Him and said, "Rabbi, Rabbi," and kissed Him. <sup>46</sup>Then they grabbed at Him with their hands and held Him. <sup>47</sup>And one man of them who was standing by drew his sword and striking at the Chief Priest's servant he cut off his ear. <sup>48</sup>In response Jesus said to them, "Have *you* come to seize Me with swords and clubs as *you* would a robber? <sup>49</sup>I was with *you* daily teaching in the temple and *you* did not seize Me; but it is so that the scriptures may be fulfilled." <sup>50</sup>Then they all forsook Him and fled.

<sup>51</sup>But one of them, a young man wrapped round with only a piece of linen, followed Him. And the young men seized him; <sup>52</sup>but leaving behind the linen he fled from them naked.

Matt. <sup>53</sup>Then they led Jesus away to the  
26: Chief Priest; and the chief priests, the  
57-68: elders and the scribes\* all assembled.  
Lk. 22: <sup>54,55</sup>Peter followed Him from a distance,  
Jn 18: until he was inside the Chief Priest's  
12-25: courtyard, and he sat down with the  
attendants and warmed himself by  
the fire.

<sup>55</sup>Now the Chief Priests and the whole Sanhedrin\* were searching for evidence against Jesus in order to put Him to death, but they could find none; <sup>56</sup>for many gave false evidence against Him, but their evidence did not agree. <sup>57</sup>However, some stood up and falsely testifying against Him said, <sup>58</sup>"We heard Him when He said, 'I will destroy this temple which has been built by human hands, and after three days I will erect another not built by human hands.'" <sup>59</sup>But even so their evidence did not agree. <sup>60</sup>Then standing up among them all the Chief Priest asked Jesus, "Have You nothing to reply? What do these men testify against You?" <sup>61</sup>But He remained silent and answered nothing. The Chief Priest again questioned Him and said to Him, "Are You Christ, the Son of the Blessed?" <sup>62</sup>Jesus said, "I am, and *you* will see the Son

of Man sitting at the right hand of power and coming on the clouds of heaven."

<sup>63</sup>Then the Chief Priest tore his clothes and said, "What need do we still have of witnesses? <sup>64</sup>*You* have heard the blasphemy; how does it seem to you?" And they all judged Him to be worthy of death. <sup>65</sup>Then some of them began to spit at Him, and to cover over His face and punch Him and say to Him, "Prophecy," and the attendants began to strike Him with their open palms.

<sup>66</sup>Now while Peter was below in the courtyard, one of the Chief Priest's <sup>67</sup>servant-girls came by, <sup>68</sup>and seeing Peter warming himself she looked at him and said, "You used to be with Jesus of Nazareth as well." <sup>69</sup>But he denied it and said, "I don't know or understand what you say." And he went outside into the courtyard porch; and a cockerel crowed. <sup>70</sup>The servant-girl saw him again and she began to say to those who were standing near, "He is one of them." <sup>71</sup>And he denied it again. After a little while those standing near said again to Peter, "Surely you are one of them, for you are a Galilean too and your speech is alike." <sup>72</sup>But he began to curse and swear, "I don't know this Man *you* speak of." <sup>73</sup>Then the cockerel crowed a second time, and Peter called to mind the remark that

Jesus had made to him, "Before the cockerel crows twice, you will deny Me three times." And he began to weep.

**15**<sup>1</sup>As soon as it was morning, the chief priests with the elders, the scribes\* and the whole Sanhedrin\* held a council, and having bound Jesus they took Him away and handed Him over to Pilate. <sup>2</sup>Pilate asked Him, "Are You the king of the Jews?" In reply He said to him, "You have said it." <sup>3</sup>Then the Chief Priests began to accuse Him of many things; but He answered nothing. <sup>4</sup>And Pilate again asked Him, "Have You nothing to say in reply? See how many things they are testifying against You." <sup>5</sup>But Jesus still did not reply, so that Pilate was surprised.

Matt. 27: 15-26  
Lk. 23: 18-25  
Jn 18: 39,40  
<sup>6</sup>At the festival he used to release to them one prisoner for whomever they asked. <sup>7</sup>Now there was a man named Barabbas, in chains with some fellow-insurgents who had committed murder in an insurrection.

<sup>8</sup>And the crowd shouted out and began to demand that he would do for them just as he always did. <sup>9</sup>In reply Pilate said to them, "Do you want me to release to you the king of the Jews?", <sup>10</sup>for he knew that the chief priests had handed Him over out of jealousy. <sup>11</sup>But the chief priests stirred up the crowd to secure rather the release of Barabbas to them. <sup>12</sup>In

response Pilate said to them again, "What do you wish me to do, then, with the Man you call king of the Jews?" <sup>13</sup>They shouted back, "Crucify Him." <sup>14</sup>And Pilate said to them, "Why? What wrong has He done?" But they shouted the more, "Crucify Him." <sup>15</sup>And so because Pilate wished to do what would satisfy the crowd, he released Barabbas to them and after scourging Jesus he handed Him over to be crucified.

<sup>16</sup>Then the soldiers took Him into the courtyard of the Praetorium\*, and <sup>27:</sup> summoned the whole contingent. <sup>27-31</sup>

<sup>17</sup>They clothed Him with a purple robe and having plaited a crown out of thorns they put it on Him <sup>18</sup>and began to address Him, "Hail, king of the Jews." <sup>19</sup>Then they began to beat Him on the head with a cane and to spit on Him; and kneeling on the ground they paid homage to Him. <sup>20</sup>When they had had their fill of mocking Him they took the purple robe off Him and put His own clothes on Him.

<sup>21</sup>Then they led Him away to crucify Him. And they compelled one man, Simon, a Cyrenian, Alexander's and Rufus' father, who was passing by as he came from the fields, to carry His cross. <sup>22</sup>And they carried Him to the place called Golgotha\*, which is translated, "The place of a skull." <sup>23</sup>They tried to give

\* The Latin version of this word, 'Calvaria' gives us 'Calvary'.

Him wine mixed with myrrh to drink; but He did not take it. <sup>24</sup>Then when they had crucified Him they began to divide up His clothes, throwing a dice for them as to who should take what. <sup>25</sup>It was nine o'clock in the morning when they crucified Him <sup>26</sup>and a placard of His charge was written out:

THE KING OF THE JEWS

<sup>27</sup>With Him they crucified two thieves, one on His right hand and one on His left. <sup>28</sup>Then the scripture was fulfilled which says:

Is.53: 12                   *"He was numbered  
with the transgressors."*

<sup>29</sup>And those who walked past derided Him, shaking their heads as they said, "Ha ha! the Man Who would destroy the temple and build it in three days; <sup>30</sup>save Yourself and come down from the cross." <sup>31</sup>Similarly the chief priests mocked Him amongst themselves and the scribes\* and said, "He saved others, He cannot save Himself. <sup>32</sup>Let Christ the King of Israel come down from the cross now, so that we may see and believe." And those who were crucified with Him reviled Him.

Matt. 27: 45-50  
Lk.23: 44-49  
Jn 19: 28-37      <sup>33</sup>When it was midday darkness came over the whole land until three o'clock. <sup>34</sup>And at three o'clock Jesus

shouted out in a loud voice and said, "*Eloi, Eloi, lamma sabac-thani?*" which is translated, "My God, My God, why have You forsaken Me?"

<sup>35</sup>On hearing it some of those standing by said, "Lo, He is calling for Elijah." <sup>36</sup>And one man ran and after filling a sponge with sour wine he placed it on a cane and gave it Him to drink, saying, "Wait, let us see if Elijah comes to take Him down."

<sup>37</sup>But Jesus uttered a loud cry and breathed His last. <sup>38</sup>And the veil in the temple was torn in two from top to bottom.

<sup>39</sup>When the centurion, who was standing by opposite Him, saw that after crying out in this way He had expired, he said, "This Man truly was the Son of God." <sup>40</sup>There were also some women watching from a distance, among whom was Mary Magdalene, Mary the mother of James the younger and Joses, and Salome, <sup>41</sup>who had all followed Him when He was in Galilee and attended to Him, along with many other women who had accompanied Him up to Jerusalem.

<sup>42</sup>By now it was late afternoon and Matt since it was the Day of Preparation, <sup>27:</sup> the day before the Sabbath, <sup>57-61</sup> Joseph of Arimathea came, an honourable <sup>50-56</sup> member of the council, who himself <sup>Jn 19: 38-42</sup> was also waiting for the kingdom of God. And taking courage he went

into Pilate and asked for Jesus' body. <sup>44</sup>Pilate wondered that He was already dead and having summoned the centurion he asked him if He had been dead for long. <sup>45</sup>When he knew from the centurion, he granted the body to Joseph. <sup>46</sup>And he bought some linen and when he had taken Him down he wrapped Him in the linen and laid Him in a tomb, which had been cut out of the rock, and rolled a stone over the entrance to the tomb. <sup>47</sup>And Mary Magdalene and Mary, Josés' mother, watched where He was laid.

'He is going ahead of *you* to Galilee; *you* will see Him there, just as He told *you*.'" <sup>8</sup>And they came out quickly and fled from the tomb, trembling and out of their minds; and they said nothing to anyone because they were afraid.

<sup>9</sup>Now when He was risen, early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had exorcised seven demons. <sup>10</sup>She went away and brought word to those, as they grieved and wept, who had been with Him. <sup>11</sup>When they heard that He was alive and had been seen by her, they did not believe it.

<sup>12</sup>After these events He appeared in another form to two of them as they were walking, going into the country. <sup>13-35</sup>

<sup>13</sup>And they went off and brought word to the rest; but they did not believe them.

<sup>14</sup>Later He appeared to the eleven as they were at the table, and He rebuked their unbelief and hard heartedness, because they did not believe those who had seen Him after He had risen. <sup>15</sup>And He said to them, "Go into all the world and preach the gospel to every creature. <sup>16</sup>He who believes and is baptised will be saved; and he who does not believe will be condemned. <sup>17</sup>And these signs will attend those who

Matt. 28: 1-10  
Lk. 24: 1-11  
Jn 20: 1-18

**16** <sup>1</sup>When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought some aromatic oils and came to anoint Him. <sup>2</sup>Very early in the morning, on the first day of the week, they came to the tomb as the sun rose. <sup>3</sup>And they said among themselves, "Who will roll the stone away from the tomb entrance for us?" <sup>4</sup>But when they looked up, they saw that the stone had been rolled away, for it was very large. <sup>5</sup>When they went inside the tomb, they saw a young man sitting to their right and wearing a white robe, and they were terrified. <sup>6</sup>But he said to them, "Don't be alarmed; *you* are looking for Jesus of Nazareth Who was crucified. He is risen, He is not here; look, here is the place where they laid Him. <sup>7</sup>But make your way and tell His disciples and Peter,

## MARK 16

believe; they will exorcise demons in My name, they will speak in new tongues, <sup>18</sup>they will pick up snakes and if they drink what is deadly it will not harm them; and they will lay hands on the sick and they will be restored to health.”

them, the Lord was taken up into heaven, where He sat down at the right hand of God. <sup>20</sup>And they went out and preached everywhere, the Lord working with them and confirming the Word through the signs which followed. Amen.

Lk.24: <sup>19</sup>And so, after He had spoken to  
50-53  
Acts 1:  
9-11

\* \* \* \* \*

FOREWORD  
TO  
THE GOSPEL ACCORDING TO  
LUKE

CONCERNING the penman of this history, the exact time when he wrote it, and the reason for his writing it, we have little in holy writ; and there is such an uncertainty in traditions that it is hardly worth the labour to transcribe what men have but guessed at. Those who would have him to be Barnabas, or one of the seventy, do not seem to have considered what Luke himself says, chap. 1:2, where he writes, *'as those who were eye-witnesses from the beginning and ministers of the Word passed them on to us.'* By this it is fairly hinted to us that he was no eye-witness, nor (from the first at least) a minister of the Word.

That there was someone called Luke contemporaneous with Paul and who was also his fellow labourer, appears from 2 Tim. 4:11; Philem. 24; Col. 4:14. In both of these latter texts he is joined with Demas and in Col. 4:14, he is called 'the beloved physician'. Those three texts seem all to speak of one and the same person, who, probably, at first practised medicine and afterwards, becoming a disciple, exercised a gospel ministry. It is generally thought that this was the man who was the penman both of this history and of the Acts of the Apostles. Whether by nation he was a Syrian or a Roman, or of what other nation, is but an unprofitable speculation. That he was an evangelist we know, that is, one inspired by God to transmit to the world the history of the birth, life, death, resurrection and ascension of our Saviour and also of the acts of the apostles up until Paul was a prisoner at Rome.

As for his history of the Gospel, so far as it relates to Christ Himself, it contains many remarkable things not mentioned by the other evangelists. He relates the details leading up to the birth of John the Baptist, the narrative of Zechariah, the coming of the angel to the blessed virgin, Elizabeth's exclamation and greeting to her, the publication to the shepherds of Christ's birth, with the things spoken by them, the testimony which Simeon and Anna gave to Christ, the reason for Joseph and Mary to go to Bethlehem, the circumstances of our Saviour's birth there and His disputation with the doctors at twelve years of age. These are things reported by no other evangelist and are of great use to complete the history of John the Baptist and of Christ. Besides that he has many parables,

## FOREWORD TO THE GOSPEL ACCORDING TO ST LUKE

such as those of the lost sheep, the lost coin and of the prodigal son, etc., which are to be found in no other evangelist, together with several other parables and pieces of history. That is to say nothing of several circumstances omitted in those parables and pieces of history which other evangelists have recorded. He dedicates his book to some friend, either named Theophilus or to someone who in his judgment was very well described by the meaning of that name, (which is 'a lover of God').

The time when he wrote is uncertain. Some would have it to have been written the sixteenth, some the twenty-second, some the twenty-seventh year after our Saviour's death, but the matter written by him is of much more concern to us to know than the circumstances of his writing. In our commentary we have spoken more briefly of those things recorded previously by Matthew or Mark which he mentions, and more largely of other things which we first meet with in his gospel.

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THE GOSPEL ACCORDING TO

LUKE

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**1** <sup>1</sup>Since many have taken it in hand to arrange in order an account of the things which have been fulfilled amongst us, <sup>2</sup>[an account] just as those who were eyewitnesses from the beginning and preachers of the Word passed it on to us, <sup>3</sup>it seemed to me, because I have with care investigated everything from the beginning, that I should write them down in order for you, my dear Theophilus, <sup>4</sup>so that you might know the certainty of the things in which you have been instructed.

<sup>5</sup>In the days of Herod the king of Judea, there was a priestly group of Abijah. His wife was a descendant of Aaron and her name was Elizabeth. <sup>6</sup>They were both righteous in the sight of God and walked blamelessly in all the statutes and ordinances of the Lord. <sup>7</sup>But they had no children, Elizabeth being infertile, and they were now both well advanced in years.

<sup>8</sup>Now as he discharged his priestly duties before God, in the rotation of his priestly group according to the custom of the priesthood, he drew the lot to burn the incense when he

entered the temple of the Lord. <sup>10</sup>The whole crowd of the people was praying outside, it being the hour of the incense offering, <sup>11</sup>and an angel of the Lord appeared to him, standing on the right-hand side of the altar of incense. <sup>12</sup>When Zechariah saw him he was struck with dread and fear gripped him. <sup>13</sup>But the angel said to him, "Don't be frightened, Zechariah, for your prayers have been heard, and your wife Elizabeth will bear you a son, whom you are to call by the name of John. <sup>14</sup>He will be joy and gladness to you and many will rejoice at his birth. <sup>15</sup>He will be great in the sight of the Lord; he will drink neither wine nor strong liquor and he will be filled with the Holy Spirit from his mother's womb. <sup>16</sup>He will turn many of the sons of Israel back to the Lord their God <sup>17</sup>and will go before Him in the spirit and power of Elijah to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to prepare a people made ready for the Lord." <sup>18</sup>Then Zechariah said to the angel, "By what am I to know this? I am an old man and my wife is well advanced in years." <sup>19</sup>In reply the angel said to him, "I am Gabriel and I stand in the presence of God; and He sent me to speak to you and

to announce this good news to you.  
<sup>20</sup>But lo, you will be dumb and unable to speak until the day these things take place, because you did not believe my words, which will be duly fulfilled in their proper time.”

<sup>21</sup>Meanwhile the people were waiting for Zechariah and wondering that he was so long in the temple.  
<sup>22</sup>When he came out he was unable to speak to them and they realised that he had seen a vision in the temple. He signed to them and remained silent.  
<sup>23</sup>And so when he had completed the days of his officiating, he left to go to his own house.

<sup>24</sup>Now after this term of service Elizabeth his wife conceived and she lived secluded for five months, after which she said, <sup>25</sup>“See how the Lord has dealt with me, when He looked on me and removed what was my shame among people.”

Matt.1: <sup>26</sup>In the sixth month the angel  
 18-25 Gabriel was sent from God to a city of Galilee named Nazareth, <sup>27</sup>to a virgin who was promised in marriage to a man called Joseph; he was descended from David and the virgin's name was Mary. <sup>28</sup>When the angel entered he said to her, “Hail, you favoured woman. The Lord be with you, you blessed among women.” <sup>29</sup>She looked at him, completely taken aback at his words, and

debated inwardly what this greeting might convey. <sup>30</sup>And the angel said to her, “Don't be frightened, Mary; you have found favour with God.  
<sup>31</sup>Lo, you will conceive in your womb and bear a Son, and you will call His name ‘Jesus’. <sup>32</sup>He will be mighty; He will be called the Son of the Most High and the Lord God will give Him the throne of His father David. <sup>33</sup>He will reign over the house of Jacob for ever and His kingship will have no end.” <sup>34</sup>Then Mary said to the angel, “How will this come about, since I do not know a man?”  
<sup>35</sup>In reply the angel said to her, “The Holy Spirit will come upon you and the power of the Most High will overshadow you; and therefore the holy [Infant] which will be borne by you will be called the Son of God. <sup>36</sup>In addition, lo, Elizabeth your relation has also conceived a son, in her old age; and this is the sixth month with a woman who was called infertile, <sup>37</sup>because with God nothing will be impossible.” <sup>38</sup>Then Mary said, “Lo, I am the handmaid of the Lord; let it be to me just as you have said.” And the angel departed from her.

<sup>39</sup>After Mary had made ready she then went with all haste into the hill country to a city of Judea. <sup>40</sup>She entered Zechariah's house and greeted Elizabeth. <sup>41</sup>When Elizabeth heard Mary's greeting, the babe in

her womb jumped and Elizabeth was filled with the Holy Spirit. <sup>42</sup>Speaking out in a strong voice, she said, "How blessed you are among women and how blessed is the fruit of your womb. <sup>43</sup>Now why has this happened to me, that the mother of my Lord should come to me, <sup>44</sup>for as the sound of your greeting fell on my ears, the babe within my womb jumped for very joy? <sup>45</sup>Blessed is the woman who believed, for what was spoken to her from the Lord will be fulfilled." <sup>46</sup>Then Mary said:

*"My soul glorifies the Lord,  
<sup>47</sup>and my spirit rejoices  
in God my Saviour;  
<sup>48</sup>for He looked upon  
His handmaid's lowliness.  
Lo, from now all generations  
will call me blessed,  
<sup>49</sup>for He Who is mighty  
has done great things to me,  
and holy is His name.  
<sup>50</sup>Also He shows mercy  
from generation to generation  
to those who fear Him.  
<sup>51</sup>He has won the victory  
by His own arm,  
He has scattered the proud  
in the thoughts of their hearts;  
<sup>52</sup>He has pulled the mighty  
from their thrones  
and lifted up the humble;  
<sup>53</sup>He has filled the hungry  
with good things  
and sent away the wealthy empty.*

*<sup>54</sup>He has helped Israel His son,  
remembering His mercy  
for ever,*

*<sup>55</sup>just as He spoke to our fathers,  
to Abraham and his offspring."*

<sup>56</sup>And Mary stayed with her for about three months and then returned to her own home.

<sup>57</sup>Now the time was due for Elizabeth to give birth and she bore a son. <sup>58</sup>The neighbourhood and her relations heard that the Lord had shown great mercy to her and they joined in her rejoicing. <sup>59</sup>When the eighth day came they went to circumcise the child, intending to call him by his father's name of Zechariah. <sup>60</sup>But his mother gave her answer and said, "No; he is to be called John." <sup>61</sup>They said to her, "There is no one in your family who is called by this name." <sup>62</sup>Then they began to make signs to his father as to what he wished him to be called. <sup>63</sup>He asked for a writing tablet and wrote the words, "His name is John." And everyone was confounded. <sup>64</sup>Then Zechariah's mouth and tongue were immediately set free and he spoke, praising God. <sup>65</sup>Fear fell on the whole neighbourhood and all these things were noised around in the whole of the hill country of Judea. Everyone who heard took them to heart and said, "What will this child turn out to be, then?"

And the hand of the Lord was with him.

<sup>67</sup>Zechariah his father was filled with the Holy Spirit, and prophesying said:

<sup>68</sup>“Blessed be the Lord God  
of Israel,  
for He has visited His people  
and redeemed them;  
<sup>69</sup>He has raised up a horn  
for our salvation  
in the lineage of His servant David,  
<sup>70</sup>(just as He spoke through  
the mouths of His holy prophets,  
who were of old,)  
<sup>71</sup>to save us from our enemies  
and from the hand of all  
who hate us,  
<sup>72</sup>to show mercy to our forefathers  
and to remember  
His holy covenant,  
<sup>73</sup>which He swore on oath  
to Abraham our forefather,  
<sup>74</sup>that He would grant us  
deliverance from the hand  
of our enemies,  
<sup>75</sup>to worship Him without fear  
in holiness and righteousness  
all the days of our lives.  
<sup>76</sup>And you, child, will be called  
a prophet of the Highest;  
you will go before the Lord  
to prepare His ways,  
<sup>77</sup>to give the knowledge  
of salvation to His people  
in the forgiveness of their sins,

<sup>78</sup>in the tender mercies  
of our God,  
through which the Day Star  
from on high has visited us,  
<sup>79</sup>to give light to those  
who sit in darkness  
and in the shadow of death,  
that He might guide our feet  
into the way of peace.”

<sup>80</sup>And the child grew and became strong in spirit; and he was in the desert until the time of his manifestation to Israel.

**2**<sup>1</sup>Now it was at the time that a decree went out from Caesar Augustus that all the world\* should be registered. <sup>2</sup>This first registration was made while Quirinius was governor of Syria, <sup>3</sup>and everyone went to be registered, each man to his own city.

See Matt. 1:18-25  
\*i.e. the Roman Empire

<sup>4</sup>And Joseph also went from Galilee, from the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was in the tribe and lineage of David, <sup>5</sup>to be registered with Mary, the woman promised to him in marriage, she being with Child. <sup>6</sup>Now it happened that while they were there, the time for her to give birth became due <sup>7</sup>and she gave birth to a Son, Who was her firstborn. And she wrapped Him round in a swaddling cloth and laid Him in a manger, because there

was not room for them inside the inn.

<sup>8</sup>Now in the same area there were shepherds, out of doors, keeping watch over their flock by night. <sup>9</sup>And suddenly the angel of the Lord stood there beside them and the glory of the Lord shone all around them, and they were sorely afraid. <sup>10</sup>But the angel said to them, "Don't be frightened; lo, I bring to *you* good news of great joy and it is for all people, <sup>11</sup>because today there has been born for *you*, in the city of David, a Saviour Who is Christ the Lord. <sup>12</sup>And this will be the sign for *you*: *you* will find the newborn baby wrapped in a swaddling cloth and lying in a manger." <sup>13</sup>Then suddenly there was with the angel a vast company of the hosts of heaven, praising God, saying, <sup>14</sup>"Glory to God in the highest and peace on earth; goodwill toward mankind."

<sup>15</sup>And so when the angels had gone away from them into heaven, the men, the shepherds, said to each other, "Let us go to Bethlehem, then, and see this which has happened, which the Lord has disclosed to us." <sup>16</sup>And they hurried and went and after searching found Mary and Joseph, with the newborn baby lying in the manger. <sup>17</sup>When they saw Him they passed on exactly what had been said to them about this Child. <sup>18</sup>Everyone who heard it was amazed

at what they were told by the shepherds. <sup>19</sup>But Mary saved all these things, pondering them in her heart.

<sup>20</sup>Then the shepherds returned, glorifying and praising God, because everything they had heard and seen was exactly as it had been told them.

<sup>21</sup>When the eight days had elapsed for the Child to be circumcised, He was given the name "Jesus", which is what He was called by the angel before His conception in the womb.

<sup>22</sup>Now when the time of her purification according to the Law of Moses was completed, they took Him to Jerusalem to be presented to the Lord <sup>23</sup>(as it is written in the Law of the Lord, "Every male child opening <sup>Exod. 13:2</sup> the womb will be called holy to the Lord"), <sup>24</sup>and to offer a sacrifice according to what is directed in the Law of the Lord: "a pair of turtle <sup>Levit. 12:2</sup> doves or two young pigeons."

<sup>25</sup>And in Jerusalem lo, there was a man called Simeon, who was righteous and devout and waiting for the Consolation of Israel and on whom the Holy Spirit rested. <sup>26</sup>It had been revealed to him by the Holy Spirit that he would not see death except he had first seen the Lord's Christ. <sup>27</sup>Led by the Spirit he went to the temple and when the parents brought in the infant Jesus to carry out for

Him what was customary according to the Law, <sup>28</sup>he took Him in his arms and blessed God, saying:

<sup>29</sup>*“Now let your servant, Lord,  
depart in peace,  
according to Your word;  
<sup>30</sup>because my eyes  
have seen Your salvation,  
<sup>31</sup>which You have prepared  
before the face of all people,  
<sup>32</sup>a light to shine on  
the Gentiles  
and the glory of Your people  
Israel.”*

<sup>33</sup>Now Joseph and His mother marvelled at the things which were being said concerning Him. <sup>34</sup>And Simeon blessed them and said to Mary His mother, “Lo, this Child is appointed for the fall and raising up of many in Israel and as a sign which will be opposed; <sup>35</sup>and a sword will pierce your own heart, so that the thoughts of many hearts may be revealed.”

<sup>36</sup>Also there was a prophetess, Anna, a daughter of Phanuel, who was of the tribe of Asher (she was greatly advanced in years, having lived with her husband seven years from her virginity <sup>37</sup>and as a widow about eighty-four years). She used not to leave the temple, worshipping day and night with fasts and prayers.

<sup>38</sup>Having come in at the same time,

she gave thanks to the Lord and spoke about Him to everyone in Jerusalem who was waiting for redemption.

<sup>39</sup>Then, when they had completed everything according to the Law of the Lord, they returned to Galilee to their own city of Nazareth.

<sup>40</sup>And the Child grew and became strong in spirit, full of wisdom; and the grace of God was on Him.

<sup>41</sup>Now each year His parents used to go to Jerusalem for the festival of the Passover\*. <sup>42</sup>When He was twelve years old they went up to Jerusalem, according to the custom of the festival, <sup>43</sup>and having finished the days, on their return the boy Jesus stayed on in Jerusalem; but Joseph and His mother did not know. <sup>44</sup>Supposing He was among their fellow-travellers, they went a day’s journey and then looked for Him among their relatives and acquaintances. <sup>45</sup>When they did not find Him, they went back to Jerusalem looking for Him. <sup>46</sup>After three days they found Him in the temple sitting among the teachers, listening to them and questioning them. <sup>47</sup>Everyone listening to Him was amazed at His understanding and at His replies. <sup>48</sup>When His parents saw Him they were astonished and His mother said to Him, “Son,

why have You acted like this to us? Lo, Your father and I have been distraught searching for You.”<sup>49</sup> And He said to them, “Why did *you* search for Me? Didn’t *you* know I must needs be in My Father’s [house?]

<sup>50</sup>But they did not understand what He said to them. <sup>51</sup>And He went with them and they arrived at Nazareth; and He lived in obedience to them. But His mother treasured all these words in her heart. <sup>52</sup>And Jesus grew in wisdom and in stature and was in favour with both God and man.

Matt. 3: 1-12  
Mk. 1: 1-8  
Jn 1: 6-28  
**3**<sup>1</sup>In the fifteenth year of the reign of Tiberias Caesar, while Pontius Pilate was governor of Judea and Herod was tetrarch of Galilee, Philip his brother tetrarch of Iturea and the region of Trachonitus, and Lysanias tetrarch of Abilene, <sup>2</sup>and Annas, with Cai-a-phas, were chief priests, the word of God came to John, Zechariah’s son, while he was in the wilderness. <sup>3</sup>And he went into all the region around the Jordan preaching a baptism of repentance for the forgiveness of sins, <sup>4</sup>as it is written in the book of the prophet Isaiah’s” words when it says:

Is. 40: 3-5  
*“The voice of him  
who cries out in the wilderness,  
‘Prepare the way of the LORD,  
make His pathways straight;  
each ravine will be filled in,  
each hill and mound*

*be levelled out,  
the twisting bends  
will be made straight,  
the rocky stretches smooth;  
and all mankind will see  
the salvation of God.’”*

<sup>7</sup>Then he said to the crowds who went out to be baptised” by him, “*You* offspring of vipers, who has taught *you* to flee from the wrath which is to come? Produce fruit, then, worthy of the word repentance. <sup>8</sup>Don’t start to say among yourselves, ‘We have Abraham for our father;’ I say to *you* that God is able to raise up children to Abraham from these stones. <sup>9</sup>Indeed the axe already lies at the foot of the trees; each tree which does not produce good fruit will be cut down and thrown upon the fire.”

<sup>10</sup>The crowds began to ask him, “What shall we do, then?” <sup>11</sup>In reply he said, “Let the man who has two tunics give one to the man with none; let the man with food do likewise.” <sup>12</sup>The tax gatherers” also came to be baptised” and said to him, “Teacher, what shall we do?”

<sup>13</sup>His answer to them was, “Tax no one more than is prescribed to *you*.”

<sup>14</sup>Soldiers also asking him said, “And what shall we do?” And he said to them, “Don’t intimidate or falsely charge anyone and be contented with *your* pay.”

<sup>15</sup>Now with the people waiting expectantly and everyone debating in their hearts as to whether he might be the Christ, <sup>16</sup>John answered, saying to them all, "I baptise\* *you* with water; but there is Someone coming mightier than I am, Whose sandal strap I am not worthy to unloose; He will baptise *you* in the Holy Spirit and in fire. <sup>17</sup>With His winnowing shovel in His hand He will thoroughly cleanse His threshing floor and gather the wheat into His barn, but He will burn the chaff with unquenchable fire."

<sup>18</sup>Urging many other things, he continued to preach to the people. <sup>19</sup>But when John condemned Herod the tetrarch concerning his brother Philip's wife, Herodias, and for all the evil things he had done, <sup>20</sup>Herod also added this to them all, that he shut up John in prison.

Matt.3: <sup>21</sup>Now when all the people were  
13-17 being baptised\* Jesus also was bap-  
Mk.1: tised\*; and as He prayed, the heavens  
9-11 were opened <sup>22</sup>and he saw the Holy  
Spirit descend upon Him in form like  
a dove; and a Voice came from heav-  
en which said, "You are My beloved  
Son in Whom I am well pleased."

c.f. <sup>23</sup>Now Jesus Himself was about thir-  
Matt. ty years of age, being the son (as it  
1:1-17

was thought), of Joseph, the [son] of Heli, <sup>24</sup>the [son] of Matthat, the [son] of Levi, the [son] of Melchi, the [son] of Janna, the [son] of Joseph, <sup>25</sup>the [son] of Mattathias, the [son] of Amos, the [son] of Nahum, the [son] of Esli, the [son] of Naggai, <sup>26</sup>the [son] of Maath, the [son] of Mattathias, the [son] of Semei, the [son] of Joseph, the [son] of Judah, <sup>27</sup>the [son] of Joanan, the [son] of Rhesa, the [son] of Zerubbabel, the [son] of Salathiel, the [son] of Neri, <sup>28</sup>the [son] of Melchi, the [son] of Addi, the [son] of Cosam, the [son] of Elmodam, the [son] of Er, <sup>29</sup>the [son] of Jose, the [son] of Eliezer, the [son] of Jorim, the [son] of Matthat, the [son] of Levi, <sup>30</sup>the [son] of Simeon, the [son] of Judah, the [son] of Joseph, the [son] of Jonan, the [son] of Eliakim, <sup>31</sup>the [son] of Melea, the [son] of Menam, the [son] of Mattatha, the [son] of Nathan, the [son] of David, <sup>32</sup>the [son] of Jesse, [the] son of Obed, the [son] of Boaz, the [son] of Salmon, the [son] of Nahshon, <sup>33</sup>the [son] of Amminadab, the [son] of Aram, the [son] of Esrom, the [son] of Phares, the [son] of Judah, <sup>34</sup>the [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Terah, the [son] of Nachor, <sup>35</sup>the [son] of Serug, the [son] of Ragau, the [son] of Peleg, the [son] of Heber, the [son] of Shelah, <sup>36</sup>the [son] of Cainan, the [son] of Arphaxad, the [son] of

Shem, the [son] of Noah, the [son] of Lamech, <sup>37</sup>the [son] of Methusaleh, the [son] of Enoch, the [son] of Jared, the [son] of Mahalaleel, the [son] of Cainan, <sup>38</sup>the [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God.

it is written:

*'He will instruct His angels  
about You to protect You,  
and they will bear You up  
upon their hands,  
lest You strike Your foot  
against a stone.'*"

Ps.91:  
11,12

Matt.4: 1-11  
Mk 1: 12,13  
Deut. 8:3  
Deut. 10:20

**4**<sup>1</sup>Now Jesus returned from the Jordan full of the Holy Spirit; and He was led by the Spirit into the wilderness <sup>2</sup>and for forty days He was tempted by the Devil. He ate nothing during those days, and when they were completed He then was hungry. <sup>3</sup>And the Devil said to Him, "If You are the Son of God, tell this stone to become bread." <sup>4</sup>Jesus answered him by saying, "It is written: 'Man is not to live by bread alone, but by every word of God.'" <sup>5</sup>Then taking Him up a high mountain, the Devil showed Him all the kingdoms of the world in a moment of time. <sup>6</sup>And the Devil said to Him, "I will give You all their power and glory, because it has been given to me and I give it to whomever I wish; <sup>7</sup>and so if You bow in worship before me, everything will be Yours." <sup>8</sup>In reply Jesus said to him, "Get behind Me, Satan; for it is written: 'You are to worship the Lord your God and serve Him only.'" <sup>9</sup>Then he brought Him into Jerusalem, placed Him on the pinnacle of the temple and said to Him, "If You are the Son of God, throw Yourself down from here, <sup>10</sup>for

<sup>12</sup>In reply Jesus said to him, "It is on Deut. record: 'You are not to tempt the Lord your God.'" <sup>13</sup>And when he had finished every temptation the Devil left Him for a time.

<sup>14</sup>Then Jesus returned to Galilee in Matt.4: the power of the Spirit. Report of 12-17 Him went out into all the region Mk 1: 14,15 around <sup>15</sup>and He taught in their syna- Jn 4: 43-45 gogues, being praised by all.

<sup>16</sup>And He went to Nazareth, where He had been brought up, and as was His custom on the Sabbath day, He went into the synagogue and stood up to read. <sup>17</sup>The scroll of the prophet Isaiah was given to him, and having unrolled it, He found the place where it is written:

<sup>18</sup>*"The Spirit of the LORD is on Me, Is.61: for He has anointed Me 1,2  
to preach the gospel  
to the poor;  
He has sent Me  
to heal the broken-hearted,  
to preach deliverance  
to the captive,  
the recovery of their eyesight  
to the blind,*

*to send the oppressed away  
in freedom,  
to preach the year of acceptance  
by the LORD."*

<sup>20</sup>Then rolling up the scroll He gave it to the attendant and sat down. The eyes of everybody in the synagogue were fastened on Him <sup>21</sup>and He began to speak to them: "Today this very scripture finds fulfilment in your ears." <sup>22</sup>And everyone testified to Him, astonished at the gracious words which issued from His mouth, and said, "Isn't this the son of Joseph?" <sup>23</sup>But He said to them, "*You* will all quote this proverb to Me, 'Physician, heal yourself. What we have heard occurring at Capernaum, do here also in Your native place.'" <sup>24</sup>But He said, "I tell *you* truly that no prophet is accepted in His native place. <sup>25</sup>In truth I tell *you*, there were many widows in Israel in the days of Elijah, when the heavens were shut for three years and six months and there was a great famine throughout the whole land; <sup>26</sup>but Elijah was sent to none of them, but to a widow woman in Zar-e-phath in Sidon. <sup>27</sup>Also there were many lepers in Israel while Elisha was prophet and none of them were cleansed, except Naaman the Syrian." <sup>28</sup>Everyone within the synagogue was infuriated when they heard these comments. <sup>29</sup>They rose up and putting Him out of the city brought

Him to the brow of the hill, on which their city was built, in order to throw Him over; <sup>30</sup>but passing through their midst He went His way.

<sup>31</sup>Then He went down to Capernaum, <sup>Mk 1: 21-28</sup> a city of Galilee; and He used to teach them on the Sabbath. <sup>32</sup>They were astonished at His teaching, because there was authority in what He said. <sup>33</sup>In the synagogue there was a man who had the spirit of an unclean demon and he screeched out in a loud voice and said, <sup>34</sup>"Aha! What have You to do with us, Jesus of Nazareth? Have You come to destroy us? I know You, Who You are, the Holy One of God." <sup>35</sup>But Jesus rebuked him saying, "Be quiet and come out of him." And the demon threw the man down among them and came out of him, having in no way harmed him. <sup>36</sup>Amazement came over everyone and they all spoke at once to each other asking, "What is there in what He says, for He commands unclean spirits with authority and power and they come out?" <sup>37</sup>And news of Him went out to everywhere around.

<sup>38</sup>Rising up, from the synagogue He <sup>Matt.8: 14,15</sup> went into Simon's house. But <sup>Mk 1: 29-31</sup> Simon's mother-in-law was in the grip of a high fever and they asked Him about her. <sup>39</sup>He came and stood over her, rebuked the fever and it left her; and she rose up

<sup>1</sup>Kings  
17:9  
<sup>2</sup> Kings  
5:1,14

immediately and attended to them.

Matt.8: 16,17  
Mk.1: 32-34

<sup>40</sup>Now when the sun was setting, everyone who had any sick folk, with whatever disease, brought them to Him; and laying His hands on each one of them He healed them.

<sup>41</sup>Demons also came out of many, screeching out saying, "You are the Christ, the Son of God." But He rebuked them, not permitting them to say these things, because they knew He was the Christ.

<sup>42</sup>At daybreak, going out He made His way to a solitary spot. The crowds went looking for Him and coming on Him began to hold Him back from leaving them. <sup>43</sup>But He said to them, "I must preach the gospel of the kingdom of God in other cities also, because I was sent for this purpose." <sup>44</sup>And He went preaching in the synagogues of Galilee.

Matt.4: 18-22  
Mk 1: 16-20

<sup>5</sup><sup>1</sup>Now it came about that the crowd pressed on Him in order to hear the Word of God while He was standing by Lake Gennesaret. <sup>2</sup>And He saw two boats beside the lake; the fishermen had disembarked from them and were cleaning out the nets <sup>3</sup>and so He climbed into the one of the boats which was Simon's and asked him to put out a little way from the shore; then He sat down and taught the crowds from the boat.

<sup>4</sup>When He had finished speaking, He said to Simon, "Put out into deep water and lower *your* nets for a catch." <sup>5</sup>In reply Simon said to Him, "Master, we worked all through the night and caught nothing; however, at Your word I will lower the net." <sup>6</sup>And when they had done this they netted a huge number of fish; and their net tore. <sup>7</sup>They beckoned to their partners, who were in the other boat, to come and help them. They came and they filled both the boats so that they began to sink. <sup>8</sup>When Simon Peter saw it he fell on his knees before Jesus and said, "Depart from me, Lord, for I am a sinful man." <sup>9</sup>He and all those with him were unable to move for amazement at the catch of fish which they had taken, <sup>10</sup>as also were James and John, Zebedee's sons, who were partners with Simon. Then Jesus said to Simon, "Don't be afraid; from now you will be catching men." <sup>11</sup>And so having brought the boats to land they forsook everything and followed Him.

<sup>12</sup>Now it happened that when He was <sup>Matt.8: 1-4</sup> in one of the cities <sup>Mk 1: 40-45</sup> lo, a man was there, full of leprosy\*. When he saw Jesus, he fell on his face and pleading with Him said, "Lord, if You are willing You can make me clean." <sup>13</sup>He reached out His hand and touched him, saying, "I am willing, be made clean." Instantly the leprosy left him, <sup>14</sup>and Jesus ordered him to say noth-

ing, "but go away, show yourself to the priest and offer the sacrifice for your cleansing, just as Moses instituted, for a testimony to them." <sup>15</sup>But word about Him spread the more and great crowds assembled to listen and be healed by Him of their diseases. <sup>16</sup>But He withdrew into the desert and prayed.

Matt.9: <sup>17</sup>Now it came about one day that  
1-8 He was teaching and seated around  
Mk 2: were Pharisees\* and teachers of the  
1-12 Law, who had come from every town of Galilee and Judea and from Jerusalem; and the power of the Lord was there to heal those there. <sup>18</sup>And lo, men came, carrying on a bed a man who was paralysed and whom they were looking to bring in and lay before Him. <sup>19</sup>When they found no way of bringing him in because of the crowd, they went up on to the roof and lowered him on the little bed, through the tiles, into the centre of the crowd in front of Jesus. <sup>20</sup>When He saw their faith He said to him, "Man, your sins are forgiven you." <sup>21</sup>But their scribes\* and the Pharisees\* began to debate this and say, "Who is this Man who utters blasphemy? Who can forgive sins except God alone?" <sup>22</sup>But Jesus knew exactly what they were debating and in reply He said to them, "What are *you* debating in your hearts? <sup>23</sup>Which is it easier to say, 'Your sins are forgiven you,' or, 'Stand up and walk'?

<sup>24</sup>But so that *you* may know that the Son of Man has power on earth to forgive sins, (He spoke now to the paralysed man,) I say to you, 'Stand up, pick up that little bed of yours and go home.'" <sup>25</sup>Instantly the man stood up in front of them, picked up what he had been lying on and went off to his own house, praising God. <sup>26</sup>Everyone was beside themselves and praised God; and they were full of fear, saying, "What we have seen here today are things against all reason."

<sup>27</sup>After this He went out and He saw Matt.9: a tax gatherer\* named Levi sitting at <sup>9-13</sup> the tax point and He said to him, <sup>Mk 2: 13-17</sup> "Follow me." <sup>28</sup>Leaving everything he stood up and followed Him. <sup>29</sup>And Levi gave a big banquet for Him in his house; and a large crowd of tax gatherers\* and their associates sat down. <sup>30</sup>But the scribes\* and the Pharisees\* began to mutter to His disciples and say, "Why do *you* eat and drink with tax gatherers\* and open sinners?" <sup>31</sup>Jesus answered them and said, "It is not the well who need a doctor, but those who are sick; <sup>32</sup>I have not come to call the righteous but sinners to repentance."

<sup>33</sup>And they said to Him, "Why is it Matt.9: John's disciples often fast and make <sup>14-17</sup> prayer, just like those also of the <sup>Mk 2: 18-22</sup> Pharisees\*, but yours eat and drink?"

<sup>34</sup>And He said to them, "Can *you* make the friends of the bridegroom fast while the bridegroom is with them? <sup>35</sup>But the days will come when the bridegroom will no longer be with them and then at that time they will fast."

Matt.9: 16,17  
Mk 2: 21,22  
<sup>36</sup>He also told them a parable. "No one puts a patch from a new garment on to an old; if he does, the new will make a tear, and the patch from the new will not match the old. <sup>37</sup>Also no one pours new wine into old wine skins; if he does the new wine will burst the skins and the wine itself be spilt and the skins destroyed. <sup>38</sup>But pour new wine into fresh wine skins and both are preserved. <sup>39</sup>And no one after drinking old wine wishes straight away for new; for he says, 'The old is better.'"

Matt. 12: 1-8  
Mk 2: 23-28  
<sup>6</sup>On the second Sabbath after the first, it happened that He passed through the cornfields and His disciples plucked and ate the ears, rubbing them in their hands. <sup>2</sup>But some of the Pharisees\* said to them, "Why do *you* do on the Sabbath what is unlawful?" <sup>3</sup>Jesus answered them by saying, "Haven't *you* read what David did when he and those with him were hungry, <sup>4</sup>how that he went into the house of God, took the Bread of the Presence, which it is only lawful for the priests to eat, ate it and gave some to those with

him?" <sup>5</sup>And He said to them, "The Son of Man is also Lord of the Sabbath."

<sup>6</sup>It happened on another Sabbath that Matt. He went into the synagogue and <sup>12:</sup> taught; and a man whose right hand <sup>9-14</sup> was withered was also there. <sup>7</sup>The <sup>1-6</sup> scribes\* and the Pharisees\* were watching Him narrowly to see if He would heal on the Sabbath, in order to find fault with Him. <sup>8</sup>But He knew what they were thinking and said to the man who had the withered hand, "Rise, and stand in the midst of us." And he rose up and stood there. <sup>9</sup>Then Jesus said to them, "I will ask *you* something: Is it lawful on a Sabbath to do good or to do evil, to save life or to kill?" <sup>10</sup>And He looked around at them all and said to the man, "Stretch your hand out." He did so and his hand was restored whole as the other. <sup>11</sup>And they were filled with mindless rage and began to deliberate with each other what they should do to Jesus.

<sup>12</sup>It was at this time that He went away Matt. into a mountain to pray; and He was <sup>10:</sup> in prayer to God the night through. <sup>1-4</sup> <sup>13</sup>When day came, He called His dis- <sup>13-19</sup> ciples before Him and having chosen twelve from them, He called them "Apostles". <sup>14</sup>There was Simon, whom He also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup>Matthew

and Thomas, James who was Alphaeus' son and Simon who was called the Zealot, <sup>16</sup>Judas, a relation of James, and Judas Iscariot, who was also the betrayer. <sup>17</sup>And going down with them He stopped in a flat place; and a crowd of His disciples, with a great throng of people from the whole of Judea, Jerusalem and the coastal area of Tyre and Sidon came to listen to Him and to be healed of their diseases. <sup>18</sup>Those troubled by unclean spirits were also there and they were healed. <sup>19</sup>All the crowd sought to touch Him, for power came from Him and He healed them all. <sup>20</sup>And He looked up at His disciples and said:

Matt.5: 1-12 "Blessed are *you* that are poor, because the kingdom of God is *yours*.

<sup>21</sup>Blessed are *you* that are hungry now, because *you* will be satisfied.

Blessed are *you* that weep now, because *you* will rejoice.

<sup>22</sup>Blessed are *you* when men hate *you*, when they shun *you*, and revile *you* and despise *your* name as evil, for the Son of Man's sake.

<sup>23</sup>On that day rejoice and leap for joy, for lo, there is a great reward for *you* in heaven; for in this way did their fathers treat the prophets.

<sup>24</sup>"But woe to *you* who are rich, because *you* have *your* comfort now.

<sup>25</sup>Woe to *you* who have *your* fill, for

*you* will hunger.

Woe to *you* who rejoice now, for *you* will lament and wail.

<sup>26</sup>Woe to *you* when every man speaks well of *you*, for like this did their fathers treat the false prophets.

<sup>27</sup>"But I say to *you* who listen, love Matt.5: *your* enemies, do good to those who <sup>43-48</sup>

hate *you*, <sup>28</sup>bless those who curse *you* and pray for those who badly treat *you*. <sup>29</sup>To the man who strikes you on the cheek, also turn the other,

and from the man who takes your cloak don't hold back your tunic.

<sup>30</sup>Give to everyone who asks you and from the man who takes your goods don't demand them back. <sup>31</sup>As *you*

wish that men would do to *you*, do so to them. <sup>32</sup>If *you* love those who love *you*, what credit is it to *you*?

Sinners also love those who love them. <sup>33</sup>And if *you* do good to those who do good to *you*, what credit is it to *you*? Even sinners do the same.

<sup>34</sup>If *you* lend to those from whom *you* hope to be paid back, what credit is it to *you*, for sinners also lend to sinners in order to get back the same?

<sup>35</sup>But love *your* enemies and do good; and lend, expecting nothing back. Then *your* reward will be great and *you* will be sons of the Highest, for He is kind to the ungrateful and the wicked. <sup>36</sup>And so be merciful, just as *your* Father also is merciful.

<sup>37</sup>Do not judge Matt.7: *and you* will not be judged. Do not <sup>1-5</sup>

condemn and *you* will not be condemned. Forgive and *you* will be forgiven. <sup>38</sup>Give and it will be given to *you*. Good measure will be poured into *your* breast-pouch, pressed down, shaken down and running over; for in the selfsame measure which *you* use, it will be measured back to *you*.”

Matt. <sup>39</sup>And He told them a parable. “Can a  
15:14 blind man lead a blind man? Won’t

Matt. they both fall into the pit? <sup>40</sup>The disci-  
10:24 ple is not above his teacher; but

everyone when fully taught will be  
like his teacher. <sup>41</sup>And why do you

Matt.7: see the speck in your brother’s eye,  
3-5 but are unaware there is a rafter in

your own eye? <sup>42</sup>How can you say to

your brother, ‘Brother, let me get out

the speck which is in your eye,’ and

yet not see yourself the rafter in your

own eye? You hypocrite; first get out

the rafter from your own eye and

then you will see clearly to get out

the speck which is in your brother’s

eye. <sup>43</sup>A good tree does not yield bad

fruit, nor does a bad tree yield good

fruit. <sup>44</sup>Each tree is known by its own

fruit; you do not gather figs from

thorns, or a grape from brambles. <sup>45</sup>A

good man from the wholesome

<sup>46</sup>“Why do *you* address me as, ‘Lord,’  
Lord,’ and then not do the things I

say? <sup>47</sup>I will show *you* what everyone

is like who comes to Me and hears

My words and puts them into prac-

tice. <sup>48</sup>He is like a man who built a

house, who dug down and went deep

and laid the foundation on the rock;

when the flood came the river burst

upon that house and had no power

to shake it, for it was founded on

the rock. <sup>49</sup>The man who hears

My words and does not put them

into practice is like a man who

built a house on sand with no

foundation; and when the river burst

upon it, straight away it fell, and the

ruin of that house was great.”

**7**<sup>1</sup>When He had completed the

whole of His discourse in the

hearing of the people, He went into

Capernaum.

<sup>2</sup>Now the slave of one centurion,

highly valued by the centurion, was

ill and at the point of death. <sup>3</sup>When

he heard about Jesus he sent the

Jewish elders to Him asking Him to

come and to restore his slave to

health. <sup>4</sup>When they reached Jesus

they begged Him earnestly to come,

saying that the man for whom He

should do this was deserving, <sup>5</sup>“for

he loves our nation and has built us a

synagogue.” <sup>6</sup>And Jesus went with

them. But when He was at no great

distance from the house, the centuri-

on sent friends to say to Him; "Lord, trouble Yourself no more, I am not worthy for You to come beneath my roof. <sup>7</sup>Because I was not deserving I did not come to You myself; but say the word and my servant will be healed, <sup>8</sup>for I also am a man appointed under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." <sup>9</sup>When Jesus heard this He was amazed at him and turning to the crowd which was following Him, He said, "I tell *you*, I have not found such faith as this in Israel." <sup>10</sup>And when those who had been sent returned to the house, they found the slave who had been sick now in health.

<sup>11</sup>It happened on the next day that He went to a city called Nain and quite a number of His disciples and a large crowd went with Him. <sup>12</sup>As they neared the city gate lo, a dead man was being brought out, the only son of his mother, and she was a widow. And a considerable crowd from the city was with her. <sup>13</sup>On seeing her the Lord was touched with sympathy for her and He said to her, "Don't cry." <sup>14</sup>Then going forward He touched the bier. The bearers halted and He said, "Young man, I say to you: 'Rise up.'" <sup>15</sup>The dead man sat up and began to speak, and He gave him to his mother. <sup>16</sup>Fear took hold

of them all and they praised God and said, "A great prophet has arisen among us," and, "God has watched over His people." <sup>17</sup>And word of Him spread throughout the whole of Judea and all the area around.

<sup>18</sup>Now John's disciples brought him <sup>Matt.</sup> news of all these happenings. And <sup>11:</sup> having called two of his disciples, <sup>2-6</sup> <sup>19</sup>John sent to Jesus to ask, "Are You the One Who is coming, or are we to look for someone else?" <sup>20</sup>The men went to Jesus and said, "John the Baptist sent us to You to ask, 'Are You the One Who is coming, or are we to look for someone else?'" <sup>21</sup>And at that very hour He healed many of their diseases, maladies and of evil spirits and gave sight to many who were blind. <sup>22</sup>Then in reply Jesus said to them, "Go with a message to John of what *you* have seen and heard, that the blind see again, the lame walk, lepers are cleansed, the deaf hear, the dead are raised and the poor have the gospel preached to them; <sup>23</sup>he is a blessed man who does not falter at Me."

<sup>24</sup>When John's messengers had gone, <sup>Matt.</sup> He began to talk about John to <sup>11:</sup> the crowd. "What did *you* go out <sup>7-15</sup> to see in the wilderness? A reed swayed by the wind? <sup>25</sup>But what did *you* go out to see? A man dressed in soft-spun clothes? Lo, those in fine clothes and who live in luxury are in

king's palaces. <sup>26</sup>But what did *you* go out to see? A prophet? In truth I tell *you*, someone who is even more than a prophet. <sup>27</sup>This is the man of whom it is written:

Mal.3:1 *'Lo, I send My messenger before*  
Matt. *Your face, who will prepare Your*  
11:10 *path before You.'*  
Mk 1:2

<sup>28</sup>Truly I tell *you*, there is no one born of women who is a greater prophet than John the Baptist, but the one who is least in the kingdom of God is greater than he is." <sup>29</sup>When all the people and the tax collectors heard this they justified God, because they had been baptised\* in John's baptism. <sup>30</sup>But the Pharisees\* and lawyers rejected the counsel of God against themselves, because they had not been baptised\* by John. <sup>31</sup>Then the Lord said, "To what shall I liken the men of this generation then; what do they resemble? <sup>32</sup>They are like children who sit in the market place and who call to each other and say:

*'We have played our flutes to you,  
and you have not danced;  
we have wailed to you,  
and you have not wept.'*

Matt. <sup>33</sup>John the Baptist came neither eat-  
3:4 ing bread nor drinking wine and *you*  
Mk said, 'He has a demon.' <sup>34</sup>The Son of  
1:6 Man has come, eating and drinking,  
and *you* say, 'Lo, the Man is a glut-

ton and a wine drinker, the friend of tax collectors\* and of open sinners.'

<sup>35</sup>But wisdom is justified by all her children."

<sup>36</sup>Now one of the Pharisees\* asked Him to dine with him; and when He entered the Pharisee's house He sat down\* at the table. <sup>37</sup>And lo, there \*Gk: was a woman in the city who was an <sup>re-</sup>clined\* [open] sinner and when she knew that He was sitting eating in the Pharisee's\* house, she brought some ointment in an alabaster casket, <sup>38</sup>and standing behind Him near His feet she wept. Tears began to moisten His feet and she began to mop them with the hair of her head; and she kissed His feet and anointed them with the ointment. <sup>39</sup>But when the Pharisee\* who had invited Him saw it, he said to himself, "If this Man was a prophet, He would know who and what kind of a woman this is who is touching Him, that she is an open sinner." <sup>40</sup>Then Jesus answered him, "Simon, I have something to say to you." And He said, "Say on, Teacher." <sup>41</sup>"There were two men in debt to a money lender; one owed five hundred denarii\* and the other fifty. <sup>42</sup>But when they had no means of paying, he forgave them both. And so which one of them, tell Me, loved him the most?" <sup>43</sup>In reply Simon said, "I presume the one to whom he forgave the most." And Jesus said to him, "You have judged

correctly.” <sup>44</sup>Then turning towards the woman, He said to Simon, “Do you see this woman? I entered your house; you gave Me no water to wash My feet; but she has moistened them with her tears and mopped them with the hair of her head. <sup>45</sup>You gave Me no kiss; but from the time I entered she has not ceased to kiss My feet. <sup>46</sup>You did not anoint My head with oil; she has anointed My feet with ointment. <sup>47</sup>Because of this I tell you, her sins, which are many, are forgiven her, which is why she loved so much; but the one to whom little is forgiven loves little.” <sup>48</sup>And He said to her, “Your sins are forgiven.” <sup>49</sup>Those who were at the table with Him began to say among themselves, “Who is this Man Who also forgives sins?” <sup>50</sup>Then He said to the woman, “Your faith has saved you; go in peace.”

**8** <sup>1</sup>Now it came about after this that He Himself began to travel through each city and village preaching and spreading the gospel of the kingdom of God; with Him were the Twelve <sup>2</sup>and some women who had been healed from evil spirits and from illnesses. There was Mary called the Magdalene, out of whom He had exorcised seven demons, <sup>3</sup>Joanna the wife of Chusa, an administrator of Herod’s, Suzanna and many others, who supported Him from their means.

<sup>4</sup>Now when a large crowd had assembled of those who had journeyed to Him out of each city, He spoke in a parable. <sup>5</sup>“A sower went out to sow his seed. As he sowed, some of it fell on the wayside and was trodden on, and the birds of the air swallowed it up. <sup>6</sup>Other of it fell on rocky ground and having sprouted, it withered because it had no moisture. <sup>7</sup>Other of it fell among thorn bushes and the thorns, shooting with it, smothered it. <sup>8</sup>Other of it fell on good soil and when it sprouted it yielded fruit, one hundred fold.” Saying this, He called out, “Let him hear who has ears to hear.”

<sup>9</sup>Then His disciples asked Him, <sup>10</sup>“What is this parable about?” He said, <sup>11</sup>“*You* have been granted to know the secrets of the kingdom of God, but to the rest this knowledge is given in parables, so that when they see, they may not see, and when they hear, they may not understand. <sup>12</sup>This is the parable: the seed is the Word of God. <sup>13</sup>Now those at the wayside are those who hear, but the devil comes and takes the Word out of their hearts, so that not believing they are not saved. <sup>14</sup>Those on the rocky ground are those who, when they hear, accept the Word with joy, but they have no root; they believe for a while and in a time of temptation they fall away. <sup>15</sup>The seed which fell

among the thorn bushes speaks of those who hear and who, as they go on, are stifled by the cares, wealth and the pleasures of life; and they bring no fruit to maturity. <sup>15</sup>But that sown on good soil speaks of those who hear the Word and retain it in a good and true heart, and with patience bear fruit.

Matt. <sup>16</sup>“No one, having lit a lamp, then  
5:15 hides it in a pitcher or places it  
Mk beneath the bed, but puts it on a  
4:21 lampstand so that people who come  
in may see the light. <sup>17</sup>There is nothing hidden which will not be revealed, or which is secret and will not be made known and come into the light. <sup>18</sup>Be wary then of how *you* hear, for to the man who has will more be given; and from the man with nothing, there will be taken even what he seems to have.”

Matt. <sup>19</sup>Then His mother and brothers  
12: arrived to see Him and could not  
46-50 reach Him because of the crowd.  
Mk 3: <sup>20</sup>And a message was brought to  
31-35 Him, “Your mother and brothers are standing outside wishing to see you.” <sup>21</sup>But in reply He said to them, “My mother and brothers are those who hear the Word of God and do it.”

Matt.8: <sup>22</sup>Now it happened one day that He  
23-27 climbed into a boat with His disci-  
Mk 4: ples and said to them, “Let us go over  
36-41

to the far side of the lake.” And they went. <sup>23</sup>While they sailed He fell asleep. Then a squall of wind swept down the lake and they were swamped by it and began to be in danger. <sup>24</sup>They went and rousing Him they said, “Master, Master we are perishing.” Rising up, He rebuked the wind and the surging of the water; and they stopped and there was calm. <sup>25</sup>Then He said to them, “Where is *your* faith?” But they were afraid and amazed, and said to each other, “Who is this Man, then, because He gives orders to the wind and water and they obey Him?”

<sup>26</sup>And they came to land in the district Matt.8: of the Gadarenes, which is on the 28-34 opposite side to Galilee. <sup>27</sup>Now after Mk 5: He had gone ashore, He was met 1-20 from the city by a man who had been demon-possessed for a considerable time and who wore no clothes and did not live in a house but among the tombs. <sup>28</sup>On seeing Jesus he screeched out and fell down in front of Him, and said in a tremendous voice, “What have I to do with You, Jesus Son of the Most High God? I implore you not to torment me.” <sup>29</sup>Now He had ordered the unclean spirit to come out of the man, because on many occasions it had seized him, and after being restrained he was bound hand and foot; but bursting the fetters he would be driven by the demon into the wilderness. <sup>30</sup>And

Jesus questioned him, saying, "What is your name?" He answered, "Legion," because many demons had entered him. <sup>31</sup>And they began to call to Him not to order them to go out into The Abyss. <sup>32</sup>Now a herd of a considerable number of pigs was there feeding on the mountain-side; the demons implored Him to permit them to enter these and He gave them permission. <sup>33</sup>Having come out of the man, the demons entered the pigs and the herd rushed down the slope into the lake and drowned. <sup>34</sup>When the herdsmen saw what had happened they fled; and going away they spread word in the town and the countryside.

<sup>35</sup>Then the people came out to see what had happened; and they came to Jesus and found the man out of whom the demons had gone sitting dressed and sane at Jesus' feet, and they were afraid. <sup>36</sup>Those who had seen how the demon-possessed man had been healed also described it to them. <sup>37</sup>Then the whole number of the Gadarenes from the surrounding district asked Him to leave them, because they were gripped with overwhelming fear; and He climbed into the boat and returned. <sup>38</sup>The man out of whom the devils had been exorcised began asking to stay with Him; but Jesus sent him away with the words, <sup>39</sup>"Go back to your family and say what great things God has

done for you." And he went away and announced to the whole town the great things Jesus had done for him.

<sup>40</sup>Now it came about on Jesus' return Matt.9:18-26 Mk 5:21-43 that the crowd welcomed Him, because they were all waiting for Him. <sup>41</sup>And lo, a man came named Jairus, who was a ruler of the synagogue; he fell at Jesus' feet and pleaded with Him to come to his house, <sup>42</sup>because his only daughter, who was about twelve years old, was at the point of death. And as He went along the crowd was almost crushing Him.

<sup>43</sup>Now there was a woman who had suffered from a discharge of blood for twelve years and who had spent all her living on doctors but who could not be healed by anyone. <sup>44</sup>She came up behind Him and touched the hem of His garment, and instantly her discharge of blood was stopped. <sup>45</sup>Then Jesus said, "Who touched Me?" When everyone denied it, Peter and those with him said, "Master, the crowd are crushing and pressing on You and You say, 'Who touched Me?'" <sup>46</sup>But Jesus said, "Someone touched Me, for I know power went out of Me." <sup>47</sup>Now when the woman saw she could not hide, she came, trembling, and fell down in front of Him and told Him in front of everyone the reason she had touched Him and how that she

was instantly healed.<sup>48</sup> And He said to her, "Daughter, don't be afraid, your faith has healed you; go in peace."<sup>49</sup> While He was still speaking, someone from the synagogue-ruler's house came and said to him, "Your daughter has died; don't trouble the Teacher [any more]."<sup>50</sup> But Jesus heard it and said to him in reply, "Don't fear, just believe, and she will be healed."<sup>51</sup> When He went into the house He did not allow anyone to enter except Peter, James and John and the father of the child and the mother.<sup>52</sup> Everyone was weeping and bewailing her and He said "Stop the crying; she is not dead but asleep."<sup>53</sup> And they began to jeer Him, because they knew she was dead.<sup>54</sup> But having put everyone outside, He took her hand and called to her saying, "Little girl, wake up."<sup>55</sup> Her spirit returned and straight away she sat up and He gave orders for something to be given her to eat.<sup>56</sup> Her parents were amazed and He instructed them to tell no one what had happened.

Matt. 10:1-5  
Mk 6: 7-13

**9**<sup>1</sup> Now He called His twelve disciples together and gave them authority over all evil spirits and power to cure diseases;<sup>2</sup> then He sent them away to preach the kingdom of God and to heal the sick.<sup>3</sup> And He said to them, "Take nothing on the journey and have neither staff, pouch, food, nor money, neither

have two tunics each.<sup>4</sup> Stay in whichever house *you* enter until you leave.<sup>5</sup> Wherever they do not welcome *you*, when *you* leave that city shake off even the dust from *your* feet as a witness against them."<sup>6</sup> And they left and went through the towns, preaching the gospel and healing everywhere.

<sup>7</sup> Now Herod the tetrarch heard of all Matt. 14: 1-12  
the things that were done by Him and he was at a loss, because it was Mk 6: 14-39  
said by some that John had been raised from the dead,<sup>8</sup> by some that Elijah had appeared and by others that one of the ancient prophets had arisen.<sup>9</sup> Herod said, "I have beheaded John; but Who is this Man about Whom I hear such things as these?" And he sought to see Him.

<sup>10</sup> Now when the apostles returned Matt. 13: 13-21  
they recounted to Him what they had done. Then He took them and they Mk 6: 30-44  
retired on their own to a quiet spot near a town called Beth-sa-ida.<sup>11</sup> But Jn 6: 1-13  
when the crowd realised it, they followed Him; and He welcomed them and spoke to them of the kingdom of God and those who were in need He restored to health.<sup>12</sup> But the day began to decline and the Twelve went to Him and said, "Send the crowd away, so that as they go away into the villages and areas around they may get lodgings and find food, because here we are in a spot where

no one lives.” <sup>13</sup>But He said to them, “*You* give them something to eat.” They said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.” Now about five thousand men were there. <sup>14</sup>Then He said to His disciples, “Seat them in groups of fifty each.” <sup>15</sup>They did so and they all sat down. <sup>16</sup>Taking the five loaves and the two fish, He looked up to heaven and blessed them, broke them up and gave them to His disciples to serve to the crowd. <sup>17</sup>They ate and everybody was satisfied; and the fragments they left over were gathered up into twelve wicker baskets.

Matt. <sup>18</sup>And it came about that while He was alone in prayer, His disciples were assembling; and He asked them, “Who do men say that I am?”

<sup>19</sup>They answered, “John the Baptist, others Elijah, and others that one of the prophets has risen from the dead.” <sup>20</sup>Then He said to them, “But whom do *you* say I am?” Peter answered, “God’s Christ.” <sup>21</sup>Then warning them, He instructed them to tell this to no one, <sup>22</sup>saying, “The Son of Man must suffer many things and be rejected by the elders, the Chief Priests and the scribes\*, be put to death and raised up on the third day.” <sup>23</sup>And He said to them all, “If anyone wishes to follow Me, let him deny himself, take up his cross daily and follow Me; <sup>24</sup>for whoever wishes

to save his life will lose it; but whoever would lose his life for My sake will save it. <sup>25</sup>What is a man advantaged if he has gained the whole world, but loses himself or is cast away; <sup>26</sup>for whoever is ashamed of Me and My words, the Son of Man will be ashamed of when He comes in His glory and that of the Father and of the holy angels? <sup>27</sup>But I tell *you* in all truth, there are some of those standing here who will not experience death until they have seen the kingdom of God.”

<sup>28</sup>Now it was about eight days after Matt these words that He took aside Peter, <sup>17:</sup> James and John and went up a moun- <sup>1-8</sup> tain to pray. <sup>29</sup>As He was praying the <sup>2-13</sup> Mk 9:

appearance of His face changed and His clothing gleamed in whiteness.

<sup>30</sup>And lo, there were two men, Moses and Elijah, talking with Him; <sup>31</sup>they appeared in glory and were speaking about His death, which He was to accomplish at Jerusalem. <sup>32</sup>Now Peter and those with him were weighed down by sleepiness; but keeping awake, they saw His glory and the two men who stood beside Him. <sup>33</sup>As the two parted from Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three shelters, one for You, one for Moses and one for Elijah,” not knowing what he said. <sup>34</sup>While he was saying this, a cloud came and cast its shadow over them; and as

they entered the cloud they were afraid.<sup>35</sup> And a Voice came out of the cloud and said, "This is my beloved Son; listen to Him."<sup>36</sup> When the Voice was past, only Jesus was found. And they kept the matter quiet and spoke to no one at that time of what they had seen.

Matt. 17: 14-21  
Mk 9: 14-29  
<sup>37</sup>It happened on the following day, after they had come down from the mountain, that a large crowd met Him.<sup>38</sup> And lo, a man from the crowd called out, "Teacher, I implore You, look at my son, because he is my only one."<sup>39</sup> A spirit will seize him and suddenly he will shout and be convulsed and froth; and it hardly leaves him, taking all his strength.<sup>40</sup> I implored Your disciples to cast it out and they were unable."<sup>41</sup> Jesus answered, "*You* faithless and corrupt generation, how long shall I be with *you* and bear with *you*? Fetch your son here."<sup>42</sup> While he was still approaching, the demon threw him on the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the child and gave him back to his father.<sup>43</sup> And they were all astounded at the mighty power of God.

Matt. 17: 22-23  
Mk 9: 30-32  
While everyone marvelled over all the things He had done, Jesus said to His disciples,<sup>44</sup> "Let these words sink into *your* ears; the Son of Man will be betrayed into the hands of

men."<sup>45</sup> But they did not understand what was being said; it was hidden from them and so they could not understand it and they were afraid to ask Him about the matter.

<sup>46</sup>Then an argument arose among them as to who should be the greatest of them.<sup>18:</sup>  
<sup>47</sup>Jesus saw the thought in their hearts and He took a small child, and having placed it beside Him<sup>1-5</sup>  
<sup>48</sup>He said to them, "Whoever receives this child in My name receives Me and whoever receives Me receives the One Who sent Me; the one who is least among *you* will be the great one."<sup>Mk 9: 33-37</sup>

<sup>49</sup>In reply John said, "Master, we saw someone exorcising demons in Your name and we forbade him, because he does not follow with us."<sup>50</sup> But Jesus said to him, "You are not to forbid him; for the man who is not against us is for us."

<sup>51</sup>And so it came about that when the time for Him to be taken up drew near, He set His face fixedly to go to Jerusalem.<sup>52</sup> He sent on before Him messengers, who went ahead and entered a village of the Samaritans in order to make preparations for Him.

<sup>53</sup>But the Samaritans did not welcome Him, because He looked to be going to Jerusalem.<sup>54</sup> When the disciples James and John saw it they said, "Lord, do You wish us to call

down fire from heaven to destroy them, just as Elijah also did?" <sup>55</sup>But He turned and rebuked them and said, "*You* don't know what kind of spirit *you* are of; <sup>56</sup>for the Son of Man did not come to destroy men's lives, but to save them." And they went to another village.

Matt.8: <sup>57</sup>Now it happened as they were  
18-22 going along the road, that a man said to Him, "Lord, I will follow You wherever You go." <sup>58</sup>But Jesus said to him, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head." <sup>59</sup>And He said to another man, "Follow Me." But he said, "Lord, let me first go and bury my father." <sup>60</sup>Then Jesus said to him, "Let the dead bury their dead, but you go and preach the kingdom of God." <sup>61</sup>And somebody else said to him, "I will follow You, Lord, but first let me say my farewells to my household." <sup>62</sup>But Jesus said to him, "No one who puts his hand to the plough and then looks back to what is behind him is fit for the kingdom of God."

**10** <sup>1</sup>After these events the Lord also appointed seventy others and sent them on two by two in front of Him to every city and place where He Himself intended to come. <sup>2</sup>And so He said to them, "The harvest is indeed plentiful, but the workers few; therefore pray the Lord of the

harvest to send out workers into His harvest. <sup>3</sup>Be on *your* ways; lo, I am sending *you* as lambs among wolves. <sup>4</sup>Carry no bag, no staff, nor sandals, and don't stop for greetings with anyone along the way. <sup>5</sup>Whatever house *you* enter, first say, 'Peace be to this house.' <sup>6</sup>And if one of the sons of peace is there, *your* peace will rest upon it; and if not, it will return to *you*. <sup>7</sup>Stay in the same house, eating and drinking the things provided by them; for the labourer is worthy of his hire. Don't move from house to house.

<sup>8</sup>"Whatever city *you* enter and they welcome *you*, eat the things placed before *you*; <sup>9</sup>heal the sick in it and say to them, 'The kingdom of God has drawn near to *you*.' <sup>10</sup>But whatever city *you* enter and they do not welcome *you*, go *your* way out into its streets and say, <sup>11</sup>'We wipe off even the dust of *your* city which sticks to us from *you*; but know this, that the kingdom of God drew near to *you*.' <sup>12</sup>I tell *you*, it will be more bearable for Sodom on that Day than for that city. <sup>13</sup>Woe to you, Chorazin, woe to you, Beth-sa-ida; because if the mighty works which happened in *you* had happened in Tyre and Sidon, they would have repented long ago sitting in sackcloth and ashes. <sup>14</sup>But it will be more bearable for Tyre and Sidon at the Judgment than for *you*. <sup>15</sup>And you, Capernaum, who has

been exalted to the heavens, will be brought down to Hades. <sup>16</sup>The man who listens to *you* listens to Me and the man who rejects *you* rejects Me; and the man who rejects Me rejects the One Who sent Me.”

<sup>17</sup>Now the seventy returned full of joy to say, “Lord, even the demons submitted to us in Your name.” <sup>18</sup>And He said to them, “I saw Satan like lightning fall from heaven. <sup>19</sup>Lo, I have given *you* power to tread snakes and scorpions underfoot and power over all the might of the enemy, and nothing will injure *you*. <sup>20</sup>But take no joy in this, that the spirits submit to *you*, but rather take joy in that *your* names are written down in heaven.”

<sup>21</sup>At that time Jesus rejoiced in spirit and said, “I give You thanks, Father, Lord of heaven and earth, because You have hidden these matters from the wise and learned and have revealed them to babes; truly Father, it is because in Your sight it seemed good so to do.”\* <sup>22</sup>“Everything has been given over to Me by My Father; and no one knows Who the Son is except the Father and Who the Father is except the Son and to whomever the Son wishes to reveal Him.” <sup>23</sup>And having turned He said to the disciples apart, “They are blessed eyes which see what *you* see. <sup>24</sup>I tell *you*, many prophets and kings wished to rest their eyes on what *you* see and they

did not see them, and to hear the things *you* hear and they did not hear them.”

<sup>25</sup>And lo, one of the lawyers stood up, testing Him, and said, “Teacher, what must I do to inherit eternal life?”

<sup>26</sup>And He said to him, “What is written in the Law? How do you read it?”

<sup>27</sup>In reply he said, “You are to love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind, and your neighbour as yourself.”

<sup>28</sup>And He said to him, “You have answered correctly; do this and you will live.” <sup>29</sup>But wishing to justify himself he said to Jesus, “And who is my neighbour?” <sup>30</sup>In reply, Jesus said,

“There was a man who went down from Jerusalem to Jericho; and he fell among thieves, who stripped him, beat him and went off, leaving him half dead, just as he was. <sup>31</sup>As it happened one of the priests went down that very way and when he saw him he went by on the opposite side.

<sup>32</sup>Similarly there was a Levite also who came down to the spot and when he saw him he went by on the opposite side. <sup>33</sup>But there was a Samaritan on his travels who came across him and when he saw him he took pity, <sup>34</sup>and going over to him he bound up his wounds, pouring on oil and wine; then he put him on his own donkey and took him to an inn to take care of him. <sup>35</sup>The next day, when he left,

*\*Many ancient copies add: 'Turning to His disciples, He said:*

he took out two denarii\* and giving them to the inn-keeper he said to him, 'Take care of him; and whatever extra you spend, when I return I will repay you.'<sup>36</sup> And so which of these three seems to you to have been the neighbour of the man who fell among the thieves?"<sup>37</sup> He said, "The one who acted in mercy toward him." And so Jesus said to him, "You go and do the same."

<sup>38</sup>And it happened as they were going along that He Himself went into one of the towns; and a woman named Martha invited Him into her house.<sup>39</sup> With her lived her sister, named Mary, and she sat down at Jesus' feet and listened to what He said.<sup>40</sup> But Martha was distracted with all the serving and she came and said, "Lord, doesn't it concern You that my sister has left me to serve on my own? Speak to her, then, so that she helps me."<sup>41</sup> In reply Jesus said to her, "Martha, Martha, you worry and are anxious about many things,<sup>42</sup> but there is one thing needful. Mary has chosen that good part and it will not be taken from her."

Matt.6: 9-14 **11** Now He happened to be in one place praying; and when He ceased one of His disciples said to Him, "Lord teach us to pray, just as John taught his disciples."<sup>2</sup> And He said to them, "When *you* pray, say:

'Our Father Who is in heaven,  
hallowed be Your name.  
Your kingdom come.  
Your will be done,  
as in heaven so also on earth.

<sup>3</sup>Give us each day  
our daily bread;  
<sup>4</sup>and forgive us our sins,  
for we also forgive all those  
who sin against us;  
and lead us not into temptation,  
but deliver us from evil.'

<sup>5</sup>He also said to them, "Which one of *you* has a friend, and if you go to him at midnight and say, 'Friend, lend me three loaves, <sup>6</sup>because a friend of mine has come to me on a journey and I have nothing to set in front of him,' <sup>7</sup>won't he answer from inside, 'Don't be a nuisance to me; the door is already locked and my children are with me in bed; I can't get up and give you anything.'<sup>8</sup> I tell *you*, even if he will not get up and give to him because he is his friend, yet because he will not go away he will get up and give him as many as he needs.<sup>9</sup> And I say to *you*, ask and it will be given to *you*; seek and *you* will find; knock and the door will be opened to *you*.<sup>10</sup> Everyone who asks receives, everyone who seeks will find and the door will open to the one who knocks.<sup>11</sup> And should the son of any of *you* who is a father ask for bread, will he give him a stone? And if a

fish, will he instead give him a snake? <sup>12</sup>And if he asks for an egg, will he give him a scorpion? <sup>13</sup>And so if *you*, bad as *you* are, know how to give good gifts to *your* children, how much more will *your* Father, Who is in heaven, give the Holy Spirit to those who ask Him.”

Matt. <sup>14</sup>Now He was exorcising a demon, <sup>12:</sup> which was mute; and so it was that <sup>22-45</sup> after the demon had come out, the <sup>Mk 3:</sup> dumb man spoke; and the crowd <sup>20-30</sup> marvelled. <sup>15</sup>But some of them said, “He casts out demons by Be-elzebug the prince of the demons.” <sup>16</sup>Others, tempting Him, sought from Him a sign from heaven. <sup>17</sup>But He saw their intentions and said to them, “Every kingdom divided against itself is brought to ruin and it collapses, house on house. <sup>18</sup>And if Satan also is divided against himself, how will his kingdom stand, if as *you* say, I exorcise demons in the name of Be-elzebug? <sup>19</sup>If I exorcise these demons by Be-elzebug, in whose name do *your* sons exorcise them? They will therefore be *your* judges. <sup>20</sup>But if I exorcise demons by the finger of God, the kingdom of God has come to *you*. <sup>21</sup>When a strong man who is armed guards his own premises, his possessions are at peace, <sup>22</sup>but when someone stronger than he is comes and overpowers him, he takes away the arms in which the other trusted and divides his spoils. <sup>23</sup>The man

who is not with Me is against Me, and the man who does not gather with Me scatters. <sup>24</sup>When an unclean spirit has come out of a man it passes through arid places searching for rest, and finding none it says, ‘I will return to the house which I left.’ <sup>25</sup>And when it comes it finds it swept clean and all in order. <sup>26</sup>Then it goes and takes to itself seven other spirits more evil than itself and they enter there and dwell; and the final state of that man is worse than the first.”

<sup>27</sup>When He said these things, one woman called out of the crowd, “Blessed is the womb which bore You and the breasts which nursed You.” <sup>28</sup>But He said, “Rather indeed are they blessed who hear the Word of God and keep it.”

<sup>29</sup>And when the crowds had gathered <sup>Matt. 12:</sup> even more He began to speak. “This <sup>38-42</sup> is an evil generation; it seeks a sign and no sign will be given it apart from the sign of the prophet Jonah,” <sup>30</sup>for just as Jonah was a sign to the people of Nineveh, so the Son of Man will also be a sign to this generation. <sup>31</sup>The queen of the south will rise up at the Judgment with the men of this generation and she will condemn them, for she came from the ends of the earth to hear the wisdom of Solomon and lo, Someone greater than Solomon is here. <sup>32</sup>The men of Nineveh will rise

up at the Judgment with this generation and they will condemn it, for they repented at the preaching of Jonah and lo, Someone greater than

Matt.5:15  
Mk 4:21  
Jonah is here. <sup>33</sup>No one who has lit a lamp then puts it round a corner or beneath a one peck\* measure, but on a lampstand, so that those who

Matt.6:22,23  
enter may see its light. <sup>34</sup>The light of the body is the eye. And so when

\*i.e. two gallons  
your eye is good, your whole body also is illumined; but when it is bad, your body also is in darkness. <sup>35</sup>Be careful, then, the light within you is not darkness. <sup>36</sup>If, then, all your body is light and has no part whatever dark, all will be light as when a lamp shines on you with its light.”

<sup>37</sup>When He had spoken, one of the Pharisees\* asked Him to dine with him, and going in He sat down\*.

\*Gk: 're-clined'  
<sup>38</sup>The Pharisee noticed that He did not first wash before the meal and he was surprised. <sup>39</sup>Then the Lord said to him, “Now *you* Pharisees clean the outside of the cup and the plate, but inside *you* are full of robbery and evil. <sup>40</sup>Foolish men, did the One Who made the outside not also make the inside? <sup>41</sup>But give alms from what *you* have and lo, everything is clean to *you*.

<sup>42</sup>But woe to *you* Pharisees, because you pay tithes on mint and rue and every herb, and bypass justice and the love of God; these things ought

to be done and those not left. <sup>43</sup>Woe to *you* Pharisees\*, because *you* love the prime seats in the synagogues and greetings in the markets. <sup>44</sup>Woe to *you*, *you* scribes\* and Pharisees\*, hypocrites, because *you* are like unmarked graves, which men walk over and do not realise.”

<sup>45</sup>Then one of the men learned in the Law said in reply, “Teacher, in saying these things You also disparage us.”

<sup>46</sup>And He said, “Woe to *you* also who are learned in the Law, because *you* burden men with burdens hard to bear and do not touch those burdens with one finger. <sup>47</sup>Woe to *you*, because *you* build memorials to the prophets, but it was *your* forebears who killed them. <sup>48</sup>*You* therefore witness to and sympathise with *your* forebears’ deeds, because they killed the prophets and *you* build their memorials. <sup>49</sup>Because of this the Wisdom of God said: ‘I will send prophets and messengers to them and some of them they will kill and persecute.’

<sup>50</sup>And so the blood of all the prophets, which has been shed from the beginning of the world, will be demanded from this generation, <sup>51</sup>from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary; truly I tell *you*, it will be demanded from this generation.

<sup>52</sup>Woe to *you* men learned in the Law, because *you* take away the key of knowledge; *you* do not enter in your-

selves and shut out those who would.”<sup>53</sup> As He said these things to them, the scribes\* and Pharisees\* began to press Him sharply and to lure Him into unguarded comment over many issues,<sup>54</sup> waylaying Him and striving to catch something from His mouth in order to accuse Him.

**12**<sup>1</sup>Meanwhile, with a crowd of thousands gathering, so much so that they trampled one another down, He began to say, first of all to His disciples, “Guard yourselves against the leaven of the Pharisees\*, which is hypocrisy.”<sup>2</sup> There is nothing hidden which will not be uncovered and nothing secret which will not be made known. <sup>3</sup>Whatever *you* say in the darkness will be heard in the light and what *you* tell people behind closed doors will be proclaimed from the rooftops.

Matt. 10:28 <sup>4</sup>“But I say to *you*, My friends, that *you* are not to fear those who kill the body but after that can do no more. <sup>5</sup>I will warn *you* Who to fear; fear Him Who after death has power to throw into hell. I tell *you* indeed, fear Him. <sup>6</sup>Aren’t five sparrows sold for two assarion\*? Not one of them is forgotten in the presence of God. <sup>7</sup>But even the hairs of *your* head are all counted. So have no fear; *you* are worth more than many sparrows.

<sup>8</sup>“Now I tell *you*, everyone who con-

fesses Me in front of men, the Son of Man will also confess in front of the angels of God; <sup>9</sup>but the man who denies Me in front of men will be denied in front of the angels of God.

<sup>10</sup>Everyone who says a word against the Son of Man will be forgiven; but the one who blasphemes against the Holy Spirit will not be forgiven.

<sup>11</sup>And when they bring *you* before the synagogues, rulers and the authorities, have no concern about how or in what way *you* will defend yourselves or what *you* will say; <sup>12</sup>the Holy Spirit will teach *you* at the time what *you* should say.”

<sup>13</sup>Then a man from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.”

<sup>14</sup>But He said to him, “Man, who appointed Me a judge or arbitrator over *you*?” <sup>15</sup>And He said to them, “Watch and guard yourselves against greed, because the life of a man does not lie in the abundance of his possessions.” <sup>16</sup>Then He told them a parable, saying: “The fields of one rich man yielded an abundance.

<sup>17</sup>And he thought to himself, ‘What shall I do, because I do not have a place to gather together my harvest?’

<sup>18</sup>Then he said, ‘This is what I shall do; I shall pull down my barns and build bigger, and then I shall gather together there all my produce and my goods, <sup>19</sup>and I shall say to my soul, “Soul, you have great wealth

laid up for many years; take your ease, eat, drink and enjoy yourself.”

<sup>20</sup>But God said to him, ‘You fool, this very night your soul will be demanded of you; and whose will these things be which you have prepared?’

<sup>21</sup>Just so is the man who lays up treasure for himself but is not wealthy as to God.”

Matt.6: 25-34 <sup>22</sup>And He said to his disciples, “I tell *you* therefore, don’t be anxious for

*your* life, what *you* will eat, nor for the body, what *you* will wear. <sup>23</sup>Life is more than food and the body more than what *you* wear. <sup>24</sup>Consider the ravens; they neither sow nor reap, they have no barn or granary and God feeds them. Of how much greater worth are *you* than birds?

<sup>25</sup>And which of *you*, by worrying, can add a cubit\* to his height? <sup>26</sup>So if *you* cannot do a small thing, why do *you* worry for the rest? <sup>27</sup>Consider how the lilies grow; they neither toil nor spin; but I tell *you* that Solomon, in all his glory, was not attired like one of these. <sup>28</sup>If God so clothes the vegetation in the field, which is here today and thrown tomorrow into the oven [fire], how much more will He clothe *you*, O *you* little believers?

<sup>29</sup>“And so do not seek into what *you* will eat or drink, nor live in fraught suspense. <sup>30</sup>The peoples of the world crave all these things and *your* Father knows *you* need them. <sup>31</sup>But

seek for the kingdom of God and all these things will be provided for *you*. <sup>32</sup>You are not to fear, little flock; it is *your* Father’s pleasure to give *you* the kingdom. <sup>33</sup>Sell *your* possessions and give in mercy; make wallets for yourselves which will not wear out, treasure inexhaustible in heaven, where there is no thief around and where the moth does not destroy; <sup>34</sup>for where *your* treasure is, there *your* heart will also be.

<sup>35</sup>“Let *your* loins be girded round and have *your* lamps alight; <sup>36</sup>*you* will be like men in expectation of their master when he leaves the wedding, so that when he comes and knocks, they will open up the door to him immediately. <sup>37</sup>Those servants will be blessed men whom, when their master comes, he finds awake; I tell *you* truly he will gird himself, sit them down and come and wait on them. <sup>38</sup>And if he comes in the second watch, or in the third, and finds them waiting, those servants will be blessed. <sup>39</sup>Know this, that if the householder had known what time the thief was coming, he would have watched and never let his house be broken into. <sup>40</sup>And so *you* also are to be prepared; for at the time *you* do not think, the Son of Man will come.”

<sup>41</sup>Then Peter said to Him, “Lord, are <sup>Matt. 24: 45-51</sup> You telling this parable to us or to

everyone?" <sup>42</sup>And the Lord said, "Who is the wise and faithful steward then, whom the master appoints over his household to give them food on time? <sup>43</sup>That servant is a blessed man whom his master finds so doing when he comes. <sup>44</sup>I tell *you* truly, he will place that man over all his possessions. <sup>45</sup>But if that servant says in his heart, 'My master is slow to come,' and begins to beat the servants and the maids and also to eat, drink and be drunk, <sup>46</sup>the master of that servant will come on an unexpected day and at a time he did not know and severely scourge him and put him where he belongs, with unbelievers. <sup>47</sup>That servant who knew his master's will and did not prepare or act according to his will, will be beaten with many blows. <sup>48</sup>But the one who did not know and did what was deserving of a beating will be beaten with but few blows. From everyone to whom much is given, much will be asked; and to whom much is committed, from him will men demand the more.

<sup>49</sup>"I have come to send fire upon the earth and what I wish is that it was already kindled. <sup>50</sup>But I have a baptism in which to be baptised and how limited I am until it is accomplished. <sup>51</sup>Do *you* think that I have come to give peace on the earth? No, I tell *you*, but division. <sup>52</sup>From now on in one house there

will be five divided three against two and two against three. <sup>53</sup>Father will be divided against son and son against father; mother against daughter, daughter against mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

<sup>54</sup>He also said to the crowds, "When *you* see a cloud rise in the west, immediately *you* say, 'There will be rain,' and so it happens; <sup>55</sup>and when the south wind blows, *you* say, 'It will be hot,' and it is. <sup>56</sup>*You* hypocrites, *you* know how to discern the appearance of the earth and sky, but how is it *you* do not discern this present time? <sup>57</sup>Why do you not also judge from your own selves what will be just? <sup>58</sup>As you go with your opponent to the magistrate, while you are on the way, make an effort to be acquitted from him, lest he forces you before the judge, the judge delivers you to the exactor and the exactor throws you into prison. <sup>59</sup>I tell you, you will not come out from there till you have paid the final farthing."

**13** <sup>1</sup>Now there were present at that time some who had brought news about the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup>And Jesus said to them in reply, "Do *you* think these Galileans were greater sinners than

all other Galileans, because they suffered such things as these? <sup>3</sup>No indeed, I tell *you*; but unless you repent, *you* will all similarly perish. <sup>4</sup>Or those eighteen on whom the tower collapsed at Siloam and killed them, do *you* think that these were more guilty than all other men who lived in Jerusalem? <sup>5</sup>No, I tell *you*; and unless *you* repent *you* all will in the same way perish."

<sup>6</sup>Then He told this parable. "There was a man who had a fig-tree planted in his vineyard, and he went to look for fruit on it and found none. <sup>7</sup>And so he said to the gardener, 'Look, for three years I have come looking for fruit on this fig-tree and I have found none; cut it down. Why should it take up the ground?' <sup>8</sup>But the gardener said to him in reply, 'Master, leave it for this year as well, until I have dug it round and spread some manure. <sup>9</sup>If it bears fruit, good; but if not, afterwards cut it down.'"

<sup>10</sup>Now when He was teaching in one of the synagogues on the Sabbath, <sup>11</sup>lo, a woman was there who had a spirit which had weakened her for eighteen years; she was bent forward and was utterly unable to lift herself up. <sup>12</sup>When Jesus saw her He called her to Him and said to her, "Woman, you are set free from your weakness." <sup>13</sup>He placed His hands on her and straight away she was restored

upright and she glorified God. <sup>14</sup>But the leader of the synagogue was angry that Jesus had healed on the Sabbath and in response he said to the crowd, "There are six days in which you ought to work; come and be healed in these and not on the Sabbath day." <sup>15</sup>Then the Lord said to him in reply, "You hypocrite, doesn't each one of *you* untie his ox or donkey from its stall on the Sabbath and lead it out to water it? <sup>16</sup>And ought not this woman, who is a daughter of Abraham and whom Satan has bound for eighteen years, to be freed from this bondage on the Sabbath day?" <sup>17</sup>When He said this everyone opposing Him was shamed; and the whole crowd rejoiced at all the glorious things He did.

<sup>18</sup>And He said, "What is the kingdom <sup>Matt. 13:</sup> of God like and to what shall I compare it? <sup>19</sup>It is like a mustard seed, <sup>31,32 Mk 4:</sup> which a man took and sowed in his <sup>30-32</sup> garden, and it grew and became a great shrub, and the birds of the air nested in its branches." <sup>20</sup>Then He said again, "To what shall I liken the <sup>Matt. 13:33</sup> kingdom of God? <sup>21</sup>It is like leaven, which a woman took and put into thirty pounds of wheat flour till the whole was leavened."

<sup>22</sup>Now He went through the towns and villages teaching and making His way to Jerusalem. <sup>23</sup>And one man

asked Him, "Lord, will there be few who are saved?" <sup>24</sup>At that He said to them, "Strive to enter through the narrow gate, because many, I tell *you*, will seek to enter and not be able. <sup>25</sup>After the Householder has got up and shut the door, *you* will start to stand outside and knock and say, 'Lord, Lord, open up to us,' and He will say in answer to *you*, 'I don't know *you*, or where *you* are from.'

<sup>26</sup>Then *you* will start to say, 'We ate and drank with You and You taught in our streets.' <sup>27</sup>But He will reply, 'I tell *you*, I don't know *you*, [or] where *you* are from; depart from Me, all *you* evil-doers.' <sup>28</sup>There will be weeping and teeth-gnashing when *you* see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but [see] yourselves thrown outside. <sup>29</sup>And men will come from the east, west, north and south and take their seats in the kingdom of God. <sup>30</sup>Lo, the last will be first and the first will be last."

<sup>31</sup>On the same day some of the Pharisees\* approached Him and said, "Go away and leave here, for Herod wants to kill you." <sup>32</sup>But He said to them, "Go and tell that fox, 'Lo, I exorcise demons and effect cures today and tomorrow, and on the third day I shall finish my task.' <sup>33</sup>But I must go forward today, tomorrow and on the third day, because it cannot be that a prophet perishes outside

Jerusalem. <sup>34</sup>Jerusalem, Jerusalem, <sup>Matt. 23: 32-39</sup> who kills the prophets and stones those sent to her, how often I would have gathered your children together as a hen gathers her chicks beneath her wings, but *you* were not willing. <sup>35</sup>Lo, *Your* house is left to *you* deserted. Truly I say to *you* that *you* will not see Me until the time comes when *you* will say:

*'Blessed is He Who comes  
in the name of the LORD.'*" Ps. 118: 26  
Matt. 21:9

**14** <sup>1</sup>Now it happened one Sabbath that He went into the house of one of the leading Pharisees\* to eat <sup>10</sup> food; and they were keeping a narrow eye on Him. <sup>2</sup>And lo, in front of Him there was one man who had dropsy. <sup>3</sup>And beginning to speak Jesus said to the lawyers and Pharisees, "Is it lawful to heal on the Sabbath or not?" But they kept silent. <sup>4</sup>Reaching over He healed the man and bid him go. <sup>5</sup>And continuing He said to them, "Which one of *you*, were his ass or ox to fall into a pit, would not also immediately pull it out on the Sabbath day?" <sup>6</sup>And they could not answer him on these matters. Mk 11: 10  
Jn 12: 13

<sup>7</sup>Then He told a parable to those who had been invited, because He noticed how they were picking out the top seats. <sup>8</sup>And He said to them, "When you are invited by someone to a din-

ner, don't sit down in the top seat, in case someone of higher standing than you has been invited by the host,<sup>9</sup> and the host who has invited you comes with him and says to you, 'Give up your seat,' and then in shame you begin to occupy the lowest place.<sup>10</sup> Instead, when you are invited, go and occupy the lowest place, so that when your host comes he will say to you, '[My] friend, come up higher.' Then you will be honoured in the eyes of those who sit with you.<sup>11</sup> Everyone who exalts himself will be humbled and the man who humbles himself will be exalted."

<sup>12</sup>And He said to the man who had invited Him, "When you give a meal or a dinner, don't call your friends, your brothers, your relations or your wealthy neighbours, in case they invite you in return and you are paid back.<sup>13</sup> Instead, when you give a banquet, invite the poor, the maimed, the lame, and the blind.<sup>14</sup> Then you will be blessed, because they do not have the means to pay you back; your reward will come at the resurrection of the just."

Matt. 22: 1-14 <sup>15</sup>Now when one of those who were at the table heard these remarks he said to Him, "He is a blessed man who eats food in the kingdom of God."<sup>16</sup> But Jesus said to him, "There was a man who prepared a great dinner and many were invited.<sup>17</sup> When it

was time for the dinner he sent his servant out to say to those who were invited, 'Come, because everything is now ready.'<sup>18</sup> But one after another they all began to ask to be excused. The first said to him, 'I have bought a field, and I have to go and view it; I would ask you to have me excused.'<sup>19</sup> Another said, 'I have bought five yoke of oxen and I am going to try them; I would ask you to have me excused.'<sup>20</sup> And another said, 'I have just got married and so I cannot come.'<sup>21</sup> Back with his master the servant reported all this. Then the householder was angered and said to his servant, 'Go out straight away into the streets and thoroughfares of the city and bring in here the poor, the maimed, the blind and the lame.'<sup>22</sup> And the servant said, 'Sir, it is done as you ordered and there is still room.'<sup>23</sup> Then the master said to the servant, 'Go out into the paths and lanes and compel folk to come in, so that my house may be filled;<sup>24</sup> for I tell *you* that none of those men who were invited will taste my dinner.'"

<sup>25</sup>Now a numerous crowd was journeying with Him and He turned and said to them, <sup>26</sup>"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters and also even his own life, he cannot be My disciple.<sup>27</sup> And whoever does not take up his cross and come after Me cannot be My disciple.

<sup>28</sup>Who among *you*, wishing to erect a tower, does not first sit down and count the cost to see whether he has the means for its completion?

<sup>29</sup>Otherwise, when he has laid the foundation and is not able to complete it, all those who see it will begin to mock him <sup>30</sup>and to say, 'This is the man who began to build and could not finish.' <sup>31</sup>Or what king is there who goes to fight another king in battle and does not first sit down and take counsel whether he is able with ten thousand men to meet someone who comes against him with twenty thousand men? <sup>32</sup>Then if he cannot, while the other is still at a distance he will send ambassadors and sue for peace. <sup>33</sup>Similarly then, everyone of *you* who does not bid farewell to everything he has cannot be My disciple. <sup>34</sup>Salt is good; but if the salt has lost its savour, by what means will it be seasoned? <sup>35</sup>It is fit for neither soil nor dunghill; men throw it out. Let him hear who has ears to hear."

**15**<sup>1</sup>Now all the tax gatherers\* and the [open] sinners moved close to Him to listen to Him. <sup>2</sup>But the scribes\* and Pharisees\* began to say beneath their breath, "This man welcomes sinners and will eat with them."

Matt. <sup>3</sup>Then He told them this parable.

18: <sup>46</sup>"What man of *you* is there who has  
10-14 one hundred sheep and, when he

loses one, does not leave the ninety-nine in the wilderness and go after the one which is lost, until he finds it? <sup>5</sup>On finding it he lifts it up on to his shoulders and rejoices. <sup>6</sup>And when he reaches home he calls his friends and neighbours and says to them, 'Rejoice with me, because I have found my lost sheep.' <sup>7</sup>I tell *you* that in the same way there is joy in heaven over one sinner who repents rather than over ninety-nine righteous people with no need of repentance.

<sup>8</sup>"Or what woman who has ten drachmas\*, if she loses one, doesn't light a lamp, sweep out the house and search throughout until she finds it? <sup>9</sup>And when she has discovered it she calls together her friends and neighbours and says, 'Rejoice with me, because I have found the drachma' I had lost.' <sup>10</sup>In the same way, I tell *you*, there is joy in the presence of the angels of God over one sinner who repents."

<sup>11</sup>Then He said, "There was a man who had two sons. <sup>12</sup>And the younger one said to his father, 'Father, give me the share of the property which falls to me.' And the father divided his living between them. <sup>13</sup>Not many days after, the younger son gathered everything together and left home for a far country and there he wasted his sub-

stance in loose living. <sup>14</sup>But when he had spent all he had, a severe famine occurred in that country and he began to be in need. <sup>15</sup>Then he went and attached himself to a citizen of the locality and he sent him into his fields to feed the pigs. <sup>16</sup>He would have liked to fill his stomach with the pods the pigs were eating and no one gave him anything. <sup>17</sup>And coming to himself he said, 'How many hired men of my father's have food enough and to spare and I am perishing with hunger. <sup>18</sup>I will get up and go to my father, and say to him, "Father, I have sinned against heaven and in your eyes, <sup>19</sup>and I am no longer worthy to be called your son; make me like one of your hired men."' <sup>20</sup>Then he rose up and went to his father. But while he was still a long way off, his father saw him and had compassion; he ran and embraced him and kissed him. <sup>21</sup>And the son said to him, 'Father, I have sinned against heaven and in your eyes; I am no longer worthy to be called your son.' <sup>22</sup>But the father said to his servants, 'Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. <sup>23</sup>And bring the fatted calf and kill it, and we will eat and make merry, <sup>24</sup>because this is my son who was dead but is alive again, who was lost and has been found.' And they began to make merry.

<sup>25</sup>"Now his older son was in the field. Coming home, as he came near the house he heard the music and the dancing <sup>26</sup>and having called one of the servants to him he asked him what was happening. <sup>27</sup>The servant said to him, 'Your brother has come and your father has killed the fatted calf, because he has him back sound and well.' <sup>28</sup>Then he was angry and would not go in. And so his father came out and appealed to him. <sup>29</sup>In reply he said to his father, 'I have served you all these years and have never disregarded your instructions, and you have never given me a kid so that I might make merry with my friends. <sup>30</sup>But when this son of yours, who has devoured your wealth with whores, turns up, you slay the fatted calf for him.' <sup>31</sup>But the father said to him, 'My son, you are always with me and everything I have is yours. <sup>32</sup>It was proper to make merry and rejoice, because your brother was dead and is alive again; he was lost and has been found.' "

**16**<sup>1</sup>Then He also said to His disciples, "There was a wealthy man who had a steward, and this man was accused to him of squandering his property. <sup>2</sup>Calling him, he said to him, 'What is this I hear about you? Submit an account of your stewardship, for you cannot still be steward.' <sup>3</sup>And the steward said to himself, 'What shall I do, because my master

is taking the stewardship away from me? I do not have the strength to dig, I am ashamed to beg. <sup>4</sup>I know what I shall do, so that when I have been discharged from the stewardship there will be those who will take me into their households.’ <sup>5</sup>And he called in each one of his master’s debtors and said to the first one, ‘How much do you owe my master?’ ‘He said, ‘Eight hundred gallons of oil.’ And the steward said, ‘Take your bill, sit down quickly and write in four hundred.’ <sup>7</sup>Then he said to another one, ‘How much do you owe?’ And he said, ‘One thousand bushels of wheat.’ He said to him, ‘Take your bill and write in eight hundred.’ <sup>8</sup>And the master commended the unrighteous steward because he had acted shrewdly, for the sons of this world are wiser in their matters than the sons of light. <sup>9</sup>And I say to *you*, make yourselves friends of unrighteous Mammon\*, so that when *you* fail, they will receive *you* into everlasting dwellings. <sup>10</sup>The man who is faithful in little is also faithful in much, and the man who is unrighteous in little is also unrighteous in much. <sup>11</sup>If *you*, then, are not faithful in the unrighteousness of Mammon, who will entrust the truth to you? <sup>12</sup>And if *you* have not been faithful in another’s matters, who will give *you* something as your own? <sup>13</sup>A servant cannot serve two masters; for he will either hate the one and love the other, or

stick to one and reject the other. *You* cannot serve God and Mammon.”

<sup>14</sup>Now the Pharisees\* were money-lovers and they also heard all these things and began to sneer at Him.

<sup>15</sup>And He said to them, “*You* are men who justify yourselves in the sight of men, but God knows *your* hearts; for what is highly held by men is an abomination in the sight of God.

<sup>16</sup>The Law and the prophets were till John; from then on the kingdom of God has been preached and each man enters it by force. <sup>17</sup>But it is easier for heaven and earth to pass away <sup>11: 12,13</sup> than for one iota of the Law to lose its force. <sup>18</sup>Everyone who divorces his wife and marries another commits adultery; and every man who marries a woman divorced from her husband commits adultery.

<sup>19</sup>“Now there was a man who was rich, who dressed himself in purple and fine-woven linen and who lived luxuriously every day. <sup>20</sup>But there was a poor man named Lazarus, covered with sores, laid at his gateway; <sup>21</sup>and he longed to be fed with the scraps which fell from the rich man’s table, but instead the dogs would come and they used to lick his sores. <sup>22</sup>In due course the poor man died and was carried by angels into Abraham’s bosom; the rich man also died and was buried. <sup>23</sup>And in Hades he raised his eyes, being in torment, and saw

in the far distance Abraham with Lazarus in his bosom. <sup>24</sup>Calling to him he said, 'Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in torment in this flame.' <sup>25</sup>But Abraham said, 'Son, remember that you had your good things in your lifetime and in the same way Lazarus had bad things; but now, here, he is in comfort and you are tormented. <sup>26</sup>And added to all this, between us and *you* a great gulf is fixed, so that those who wish to cannot cross from here to *you*, nor those from there to us.' <sup>27</sup>Then he said, 'I implore you, then, father, to send him to my father's house. <sup>28</sup>I have five brothers; let him warn them solemnly, so that they do not come into this place of torment.' <sup>29</sup>Abraham said to him, 'They have Moses and the prophets; let them listen to them.' <sup>30</sup>But he said, 'No, father Abraham; if someone from the dead went to them, they would repent.' <sup>31</sup>But Abraham said to him, 'If they do not listen to Moses and the prophets, they will not be persuaded if someone rose from the dead.'"

**17**<sup>1</sup>And He said to the disciples, "It is impossible for stumbling-blocks not to come, but woe to the one by whom they come; <sup>2</sup>it would be better for him if a donkey-millstone was to be hung around his

neck and he was dropped into the sea, than ever he should cause one of these little ones to stumble. <sup>3</sup>Look to yourselves. If your brother sins against you, reprove him and if he repents, forgive him. <sup>4</sup>And if he sins against you seven times in the day and seven times in the day turns back to you and says, 'I repent,' forgive him."

<sup>5</sup>And the apostles said to the Lord, "Increase our faith." <sup>6</sup>But the Lord said, "If *you* have faith like a mustard seed, *you* may say to a mulberry tree, 'Be uprooted and be planted in the sea,' and it will obey *you*. <sup>7</sup>Now which of *you*, who has a servant ploughing or tending the sheep, says immediately when he comes in from the field, 'Come in, sit down to eat.' <sup>8</sup>Don't *you* say instead, 'Prepare me something I may eat, then straighten up *your* clothes and serve me while I eat and drink, and after that, then *you* will eat and drink.'? <sup>9</sup>Does he thank that servant because he does what he was ordered? I think not. <sup>10</sup>Similarly, when *you* have done all that *you* were ordered, *you* will say, 'We are unprofitable servants; for we have done only what we should have done.'"

<sup>11</sup>Now in due course, as He journeyed to Jerusalem, He also passed through between Samaria and Galilee. <sup>12</sup>And as He was coming

Matt.  
18:6  
Mk 9:  
42

into one of the villages ten men with leprosy met Him. They stood at a distance <sup>13</sup>and shouted to Him saying, "Jesus, Master, take pity on us." <sup>14</sup>When He saw them He said to them, "Go and show yourselves to the priests." And it came about as they went away, that they were cleansed. <sup>15</sup>But one of them, when he saw that he was healed, turned back with a great shout, praising God, <sup>16</sup>and fell on his face at His feet, thanking Him; and he was a Samaritan. <sup>17</sup>Then in response Jesus said, "Weren't there ten cleansed? The nine, where are they? <sup>18</sup>None of them are found returning to give glory to God except the one who is a foreigner." <sup>19</sup>And He said to him, "Stand up and go; your faith has healed you."

<sup>20</sup>Now when He was questioned by the Pharisees\* as to when the kingdom of God should come, He replied to them, "The kingdom of God does not come in such a way as can be observed; <sup>21</sup>nor can it be said, 'Look, it's here,' or 'Look, it's there,' for lo, the kingdom of God is within you."

Matt. <sup>22</sup>Then He said to the disciples, "The days will come when *you* will long to see one of the days of the Son of Man and *you* will not see it. <sup>23</sup>And they will say to *you*, 'Look, it's here,' or, 'Look, it's there.' Don't go or chase off in pursuit, <sup>24</sup>for just as

the lightning, flashing out, lights up the heavens from one end to the other, so also will the Son of Man be on His Day. <sup>25</sup>But first He must suffer many things and be rejected by Matt. this age. <sup>26</sup>And just as it was in the <sup>24:</sup> days of Noah, so it will be also in <sup>37-39</sup> the days of the Son of Man. <sup>27</sup>People were eating, drinking, marrying, being given in marriage, until the day that Noah went into the Ark, and the flood came and destroyed them all. <sup>28</sup>Similarly, it will be as it was in the days of Lot; they were eating, drinking, buying, selling, planting and building; <sup>29</sup>but on the day that Lot left Sodom, it rained down fire and sulphur from the sky and destroyed them all. <sup>30</sup>And it will be just so on the day when the Son of Man is revealed. <sup>31</sup>On that day a man will be on his rooftop with his chattels inside the house, but don't let him go down to pick them up; and similarly, don't let the man in the field turn back to what he has left behind. <sup>32</sup>Remember Lot's wife. <sup>33</sup>Whoever seeks to save his life will lose it and whoever loses it will preserve it. <sup>34</sup>I tell *you*, on that night there will be two in one bed; one will be taken and the other left. <sup>35</sup>There will be two women grinding together; one will be taken and the other left. <sup>36</sup>There will be two men in the field; one will be taken and the other left." <sup>37</sup>In reply they said to Him, "Where, Lord?" He said to them,

"Where the carcass is, there the eagles gather."

**18** He also told them a parable to the end that they must always pray and not lose heart. He said: <sup>24</sup>"There was a judge in a certain city and he neither feared God nor paid regard to man. <sup>3</sup>Now there was a widow in that city and she went to him and said, 'Exact justice for me from my opponent.' He was not willing at the time; <sup>4</sup>but in the end he said within himself, 'Although I do not fear God and do not pay regard to man, <sup>5</sup>yet because this widow makes me weary I will exact justice for her, so that she does not finally wear me out by her coming.'" <sup>6</sup>And the Lord said, "Listen to what the unjust judge says; <sup>7</sup>and will not God avenge His elect who cry out to Him day and night, though He long forbears with them?" <sup>8</sup>I tell *you* that He will, and quickly too. But when the Son of Man comes, will He find faith on the earth?"

\*"them"  
being  
their per-  
secutors

<sup>9</sup>He also told this parable to those who were confident in themselves that they were righteous and who despised the rest of men. <sup>10</sup>"Two men went up to the temple to pray, the one a Pharisee\* and the other a tax gatherer". <sup>11</sup>The Pharisee took his stand and prayed these words within himself: 'O God, I thank you that I am not like the rest of mankind,

thieves, unjust, adulterers, or even like this tax gatherer. <sup>12</sup>I fast twice a week, I give a tithe of everything I possess.' <sup>13</sup>But the tax gatherer stood at a distance and would not raise his eyes to heaven, but he beat on his chest and said, 'God, be merciful to me a sinner.' <sup>14</sup>I tell *you* that this man went back to his house justified rather than that other one; for everyone who exalts himself will be humbled and the man who humbles himself will be exalted."

<sup>15</sup>Now they began to bring infants to Matt. Him so that He might touch them; <sup>19:</sup> and when the disciples saw it they <sup>13-15</sup> rebuked them. <sup>16</sup>But Jesus called <sup>Mk 10:</sup> them to Him and said, "Let the children come to Me and don't forbid them, for of such as these is the kingdom of God. <sup>17</sup>Truly I tell *you*, whoever does not accept the kingdom of God like a little child will not enter it."

<sup>18</sup>Then one of the rulers said to Him Matt. in a question, "Good Teacher, what <sup>19:</sup> shall I do to inherit eternal life?" <sup>16-30</sup> <sup>Mk 10:</sup> <sup>19</sup>Jesus said to him, "Why do you call <sup>17-31</sup> Me good? No one is good except God. <sup>20</sup>You know the commandments: 'Do not commit adultery, do not kill, do not steal, do not bear false witness, honour your father and your mother.'" <sup>21</sup>He said, "I have kept all these things from my youth." <sup>22</sup>When Jesus heard this He

said to him, "There is still one thing you lack; sell everything you have and give it to the poor, and you will have treasure in heaven; then come, follow Me." <sup>23</sup>When he heard this he was deeply grieved, for he was very rich. <sup>24</sup>And when Jesus saw that he was so grieved He said, "How hard it is for those with wealth to enter the kingdom of God; <sup>25</sup>it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." <sup>26</sup>Then those who were listening began to say, "So who can be saved?" <sup>27</sup>And He said, "Things which are impossible with men are possible with God." <sup>28</sup>Peter said, "We have left everything, and have followed You." <sup>29</sup>And He said to them, "Truly I tell *you*, there is no one who leaves a house, or parents, brothers, wife or children for the sake of the kingdom of God, <sup>30</sup>who will not receive many times more in this age and eternal life in the age to come."

remarks were hidden from them and they did not grasp what He said.

<sup>35</sup>Now it happened as He came near <sup>Matt. 20: 29-34</sup> to Jericho that a blind man was sitting at the roadside begging. <sup>Mk 10: 46-52</sup> <sup>36</sup>When he heard the crowd passing by he asked what was going on <sup>37</sup>and they informed him, "Jesus of Nazareth is coming by." <sup>38</sup>Then he raised a cry, "Jesus, Son of David, take pity on me." <sup>39</sup>Those leading the way sharply told him to be quiet, but he shouted out much more, "Son of David, take pity on me." <sup>40</sup>And Jesus stood still and ordered him to be fetched to Him. <sup>41</sup>When he was close He spoke and asked him, "What do you wish Me to do?" He said, "Lord, that I might recover my sight." <sup>42</sup>Jesus said to him, "It is recovered; your faith has healed you." <sup>43</sup>Instantly he recovered his sight; and he followed Him, praising God. And when all the people saw it they gave glory to God.

<sup>Matt. 20: 17-19</sup> <sup>Mk 10: 32-34</sup> <sup>31</sup>And He took the Twelve aside and said to them, "Lo, we are going up to Jerusalem and everything written by the prophets concerning the Son of Man will be accomplished, <sup>32</sup>for He will be handed over to the Gentiles, mocked, treated with violence and spat on, <sup>33</sup>and after scourging Him they will kill Him, but the third day He will rise again." <sup>34</sup>But they understood nothing of these matters; these

**19** <sup>1</sup>Then Jesus entered Jericho and went all through it. <sup>2</sup>And lo, a man was there named Zaccheus who was the chief tax collector\*, and he was rich. <sup>3</sup>He sought to see who Jesus was and was unable to do so because of the crowd, because he was short. <sup>4</sup>Running on ahead before them he climbed a sycamore tree in order to see Him, because He was about to come through that way.

<sup>5</sup>When Jesus came to the place He looked up and saw him, and He said to him, "Zaccheus, make haste and come down, for I must stay in your house today." <sup>6</sup>And he hurried and came down and joyfully welcomed Him. <sup>7</sup>Everyone seeing it muttered, and said, "He has gone in to be the guest of a man who is a sinner." <sup>8</sup>But Zaccheus stood up and said to the Lord, "Lord, lo, I am giving half of what I possess to the poor and if I have dealt falsely with anyone, I will restore it fourfold." <sup>9</sup>And Jesus said to him, "Salvation has come to this house today, because he also is a son of Abraham; <sup>10</sup>the Son of Man came to seek and to save the lost."

<sup>11</sup>While they were listening to these things He went on to tell a parable, because He was near to Jerusalem and they thought that the kingdom of God was about to appear immediately. <sup>12</sup>He therefore said, "There was a man of noble birth who went to a far country to receive a kingdom for himself and then to return. <sup>13</sup>Calling his ten servants he gave them ten minas\* and said to them, 'Get trading till I come [back].'<sup>14</sup>But his citizens hated him and they sent an envoy after him to say, 'We will not have this man to reign over us.'<sup>15</sup>It came about on his return after receiving the kingdom, that he ordered the servants to whom he had given the money to be called to him, so that

he might know who had made what profit in business. <sup>16</sup>The first one came before him and said, 'Sir, your one mina has made, on trading, ten minas.'<sup>17</sup>And he said to him, 'Well done indeed, good servant; because you have been faithful in a little, have authority over ten cities.'<sup>18</sup>The second came and said, 'Sir, your one mina has made five minas.'<sup>19</sup>And he said to this one also, 'You will be over five cities.'<sup>20</sup>But another came and said, 'Sir, lo, here is your one mina which I have kept in a face-cloth. <sup>21</sup>I was afraid of you, because you are a hard man, gathering up what you have not laid down and reaping what you have not sown.'<sup>22</sup>And he said to him, 'I shall judge you out of your own mouth, you wicked servant. You knew I am a hard man, gathering up what I have not laid down and reaping what I have not sown. <sup>23</sup>Why did you not invest my money at the bank and then, on my return, I would have collected it with whatever interest?' <sup>24</sup>Then he said to those who were standing by, 'Take the one mina from him and give it to the one who has ten.'<sup>25</sup>And they said to him, 'Sir, he has ten minas.'<sup>26</sup>I tell *you* that to everyone who has something, more will be given him and from the man with nothing there will be taken from him even what he has. <sup>27</sup>But fetch here those who are my enemies, who did not want me

\*about  
£50,000  
AD  
2003  
values

for their king, and slaughter them before me.”

<sup>28</sup>Having said this, He went out in front on the ascent up to Jerusalem.

Matt. <sup>29</sup>Now it came about as He  
21: approached Bethphage and Be-  
1-11 thany, close to the Mount of Olives,  
Mk that He sent away two of His disci-  
11: ples, <sup>30</sup>saying to them, “Go into the  
1-11 village opposite and when *you*  
Jn 12: come into it *you* will find a tethered  
12-19 donkey on which no one has ever  
previously sat; untie it and bring it  
here. <sup>31</sup>If anyone asks *you* why *you*  
are untying it, say this to him, ‘The  
Lord needs it.’” <sup>32</sup>Then those who  
were sent went off and found things  
just as He had said to them. <sup>33</sup>As  
they untied the donkey, its owners  
said to them, “Why are *you* untying  
that donkey?” <sup>34</sup>They said, “The  
Lord needs it.” <sup>35</sup>Then they brought  
it to Jesus, and having thrown their  
own cloaks over the donkey, they  
sat Jesus on it. <sup>36</sup>As He went along  
they began to spread their cloaks  
in the road. <sup>37</sup>By this time He was  
approaching the descent from the  
Mount of Olives and the whole  
crowd of disciples began to praise  
God, rejoicing in loud voices  
because of all the mighty deeds  
which they had seen, saying:

*in the name of the LORD;  
in heaven, peace,  
and glory in the highest.”*

<sup>39</sup>Now some of the Pharisees\* from among the crowd said to Him, “Teacher, rebuke your disciples.” <sup>40</sup>In reply He said to them, “I tell *you* that if they were quiet, the stones would shout.” <sup>41</sup>As they drew closer, when He saw the city He wept over it <sup>42</sup>and said, “If you only knew, on this your day indeed, the things relating to your peace, but it is at present hidden from your eyes; <sup>43</sup>for the days will come upon you when your enemies will throw up an embankment round you, surround you and enclose you on all sides. <sup>44</sup>They will dash you and your children on the ground and they will not leave one stone among you on another, because you did not recognise the time when you were visited.”

<sup>45</sup>Then He went into the temple and Matt. began to throw out those who bought 21: and sold in it, saying to them, <sup>46</sup>“It is Mk 11: written, 15-19  
Jn 2: 13-17  
Is 56:7

*‘My house is a house of prayer.’,*

but *you* have made it ‘a den of Jer. thieves.’” 7:11

<sup>47</sup>And He taught each day in the temple; but the Chief Priests and the scribes,\* together with the leaders of the nation, were seeking to destroy

Ps.118:  
26

<sup>38</sup>“*Blessed is the King  
Who comes*

Him,<sup>48</sup>but could not find a way to do it, because all the people were hanging on His words.

Matt. 21: 23-27  
Mk 11: 27-33  
**20**<sup>1</sup>Now it came about one day at that time, while He was teaching the people in the temple and preaching, that the chief priests and the scribes<sup>a</sup>, together with the elders, came and stood there <sup>2</sup>and said to Him, "Tell us by what authority You do these things, or who it is who has given You this authority?" <sup>3</sup>In reply He said to them, "And I will enquire of *you* about one matter and *you* answer Me: <sup>4</sup>was the baptism of John from heaven or from men?" <sup>5</sup>They conferred among themselves and said, "If we say, 'From heaven', He will say, 'Why, then, did *you* not believe him?' <sup>6</sup>But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." <sup>7</sup>And they answered that they did not know from which it was. <sup>8</sup>Then Jesus said to them, "And I am not telling *you* by what authority I do these things."

Matt. 21: 33-46  
Mk 12: 1-12  
<sup>9</sup>Then He began to tell the people this parable: "There was a man who planted a vineyard, let it out to growers and went away from home for some time. <sup>10</sup>At the due time he sent a servant to the growers in order for them to give him the fruit of the vineyard; but they beat him and sent him away empty-handed. <sup>11</sup>He went

on to send another servant and they beat that one, insulted him and sent him away empty-handed. <sup>12</sup>He proceeded to send a third and this one they wounded and threw out. <sup>13</sup>Then the owner of the vineyard said, 'What shall I do? I will send my son whom I love; seeing him, maybe they will respect him.' <sup>14</sup>But when they saw him, the growers conferred among themselves and said, 'This is the heir; come on, let us kill him so that the inheritance becomes ours.' <sup>15</sup>And they threw him out and killed him. What, then, will the owner of the vineyard do to them? <sup>16</sup>He will come and destroy those growers and give the vineyard to others." On hearing this they said, "Never!" <sup>17</sup>But He looked up and said to them, "What does this scripture mean then:

*'The Stone  
which the builders rejected  
has become  
the Headstone of the corner.'?*

Ps.118:  
22

<sup>18</sup>Everyone who stumbles at that Stone will be broken to pieces; and on whom It falls It will grind to powder."

<sup>19</sup>Then the Chief Priests and the scribes<sup>a</sup> sought to lay their hands on Him that very hour but they were afraid of the people, for they knew that He had spoken this parable against them. <sup>20</sup>And they watched

Matt. 22: 15-22  
Mk 12: 18-27

Him narrowly, sending men as spies, but pretending to be honest, so that they might apprise themselves of what He said, in order to hand Him over to the power and authority of the provincial governor. <sup>21</sup>These men asked Him, "Teacher, we know that what You speak and teach is right and that You pay no heed to the standing of a man, but teach the way of God in truth. <sup>22</sup>Is it lawful for us to pay tax to Caesar or not?" <sup>23</sup>But He saw through their cunning and said to them, "Why do *you* test Me? <sup>24</sup>Show Me a coin; whose image and inscription does it have?" In reply they said, "Caesar's." <sup>25</sup>Then He said to them, "And so pay to Caesar what is Caesar's and to God what is God's." <sup>26</sup>And they could not seize upon His words before the people; and amazed at His answer they kept silent.

whose wife will she be, for the seven had her as a wife?" <sup>34</sup>In reply Jesus said to them, "The children of this age marry and are married, <sup>35</sup>but those accounted worthy to attain the age to come and the resurrection from the dead neither marry nor are married; <sup>36</sup>neither can they still die, for they are like angels and are the sons of God, being children of the resurrection. <sup>37</sup>But that the dead are raised, Moses also indicated at the burning bush, as he says: 'The Lord is the God of <sup>Exod.</sup> Abraham, the God of Isaac and the <sup>3:6</sup> God of Jacob.' <sup>38</sup>He is not the God of the dead but of the living; for to Him they are all alive." <sup>39</sup>Then some of the scribes\* said to Him in reply, "Teacher, well said." <sup>40</sup>And no one any longer dared to ask Him anything.

Matt. <sup>27</sup>Then some of the Sadducees\*, who  
22: deny there is a resurrection, came to  
23-33 Him and asked a question. <sup>28</sup>They  
Mk said, "Teacher, Moses wrote this for  
12: us: 'If a man's married brother dies  
18-27 and he dies childless, his brother is to take the wife and raise up children for his brother.' <sup>29</sup>Now there were seven brothers; the first took a wife and died childless. <sup>30</sup>The second took the woman and he died childless. <sup>31</sup>The third also took her and so also did the seven; they left no children and they died. <sup>32</sup>Last of all the woman also died. <sup>33</sup>In the resurrection, then,

<sup>41</sup>Then He said to them, "How do <sup>Matt.</sup> they say that Christ is the son of <sup>22:</sup> David? <sup>42</sup>David says himself in the <sup>41-46</sup> Book of Psalms: <sup>Mk 12:</sup> <sup>35-37</sup>

*'The LORD said to my Lord,  
"Sit at My right hand  
<sup>43</sup>until I make Your enemies  
a footstool for your feet."'* <sup>Ps.</sup> <sup>110:1</sup>

<sup>44</sup>David, then, calls Him 'Lord,' so how is He his son?"

<sup>45</sup>With all the people listening, He <sup>Matt.</sup> said to the disciples, <sup>46</sup>"Be wary of <sup>23:</sup> the scribes\*; they like to go about in <sup>1-12</sup> <sup>Mk 12:</sup> <sup>38-40</sup>

long robes and love greetings in the market place, the best seats in the synagogues and the top table at receptions. <sup>47</sup>They devour widows' houses and pretend to pray at great length; they will receive the greater condemnation."

Mk 12: 41-44 **21** <sup>1</sup>Now looking up, He watched the wealthy as they dropped their gifts into the temple treasury. <sup>2</sup>But He also saw one poor widow drop in two copper coins and He said, <sup>3</sup>"I tell you truly, this poor widow has dropped in more than them all; <sup>4</sup>for they all dropped their gifts into the treasuries of God from their abundance, but out of her want she dropped in all the living that she had."

Matt. 24: 1-14 Mk 13: 3-13 <sup>5</sup>And while some of them were talking about the temple, because it was appointed with fine stonework and ornamental gifts, He said, <sup>6</sup>"*You* see these things; the time is coming when there will not be a stone left upon another but what it will be dislodged." <sup>7</sup>Then they asked Him, "Teacher, when will these things be and what will be the sign that they are about to happen?" <sup>8</sup>And He said, "Beware that *you* are not deceived, for many will come in My name and say, 'I am the one,' and, 'The time is near;' and so don't follow after them. <sup>9</sup>When *you* hear of fighting and disorder, don't be distraught; these

things must happen first, but the end is not immediately."

<sup>10</sup>Then He said to them, "Nation will rise against nation and kingdom against kingdom; <sup>11</sup>and there will be great earthquakes in one place and another and plagues and famines and also frightening things and great portents in the sky. <sup>12</sup>But before all these things, men will lay their hands on *you* and persecute *you*, handing *you* up to synagogues and to imprisonment and bringing *you* before kings and rulers because of My name. <sup>13</sup>But it will result in *your* testimony. <sup>14</sup>Settle it then in *your* hearts, not to premeditate your defence; <sup>15</sup>I will give *you* mouth and wisdom which all who are opposed to *you* will be unable to answer or withstand. <sup>16</sup>*You* will also be betrayed by parents, brothers, relatives and friends and they will put some of *you* to death. <sup>17</sup>And *you* will be hated by everyone because of My name. <sup>18</sup>But not a hair of *your* head will be lost; <sup>19</sup>by *your* endurance *you* will save *your* souls.

<sup>20</sup>"But when *you* see Jerusalem surrounded by encampments, then you <sup>24: 15-28</sup> will know that her destruction is <sup>Mk 13: 14-23</sup> near. <sup>21</sup>Then let those in Judea flee into the mountains, those within her get out and those in the countryside not enter her, <sup>22</sup>because these are the days of vengeance for the fulfilment

of everything that has been written.

<sup>23</sup>It will be woe to those women who are with child and to those who are nursing-mothers in those days; for there will be great distress on the earth and wrath upon this people.

<sup>24</sup>They will fall by the edge of the sword and be lead as captives into every nation; and Jerusalem will be downtrodden by the Gentiles, until their time is fulfilled.

Matt. <sup>25</sup>“Further, there will be signs in the  
24: sun, moon and stars; and on the earth  
29-31 there will be dismay among the  
Mk 13: nations in perplexity at the roaring  
24-27 and tossing of the sea, <sup>26</sup>with men  
fainting from fear and apprehension  
at the things coming upon the earth,  
for the mighty works of the heavens  
will be shaken. <sup>27</sup>And then they will  
see the Son of Man coming on a  
cloud with power and great glory.  
<sup>28</sup>When these things begin to happen,  
cheer yourselves and lift *your* heads,  
because *your* redemption is drawing  
near.”

Matt. <sup>29</sup>Then He told them a parable:  
24: “Look at the fig-tree and all the  
32-35 trees; <sup>30</sup>when they have already  
Mk sprouted, *you* see for yourselves and  
13: know that it is close to summer.  
28-31

<sup>31</sup>Similarly *you* may also know that when *you* see these things happening, the kingdom of God is near. <sup>32</sup>I tell *you* in all truth that this age will not pass away until everything has

taken place. <sup>33</sup>The heaven and earth will pass away, but My words will not pass away.

<sup>34</sup>“Guard against yourselves in case *your* hearts are burdened by excess, by drunkenness and by the cares of life, and that Day overtakes *you* suddenly; <sup>35</sup>for it will come like a snare on all who live on the face of the whole earth. <sup>36</sup>Be watchful, then, and pray at all times, so that *you* may be counted worthy to escape from all these things which are about to happen, and to stand before the Son of Man.”

<sup>37</sup>Now by day He was in the temple teaching and at night He went away and spent the night on the Mount of Olives. <sup>38</sup>And all the people used to come to Him in the temple early in the morning to hear Him.

**22** <sup>1</sup>Now the festival of Matt. Unleavened Bread, called the <sup>26:</sup> <sup>1-16</sup> Passover\*, was near <sup>2</sup>and the chief <sup>Mk</sup> <sup>14:</sup> <sup>1-11</sup> priests and the scribes\* were seeking a way to destroy Him, for they feared the people.

<sup>3</sup>And Satan entered Judas who was surnamed Iscariot and who was one of the number of the Twelve. <sup>4</sup>Then he went off and discussed with the Chief Priests and the temple guard commanders how he could betray Him to them. <sup>5</sup>They were glad and

agreed to give him money. <sup>6</sup>And he made a promise and looked for an opportunity to betray Jesus to them, but away from the people.

Matt. <sup>7</sup>Now the day of the festival of  
26: Unleavened Bread arrived, when the  
17-19 Passover\* had to be offered. <sup>8</sup>And  
Mk Jesus sent Peter and John away and  
14: told them, "Go and prepare the Pass-  
12-16 over for us, so that we can eat it."  
<sup>9</sup>Then they said to Him, "Where do  
You want us to prepare it?" <sup>10</sup>And He  
said to them, "Lo, when *you* go into  
the city, a man bearing a pitcher of  
water will meet *you*; follow him into  
the house where he enters <sup>11</sup>and say  
to the householder, 'The Teacher  
says to you, "Where is the room in  
which I can eat the Passover with  
My disciples?"'" <sup>12</sup>He will show *you* a  
large upper room all laid out; make  
preparations there." <sup>13</sup>They went off  
and found it just as He had told  
them; and they made ready for the  
Passover.

\*Gk: <sup>14</sup>When it was time, He sat down\* at  
're- the table, and the twelve apostles  
clined' with Him. <sup>15</sup>And He said to them, "I  
Matt. have longed earnestly to eat this  
26: Passover with *you* before I suffer; <sup>16</sup>I  
20-29 tell *you* that I shall in no way eat of  
Mk 14: it any more, until it is fulfilled in  
17-25 the kingdom of God." <sup>17</sup>Then He  
Jn 13: took the cup and after giving thanks  
1-30 He said, "Take this and share it  
among yourselves, <sup>18</sup>for I tell *you*

that I shall in no way drink the fruit  
of the vine until the kingdom of God  
comes." <sup>19</sup>Then He took the bread  
and after giving thanks He broke it  
and gave it to them, saying, "This is  
My body, which is given for *you*; do  
this in remembrance of Me." <sup>20</sup>In the  
same way He took the cup after they  
had eaten and said, "This cup is the  
new covenant in My blood, which is  
shed for *you*. <sup>21</sup>But lo, the hand of the  
man who betrays Me is with Me on  
the table. <sup>22</sup>The Son of Man indeed  
goes accordingly as it has been  
determined. But woe to that man by  
whom He is betrayed." <sup>23</sup>And they  
began to ask among themselves  
which one of them it might be who  
would do this.

<sup>24</sup>Now there was also a dispute  
among them as to which of them  
should be accounted the greatest.  
<sup>25</sup>And He said to them, "The kings of  
the Gentiles rule over them and  
those who have authority are called  
their benefactors. <sup>26</sup>It is not to be so  
with *you*, but let the greater among  
*you* be as the younger, and the leader  
be as the servant, <sup>27</sup>for who is the  
greater, the one at the table or the  
one who serves? Isn't it the one at  
the table? Yet I Myself am among  
*you* as a servant. <sup>28</sup>*You* are the ones  
who have remained constant with  
Me in My trials; <sup>29</sup>and I covenant a  
kingdom with *you* just as My Father  
has covenanted with Me, <sup>30</sup>so that

*you* may eat and drink at My table in My kingdom, where *you* will be seated upon thrones judging the twelve tribes of Israel."

Matt. 26: 30-35  
Mk 14: 27-31  
Jn 13: 36-38

<sup>31</sup>Then the Lord said, "Simon, Simon, lo, Satan has asked for *you*, to be sifted like wheat; <sup>32</sup>but I have prayed for you so that your faith may not fail, and when you are converted, strengthen your brothers." <sup>33</sup>And he said to Him, "Lord, I am ready to go to prison and to death with You." <sup>34</sup>But He said, "I tell you, Peter, in no way will the cockerel crow today before you have denied three times that you know Me."

<sup>35</sup>Then He said to them, "When I sent *you* without purse, pouch or sandals, did *you* want for anything?" They said, "For nothing." <sup>36</sup>Then He said to them, "But now let the man who has a purse take it, and in the same way his pouch; and let the man who has no sword sell his cloak and buy one. <sup>37</sup>I tell *you* that what has been written still has to be fulfilled in Me:

Is.53: 12      *'He will be numbered  
with lawbreakers;'*

and then the things concerning Me will have their fulfilment. <sup>38</sup>And they said, "Lord, lo, here are two swords." But He said to them, "Enough of that."

<sup>39</sup>Then going out He went in accordance with His custom to the Mount of Olives and His disciples followed Him. <sup>40</sup>When He came to the spot He said to them, "Pray that *you* do not fall into temptation." <sup>41</sup>And He separated from them by about a stone's throw, knelt down and prayed, <sup>42</sup>and said, "Father, if it could please You, remove this cup from Me, but let not My will, but Yours be done." <sup>43</sup>Then an angel from heaven appeared to Him, strengthening Him. <sup>44</sup>Being in an agony He prayed more intensely; and His sweat became like drops of blood falling on the ground. <sup>45</sup>Rising from prayer, He came to His disciples and found them sleeping out of grief, <sup>46</sup>and He said to them, "Why are *you* asleep? Watch and pray, so that *you* do not fall into temptation."

<sup>47</sup>Now while He was still speaking, Matt. 26: 47-56  
Mk 14: 43-50  
Jn 18: 1-11

lo, a crowd came and the man named Judas, one of the Twelve, came forward to them and went up to Jesus to kiss Him. <sup>48</sup>And Jesus said to him, "Judas, would you betray the Son of Man with a kiss?" <sup>49</sup>When those around Him saw what would occur, they said to Him, "Lord, shall we strike out with the sword?" <sup>50</sup>And one of them struck the servant of the Chief Priest and severed his right ear. <sup>51</sup>But Jesus answered, "Leave alone, even up to this." And touching the man's ear He healed him. <sup>52</sup>Then

Jesus said to the chief priests, the guard commanders of the temple and the elders who were near Him, "Have *you* come out with swords and cudgels as though after a robber? <sup>53</sup>While I was with *you* day after day in the temple *you* laid no hands on Me; but this hour belongs to *you* and the Power of darkness."

Matt. <sup>54</sup>Then, seizing Him, they took Him  
26: away and brought Him into the  
69-75 Chief Priest's residence; and Peter  
Mk 14: followed at a distance. <sup>55</sup>And they lit  
66-72 a fire in the middle of the courtyard  
Jn 18: and when they sat down together,  
15-27 Peter sat down among them. <sup>56</sup>But  
one of the maids saw him sitting  
there by the fire and looking at him  
she said to him, "You were with  
Him, too." <sup>57</sup>But he denied Him and  
said, "I don't know Him, woman."  
<sup>58</sup>After a little while another one, a  
man, looked at him and said, "You  
are also one of them." But Peter said,  
"Man, I am not." <sup>59</sup>After about an  
hour had passed another one of them  
said confidently, "Truthfully, this  
man was with Him, because he is  
from Galilee as well." <sup>60</sup>But Peter  
said, "Man, I don't know what you  
are talking about." Immediately,  
while he was still speaking, the  
cockerel crowed. <sup>61</sup>Then the Lord  
turned round and looked at Peter;  
and Peter recalled the Lord's remark,  
when He said to him, "Before the

cockerel crows you will three times  
deny Me ." <sup>62</sup>And Peter went outside  
and wept bitterly.

<sup>63</sup>Then the men surrounding Jesus  
began to mock Him and beat Him,  
<sup>64</sup>and after having blindfolded Him  
they struck Him on the face and  
asked Him, "Prophecy; who was it  
hit You?" <sup>65</sup>And much else they said,  
reviling Him.

<sup>66</sup>Now when day came on, the elder-  
ship of the nation with the chief  
priests and the scribes<sup>e</sup> came togeth-  
er and they brought Him up into their  
council chamber and said to Him, "If  
you are the Christ, tell us." <sup>67</sup>But He  
said to them, "If I tell *you*, *you* will  
not believe; <sup>68</sup>and also if I were to  
ask, *you* would not answer or release  
Me. <sup>69</sup>Hereafter, the Son of Man will  
be seated at the right hand of the  
power of God." <sup>70</sup>They all said, "Are  
You then the Son of God?" He said to  
them, "*You* say what I am." <sup>71</sup>And  
they said, "Do we need any further  
evidence? We have heard it from His  
own mouth."

**23** <sup>1</sup>Then the whole number of Matt.  
them rose up and brought <sup>27:</sup>  
11-26 Him to Pilate. <sup>2</sup>And they began to Mk 15:  
accuse Him by saying, "We found 2-15  
this Man subverting the nation and Jn 18:  
29-40 forbidding men to pay taxes to  
Caesar, saying that He Himself,  
Christ, is king." <sup>3</sup>And Pilate asked

Him, "You are the king of the Jews?" In reply He said to him, "You have said it." <sup>4</sup>Pilate said to the Chief Priests and the crowds, "I find no crime in this man." <sup>5</sup>But they pressed their point and said, "He stirs up the people, teaching throughout the whole of Judea, after having begun in Galilee until He is here." <sup>6</sup>When Pilate heard the word "Galilee" he asked if He was a Galilean, <sup>7</sup>and when he realised that He was under the jurisdiction of Herod he sent Him to Herod, who was in Jerusalem at the time.

<sup>8</sup>When Herod saw Jesus he was greatly pleased, because for some time he had wanted to see Him, for he had heard much about Him; also he hoped to see some miracle worked by Him. <sup>9</sup>He questioned Him at great length, but He made no reply to him. <sup>10</sup>The Chief Priests and the scribes\* stood and vehemently accused Him <sup>11</sup>and Herod and his bodyguards despised Him and mocked Him; and after throwing a bright cloak over Him he sent Him back to Pilate. <sup>12</sup>And both Pilate and Herod became friends with each other that day, because previously they were hostile to each other.

<sup>13</sup>Then, when he had called together the Chief Priests, the rulers and the people, <sup>14</sup>Pilate said to them, "*You* have brought this Man before me as

someone Who subverts the people, but lo, after examining Him in *your* presence I have found no evidence in the Man of what *you* allege against Him. <sup>15</sup>Nor yet has Herod, for I sent *you* to him; and indeed He has committed nothing worthy of death. <sup>16</sup>I will therefore punish Him and then release Him." <sup>17</sup>Now it was incumbent on him to release one man to them at the festival. <sup>18</sup>But one and all cried out, "Do away with Him and release Barabbas to us." <sup>19</sup>This man had been thrown into prison because of an insurrection which had been made in the city and for murder. <sup>20</sup>Pilate again addressed them, wishing to release Jesus. <sup>21</sup>But they shouted out, saying, "Crucify Him, crucify Him." <sup>22</sup>Then for a third time he said to them, "But what evil has He done? I have found no cause for death in Him; I will therefore punish Him and then release Him." <sup>23</sup>But they began pressing with loud voices, demanding that He be crucified; and their voices and those of the Chief Priests prevailed. <sup>24</sup>Then Pilate adjudged that what they asked for should be done; <sup>25</sup>and he released to them the man whom they had asked for, who had been thrown into prison because of insurrection and murder, and gave Jesus over to their will.

<sup>26</sup>As they led Him away, they laid hold of one man, Simon of Cyrene, <sup>32-44</sup> as he was coming from the country- <sup>Mk 15: 21-32</sup>

Jn 19:  
17-24

side, and laid the cross on him to carry behind Jesus.

<sup>27</sup>A great crowd of the people followed Him, with women also who were beating themselves in sorrow and bewailing Him. <sup>28</sup>But Jesus turned to them and said, "Daughters of Jerusalem, don't weep for Me, but weep for yourselves and *your* children, <sup>29</sup>because lo, the days are coming when it will be said, 'It is infertile women who are happy, the wombs which have not given birth and the breasts which have not nursed.' <sup>30</sup>Then people will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us,' <sup>31</sup>for if they do these things to a green tree, what will happen to a dry one?"

<sup>32</sup>They also brought two others, criminals, to be put to death with Him.

<sup>33</sup>And when they reached the place called "The Skull", they crucified Him there with the criminals, one man on the right hand and one man on the left. <sup>34</sup>But Jesus said, "Father, forgive them; for they don't know what they do." Then after dividing His clothes they threw a dice for them. <sup>35</sup>The people stood there looking on, but the rulers with them were also jeering and said, "He saved others, let Him save Himself, if He is the Christ, the Chosen One of God."

<sup>36</sup>The soldiers also began to mock

Him and came up and offered Him sour wine, <sup>37</sup>saying, "If You are the King of the Jews, save Yourself."

<sup>38</sup>There was also an inscription written above Him in Greek, Latin and Hebrew letters:

"THIS IS THE KING  
OF THE JEWS."

<sup>39</sup>One of the criminals who was hanging there railed at Him thus: "If you are the Christ, save Yourself and us." <sup>40</sup>But the other answered him with a rebuke and said, "Have you no fear of God, because you are in the same condemnation? <sup>41</sup>We are condemned justly, because we are receiving what is due for what we have done; but this Man has done nothing wrong." <sup>42</sup>Then he said to Jesus, "Lord, remember me when You come in Your kingdom." <sup>43</sup>And Jesus said to him, "I tell you truly, you will be with Me in Paradise today."

<sup>44</sup>It was by now about midday and darkness came over the whole land <sup>27: 45-50</sup> until three o'clock. <sup>45</sup>The sun was <sup>Mk 15:</sup> darkened and the veil in the temple <sup>33-41</sup> was torn apart down the middle. <sup>Jn 19: 28-37</sup>

<sup>46</sup>Then, after uttering a great cry, Jesus said, "Father, into Your hands I commit My spirit." And having said this, He expired. <sup>47</sup>When the centurion saw what had happened, he praised God and said, "Truly, this

was a righteous man.”<sup>48</sup> Now when everyone in the crowd, which was there to view the sight, saw what had happened, they went away beating their breasts.<sup>49</sup> All those who were known to Him, and the women who had accompanied Him from Galilee, were standing at a distance, watching these happenings.

Matt. 50Now lo, there was a man called  
27: Joseph, who was a councillor and a  
57-61 good, upright man,<sup>51</sup>(not a party to  
Mk 15: the deliberations and activity of the  
42-47 others) and who came from Arima-  
Jn 19: thea, one of the Jewish cities, and  
38-42 who himself was also waiting for the  
kingdom of God.<sup>52</sup> He went to Pilate  
and asked for the body of Jesus.<sup>53</sup> He  
took it down, wrapped it in fine linen  
and placed it in a tomb, cut out of the  
rock, in which no one had yet been  
laid;<sup>54</sup> it was the Preparation Day and  
the Sabbath was about to begin.<sup>55</sup> The  
women who had come with Him  
from Galilee also followed on behind  
and they saw the tomb and how His  
body was laid.<sup>56</sup> Then they turned  
back and prepared spices and oint-  
ments.

**24** On the Sabbath they rested accord-  
ing to the commandment. **24**<sup>1</sup> But on  
the first day of the week, early in the  
morning, the women went to the  
tomb, carrying the spices which they  
had prepared; and others were with  
them.<sup>2</sup> They found the stone rolled

Matt.  
28:  
1-10  
Mk 16:  
1-8  
Jn 20:  
1-18

away from the sepulchre,<sup>3</sup> and enter-  
ing they did not find the body of the  
Lord Jesus.<sup>4</sup> Now while they were at  
a loss as to this, lo, two men in shin-  
ing clothes appeared and stood  
beside them;<sup>5</sup> they were terrified and  
bowed their faces to the ground, but  
the men said to them, “Why do *you*  
look for the living among the dead?  
<sup>6</sup>He is not here, but He is risen.  
Remember how He spoke to *you*  
while He was still in Galilee,<sup>7</sup> telling  
you that the Son of Man must be  
delivered into the hands of sinful  
men, be crucified, and rise again on  
the third day.”<sup>8</sup> Then they remem-  
bered His words<sup>9</sup> and turning round  
from the tomb they brought word of  
all these things to the eleven and to  
all the rest.<sup>10</sup> It was Mary Magdalene,  
Joanna and Mary, James’ mother,  
together with the rest of the women  
with them who told the apostles of  
these things.<sup>11</sup> But their words  
appeared to them as empty talk and  
they disbelieved them.<sup>12</sup> But Peter  
got up and ran to the tomb, and  
stooping down he saw the linen  
sheets lying by themselves; and he  
went away wondering in himself as  
to what had happened.

<sup>13</sup> Now lo, two of them were going Mk 16:  
that same day to a village called Em-<sup>12,13</sup>  
maus, about seven miles distant from  
Jerusalem.<sup>14</sup> They were conversing  
with each other about all these things  
which had taken place.<sup>15</sup> And it came

about that as they talked and reasoned, Jesus Himself drew near and went along with them. <sup>16</sup>But their eyes were prevented from recognising Him. <sup>17</sup>Then He said to them, "What are these things which *you* are discussing with each other as *you* go along and are sad?" <sup>18</sup>Then the one of them who was named Cleopas said to Him in reply, "Are you just a stranger in Jerusalem and you don't know what has happened there these [past few] days?" <sup>19</sup>He said to them, "What happenings?" Then they said to Him, "The things about Jesus of Nazareth, a Man Who was a mighty prophet in word and deed in the sight of God and of all the people, <sup>20</sup>how that the Chief Priests and our rulers handed Him over to be condemned to death and how that they crucified Him. <sup>21</sup>We had hoped that He was the One Who would deliver Israel; but as well as all this, today is the third day since these things happened. <sup>22</sup>And in addition some of the women of our number, who were early at the tomb, amazed us. <sup>23</sup>They didn't find His body and came to tell us that they had seen a vision of angels, who said He was alive. <sup>24</sup>Some of those with us went off to the tomb and also found it just as the women had said; but they did not see Him."

<sup>25</sup>Then He said to them, "O you foolish men, so slow of heart to believe everything which the prophets have

said; <sup>26</sup>wasn't it necessary for Christ to suffer these things and then to enter into His glory?" <sup>27</sup>And starting at Moses and all the prophets He explained to them the things relating to Himself in all the scriptures. <sup>28</sup>When they neared the village to which they were going He made as if to go further, <sup>29</sup>but they prevailed on Him, saying, "Stay with us, because it is toward evening and the day is far spent." And He went in to stay with them. <sup>30</sup>When He sat<sup>\*</sup> down to eat<sup>\*Gk: 're-clined'</sup> with them, He took the bread and gave thanks; and after He had broken it He began to pass it to them. <sup>31</sup>Then their eyes were opened and they recognised Him; but He vanished from their sight. <sup>32</sup>And they said to each other, "Didn't our hearts burn in us as He talked to us along the way and opened up the scriptures to us?" <sup>33</sup>Getting up they went back the same hour to Jerusalem and found the eleven assembled with those who were with them <sup>34</sup>and they said, "The Lord truly is arisen and has been seen by Simon." <sup>35</sup>And they related what had happened along the road and how that He was recognised by them as He broke the bread.

<sup>36</sup>While they were talking of these<sup>Jn 20: things, Jesus Himself stood among<sup>19-25</sup></sup> them and said to them, "Peace to *you*." <sup>37</sup>But they were terrified and frightened and thought they saw a

spirit. <sup>38</sup>Then He said to them, "Why are *you* so shaken and why are questions rising in *your* hearts? <sup>39</sup>See My hands and My feet, that it is I Myself; touch Me and see, because a spirit does not have flesh and bones as *you* see I have." <sup>40</sup>Having said this He showed them His hands and feet. <sup>41</sup>While they still did not believe for joy and were wondering, He said to them, "What do *you* have here to eat?" <sup>42</sup>They gave Him a piece of cooked fish and a piece of honeycomb <sup>43</sup>and He took them and ate them in front of them.

Matt. 28: 18-20 <sup>44</sup>And He said to them, "This is what I said to *you* when I was still with Mk 16: 14-18 Jn 20: 21-23 *you*, that everything written about Me in the Law of Moses, in the prophets and the psalms had to be fulfilled."

<sup>45</sup>Then He opened their minds to understand the scriptures. <sup>46</sup>And He

said to them, "This is how it is written and therefore it was necessary that Christ should suffer and rise from the dead on the third day, <sup>47</sup>and that repentance and the forgiveness of sins in His name should be preached to all the nations, beginning at Jerusalem. <sup>48</sup>Now *you* are the witnesses of these things <sup>49</sup>and lo, I will send the promise of My Father upon *you*; but stay in the city of Jerusalem until *you* are clothed with power from on high."

<sup>50</sup>Now He led them out as far as Bethany and raising His hands He blessed them. <sup>51</sup>And it came about that as He blessed them, He was Mk 16: 19,20 parted from them and was borne up into heaven. <sup>52</sup>And they worshipped Him and returned to Jerusalem in great joy, <sup>53</sup>and were constantly in the temple, praising and blessing God. Amen.

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FOREWORD  
TO  
THE GOSPEL ACCORDING TO  
JOHN

THE penman of this Gospel is generally taken to have been John the son of Zebedee, Matt. 10:2, not either John the Baptist or John surnamed Mark, Acts 15:37. He was a person mightily honoured and favoured by Christ and therefore often called 'the beloved disciple'; you may read of this in the scriptures following: Matt. 17:1; Luke 9:28, 22:8; John 13:23, 19:26,27, 20:2; Acts 3:3; 4:13; Gal. 2:9. So far the Scripture guides us. He is thought to have gone to Asia, continuing there until the third of the ten persecutions in the time of Trajan. He was banished by Domitian to Patmos, where he wrote the Revelation.

The time of his writing the Gospel is uncertain, some thinking it to have been in the latter part of his life. He died the last of all the apostles, judged to be about a hundred years after the birth of Christ. It is said that the heresies of Ebion and Cerinthus, who denied Christ's Divinity, and of the Nicolaitans, who held many absurd things about His person, gave occasion for the writing of this Gospel. He himself mentions the doctrine of the Nicolaitans, Rev. 2:6, and Ebion and Cerinthus are thought to be those antichrists on whom he reflects in his epistles.

Two things are observed of him. Firstly, he insists more on the proof of Christ's divinity, than any of the evangelists, recording His miracles most evidently to prove it. Secondly, he mentions very little reported by the other evangelists, to which I think it may be added that he delivers the history of the gospel after Christ's resurrection more fully than any of them. He also gives us a more distinct account of the four Passovers happening after Christ's baptism, the necessity of faith in Christ and regeneration, the doctrine of our mystical union with Christ, the sending of the Holy Spirit and the result of His being sent and the advantage that the apostles and others would receive from it. His gospel is most particularly remarkable for the sublimity and mysteriousness of the matter and for its sweetness of phrase.

\* \* \* \* \*

THE GOSPEL ACCORDING TO

JOHN

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**1** <sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was with God in the beginning. <sup>3</sup>All things were made through Him and without Him not one thing which exists was made. <sup>4</sup>In Him was life and the life was the light of men; <sup>5</sup>and the light shines in the darkness but the darkness did not grasp it.

Matt.3: 1-12  
Mk 1: 1-8  
Lk.3: 2-17  
<sup>6</sup>There was sent from God a man whose name was John. <sup>7</sup>He came as a witness to testify about the Light, so that all might believe through him. <sup>8</sup>He was not that Light, but he was there to testify about the Light. <sup>9</sup>The true Light was He Who enlightens everyone who comes into the world. <sup>10</sup>He was in the world and the world was made by Him and the world did not know Him. <sup>11</sup>He came to His own domain and those who were His own did not receive Him. <sup>12</sup>But to as many as did receive Him, to those who believe in His name, He gave the right to become children of God, <sup>13</sup>those born neither of blood, nor of the will of the flesh, nor of the will of a man, but of God.

begotten of the Father) full of grace and truth. <sup>15</sup>John testified of Him and cried aloud saying, "This is He of Whom I said, 'The One Who comes after me takes precedence over me, for He was prior to me.'"

<sup>16</sup>From His fulness we have all received, indeed grace upon grace.

<sup>17</sup>Now the Law was given through Moses, but grace and truth came through Jesus Christ. <sup>18</sup>No one has seen God at any time; the only begotten Son, Who is in the bosom of the Father, has revealed Him.

<sup>19</sup>This is John's testimony when the Jews from Jerusalem sent priests and Levites to ask him, "Who are you?"

<sup>20</sup>He openly confessed it and made no denial, but confessed, "I am not the Christ." <sup>21</sup>Then they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you that Prophet?" He answered, "No." <sup>22</sup>And so they said to him, "Who are you? Say, so that we may give an answer to those who sent us; what do you say about yourself?" <sup>23</sup>He said, "I am the voice of someone calling in the wilderness:

<sup>14</sup>And the Word was made flesh and dwelt among us, (and we saw His glory, glory like that of the only

*'Prepare the way of the LORD,'* Is. 40:3  
just as the prophet Isaiah\* said."

## JOHN 1

<sup>24</sup>Now those who were sent were from the Pharisees\*. <sup>25</sup>And questioning him they said to him, "Why are you baptising\* then, if you are not the Christ, or Elijah, or the Prophet\*"? <sup>26</sup>In reply to them John said, "I baptise\* in water; but among *you* there is standing Someone Whom *you* do not know. <sup>27</sup>He comes after me but takes precedence over me and His sandal-lace I am not worthy to undo."

<sup>28</sup>These things happened at Bethabara on the far side of Jordan, where John was baptising\*.

<sup>29</sup>The next day John saw Jesus coming towards him and said, "See the Lamb of God, Who takes away the sin of the world. <sup>30</sup>He is the One concerning Whom I said, 'After me there comes a Man Who takes precedence over me, because He was prior to me.' <sup>31</sup>I did not know Him, but I have come baptising\* in water so that He might be revealed to Israel." <sup>32</sup>And John said in testimony, "I saw the Spirit descending like a dove from heaven, and it rested on Him. <sup>33</sup>I would not have known Him, but the One Who sent me to baptise\* with water said to me, 'He on Whom you see the Spirit descending and remaining is the One Who baptises in the Holy Spirit.' <sup>34</sup>And I saw and I have testified that this is the Son of God."

<sup>35</sup>The next day John was again standing, with two of his disciples, <sup>36</sup>and seeing Jesus as He walked by he

said, "See the Lamb of God." <sup>37</sup>The two disciples heard him as he spoke and they followed Jesus. <sup>38</sup>Jesus turned and saw them following and He said, "What are *you* looking for?" And they said to Him, "Rabbi, (which is translated, 'Teacher') where are you staying?" <sup>39</sup>He said to them, "Come and see." They went and saw where He was staying and stayed with Him for the day; it was about four o'clock that afternoon.

<sup>40</sup>Andrew, Simon Peter's brother, was one of the two with John who heard him speak and who followed Him. <sup>41</sup>He first found his own brother Simon and said to him, "We have found the Messiah (which is, translated, 'Christ')." <sup>42</sup>He brought him to Jesus and Jesus looked at him and said, "You are Simon, Jonah's son; you will be called 'Cephas' (which is, translated, 'Peter')."

<sup>43</sup>The next day Jesus wished to go away to Galilee, [there] finding Philip and saying to him, "Follow Me." <sup>44</sup>Now Philip was from Bethsaida, the city from which Andrew and Peter came. <sup>45</sup>Philip found Nathanael and said to him, "We have found the Man about Whom Moses wrote in the Law and of Whom the prophets wrote, Jesus of Nazareth, the son of Joseph." <sup>46</sup>Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup>Jesus saw

Nathanael coming to Him and said about him, "See an Israelite indeed, in whom there is no guile."

<sup>48</sup>Nathanael said to Him, "How do You know me?" In reply Jesus said to him, "Before Philip spoke to you, while you were under the fig tree I saw you." <sup>49</sup>In reply Nathanael said to Him, "Rabbi, You are the Son of God, You are the King of Israel."

<sup>50</sup>Jesus replied to him, "Do you believe because I said to you, 'I saw you under the fig tree.'? You will see greater things than this." <sup>51</sup>And He said to him, "In all truth I say to you, later on you will see heaven opened and the angels of God ascending and descending on the Son of Man."

**2**<sup>1</sup>Now on the third day there was a wedding at Cana in Galilee and Jesus' mother was there. <sup>2</sup>And Jesus was also invited with His disciples to the wedding. <sup>3</sup>When the wine failed, Jesus' mother said to Him, "They have no wine." <sup>4</sup>Jesus said to her, "Woman, what have I to do with you? My time has not yet come." <sup>5</sup>His mother said to the servants, "Whatever He says to you, do it." <sup>6</sup>Now standing there, in accordance with the Jewish purifications, were six stone water-pots, holding about twenty to thirty gallons each. <sup>7</sup>Jesus said to them, "Fill those pots with water." And they filled them to the brim. <sup>8</sup>Then He said to them, "Now draw some out and take it to the table-master." And they took it.

<sup>9</sup>When the table-master tasted the water which had been made wine, and did not know where it was from (although the servants who drew the water knew), he spoke to the bridegroom and said to him, <sup>10</sup>"Every man sets out the good wine first and when people have drunk freely, then the inferior; but you have kept the good wine until now." <sup>11</sup>Jesus worked this, the first of miracles, at Cana in Galilee and showed His glory; and His disciples believed in Him.

<sup>12</sup>After this He went down to Capernaum with His mother, brothers and disciples and there they stayed for a few days.

<sup>13</sup>Now it was close to the Jewish <sup>Matt.</sup> Passover\* and Jesus went up to <sup>21:</sup> Jerusalem. <sup>14</sup>There He found in the <sup>12-17</sup> temple the men who sell bullocks and <sup>15-19</sup> sheep and pigeons and the money-<sup>Lk.19:</sup> changers in their seats. <sup>45-48</sup> <sup>15</sup>Making a whip out of rope He cleared them all out of the temple, with the sheep and the bullocks; and He tipped out the money-changers' coins and overturned the tables. <sup>16</sup>And He said to the pigeon-sellers, "Take these things away from here; don't make My Father's house a house of merchandise." <sup>17</sup>And His disciples remembered that it is written:

*Zeal for Your house  
has eaten Me up.*

Ps.  
69:9

<sup>18</sup>In response the Jews said to Him, "What sign do you have to show us, for you to do these things?" <sup>19</sup>Jesus said to them in reply, "Destroy this temple and in three days I will raise it up." <sup>20</sup>Then the Jews said, "This temple was forty-six years in building and You will raise it up in three days?" <sup>21</sup>But He spoke of the temple of His body. <sup>22</sup>And so, when He was raised from the dead, His disciples remembered that He had said this to them; and they believed the scripture and the words Jesus had said.

<sup>23</sup>Now while He was in Jerusalem at the Passover<sup>e</sup>, it being the festival, many believed in His name because they saw the miracles which He performed. <sup>24</sup>But Jesus did not commit Himself to them, because He knew all men, <sup>25</sup>and had no need for anyone to tell Him about man; for He knew Himself what was in man.

**3**<sup>1</sup>Now there was a man of the Pharisees<sup>e</sup> whose name was Nicodemus and who was a ruler among the Jews. <sup>2</sup>This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher Who has come from God, for no one could do these miracles which You do, unless God was with him." <sup>3</sup>Jesus said to him in reply, "In all truth I tell you, unless a man is born again, he cannot see the kingdom of God." <sup>4</sup>Nicodemus said to Him, "How can a man be born when

he is old? Surely he cannot enter his mother's womb a second time and be born?" <sup>5</sup>Jesus replied to him, "In all truth I tell you, unless a man is born of water and of the Spirit, he cannot enter the kingdom of God. <sup>6</sup>What is born of the flesh is flesh, and what is born of the Spirit is spirit. <sup>7</sup>Don't wonder that I said to you, '*You must be born again.*' <sup>8</sup>The wind blows where it wills, and you hear its sound, but you do not know from where it comes or to where it goes. So it is with everyone who is born of the Spirit."

<sup>9</sup>In reply Nicodemus said to Him, "How can these things be?" <sup>10</sup>Jesus answered by saying to him, "Are you the teacher of Israel, and you don't know these things? <sup>11</sup>In all truth I tell you that We utter what We know and testify of what We have seen; and *you* do not accept Our testimony. <sup>12</sup>If I have spoken to *you* of earthly things and *you* do not believe, how will *you* believe if I speak to *you* of heavenly things? <sup>13</sup>No one has ascended to heaven except the One Who came down from heaven, the Son of Man, He being in heaven. <sup>14</sup>And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>so that everyone believing in Him would not perish but have everlasting life.

<sup>16</sup><sup>c</sup>Truly God so loved the world,

that He gave His only begotten Son, that everyone believing in Him would not perish but have everlasting life, <sup>17</sup>for God did not send His Son into the world to condemn the world, but that through Him the world might be saved. <sup>18</sup>The one believing in Him is not condemned; but the one who does not believe stands condemned already, because he has not believed in the name of the only begotten Son of God. <sup>19</sup>And this is the condemnation: that light has come into the world but men loved darkness more than light, because their deeds were evil. <sup>20</sup>Everyone who commits what is wrong hates the light, and does not come into the light in case his deeds should be exposed. <sup>21</sup>But the one who does the truth comes to the light, in order that his deeds may be revealed, because they are carried out through God."

<sup>22</sup>After these things Jesus, with His disciples, went into the territory of Judea and He stayed there with them and baptised\*. <sup>23</sup>John also was baptising\* at Aenon close to Salem, because there was much water there; and people came and were baptised\*, <sup>24</sup>for John had not yet been thrown into prison. <sup>25</sup>Then a dispute arose between some of John's disciples and the Jews concerning cleansing. <sup>26</sup>And they came to John and said to him, "Rabbi, the Man Who was with you on the far side of Jordan, and of

Whom you testified, lo, He is baptising\* and everyone is going to Him."

<sup>27</sup>In reply John said, "A man cannot receive anything unless it is given to him from heaven. <sup>28</sup>*You* yourselves bear me witness that I said, 'I am not the Christ, but that I was sent before Him.' <sup>29</sup>It is the man who is the bridegroom who has the bride. But the bridegroom's friend, who stands and listens for him, rejoices much to hear the bridegroom's voice. And so this is my joy and it has been fulfilled. <sup>30</sup>He must increase but I must decrease."

<sup>31</sup>The One Who comes from above is over all; the one who is from the earth is of the earth and speaks of the earth. The One Who comes from heaven is over all. <sup>32</sup>What He has seen and heard He also testifies; and no one receives His testimony. <sup>33</sup>The man who does receive His testimony affirms that God is true. <sup>34</sup>The One Whom God has sent speaks the words of God, for God gives Him the Spirit without measure. <sup>35</sup>The Father loves the Son and has placed all things in His hand. <sup>36</sup>The man believing in the Son has eternal life; the man who disobeys the Son will not see life, but the wrath of God remains upon him.

**4** <sup>1</sup>When the Lord knew, therefore, that the Pharisees\* had heard that Jesus was making and baptising\* more disciples than John, <sup>2</sup>(although Jesus Himself did not baptise\* but His disciples did,) <sup>3</sup>He left Judea and

went back to Galilee. <sup>4</sup>But it was necessary for Him to go through Samaria. <sup>5</sup>He therefore came to a Samaritan city called Sychar, near the piece of land which Jacob gave to his son Joseph. <sup>6</sup>Now Jacob's well was there and so because He was fatigued from the journey Jesus sat slumped on the well; it was about twelve o'clock.

<sup>7</sup>[Now] a Samaritan woman came to draw some water and Jesus said to her, "Give Me a drink.", <sup>8</sup>for His disciples had gone away into the town to buy some food. <sup>9</sup>And so the Samaritan woman said to Him, "How is it that you, a Jew, ask me, a Samaritan woman, for a drink?" (Now the Jews do not associate with the Samaritans.) <sup>10</sup>In reply Jesus said to her, "If you knew the gift of God, and Who it is saying to you, 'Give Me a drink,' you would be asking Him and He would give you the water of life." <sup>11</sup>The woman said to Him, "Sir, You have no bucket and the well is deep; where, then, will You get this water of life? <sup>12</sup>Surely You are not greater than our father Jacob, who gave us the well and drank from it himself with his sons and his herds?" <sup>13</sup>Jesus said to her in reply, "Everyone who drinks of this water will thirst again; <sup>14</sup>but whoever drinks of the water which I will give him will never thirst again; for the water which I will give him will be a well of water in him springing up to

everlasting life." <sup>15</sup>The woman said to Him, "Sir, give me this water, so that I do not get thirsty or come here to draw water." <sup>16</sup>Jesus said to her, "Go and call your husband and come back here." <sup>17</sup>In reply the woman said, "I don't have a husband." Jesus said to her, "You tell the truth when you say, 'I don't have a husband.' <sup>18</sup>You have had five husbands, and the man that you have now is not your husband; you said this in truth." <sup>19</sup>The woman said to Him, "Sir, I see that You are a prophet. <sup>20</sup>Our forebears worshipped in this mountain, yet *you* say in Jerusalem is the place where men must worship." <sup>21</sup>Jesus said to her, "Believe Me, woman, the time is coming when neither in this mountain nor in Jerusalem will *you* worship the Father. <sup>22</sup>*You* worship *you* don't know what; we know what we worship, because salvation is of the Jews. <sup>23</sup>But a time is coming and is already here, when true worshippers will worship the Father in spirit and in truth; for the Father seeks such as these to worship Him. <sup>24</sup>God is a Spirit, and those who worship Him must worship Him in spirit and in truth." <sup>25</sup>The woman said to Him, "I know that the Messiah is coming (Who is called Christ); when He comes, He will make all things known to us." <sup>26</sup>Jesus said to her, "I am [He], the One talking to you."

<sup>27</sup>During this His disciples had come and were surprised that He talked

## JOHN 4

with a woman, but no one said, "What are you asking her?" or, "What are you saying to her?" <sup>28</sup>Then the woman left her water-pot, went away into the city and said to the men, <sup>29</sup>"Come and see a Man Who told me everything I ever did; can it be He is the Christ?" <sup>30</sup>And so going out of the city they went to Him.

<sup>31</sup>In the meantime His disciples spoke to Him and asked Him, "Rabbi, eat something." <sup>32</sup>But He said to them, "I have food to eat of which *you* know nothing." <sup>33</sup>At this the disciples said to each other, "Has anyone brought Him something to eat?" <sup>34</sup>Jesus said to them, "It is food to Me to do the will of the One Who sent Me and to carry through His work. <sup>35</sup>Don't *you* say, 'It is another four months and the harvest comes.'? Lo, I tell *you*, raise *your* eyes and look at the fields, because already they are white for harvest. <sup>36</sup>The reaper now receives his reward and gathers fruit for eternal life, so that both the sower and the reaper may rejoice together, <sup>37</sup>for in this way is it true that there is one who sows and another who reaps. <sup>38</sup>I have sent *you* to reap for what *you* have not toiled; others toiled and *you* have entered on their toil."

<sup>39</sup>And many Samaritans of that city believed in Him because of what the woman testified, "He told me everything I ever did." <sup>40</sup>Then they came to Him, asking Him to stay with them,

and He stayed there for two days. <sup>41</sup>Many more believed because of what He said, <sup>42</sup>and they said to the woman, "We no longer believe because of what you said, for we have heard for ourselves and know that He truly is the Christ, the Saviour of the world."

<sup>43</sup>After the two days there He left <sup>Lk.4:12-17</sup> and went away to Galilee, <sup>44</sup>for <sup>23-29</sup> Jesus Himself testified that a prophet has no honour in his own fatherland. <sup>45</sup>And so when He came into Galilee the Galileans welcomed Him, because they had witnessed all that He had done in Jerusalem at the festival, for they also were there.

<sup>46</sup>So Jesus came again to Cana in <sup>Matt.4:12-17</sup> Galilee, where He made the water <sup>Mk 1:14,15</sup> into wine. Now in Capernaum <sup>Lk.4:14,15</sup> there was a certain man of the royal court, whose son was sick. <sup>47</sup>When he heard that Jesus had arrived in Galilee from Judea he went off to Him and begged Him to come down and heal his son, for he was at the point of death. <sup>48</sup>So Jesus said to him, "Unless *you* see signs and wonders *you* will not believe." <sup>49</sup>The courtier said to Him, "Sir, come down before my child dies." <sup>50</sup>Jesus said to him, "Go, your son lives." The man believed what Jesus said to him, and went. <sup>51</sup>While he was still journeying down his servants met him and brought word to say, "Your

child lives.” <sup>52</sup>Then he questioned them as to what time it was when he took the turn for the better. And they said to him, “The fever left him yesterday, at one o’clock.” <sup>53</sup>Then the father knew that that was the time when Jesus said to him, “Your son lives.” And he himself believed and all his household. <sup>54</sup>This was the second miracle which Jesus did when He came back from Judea into Galilee.

**5**<sup>1</sup>After these events there was a festival of the Jews, and Jesus went up to Jerusalem.

<sup>2</sup>Now in Jerusalem, close to the sheep gate, is a pool which is called in Hebrew “Bethesda” and which has five covered colonnades. <sup>3</sup>In these lay a great crowd of the disabled, blind, lame and paralysed, waiting for the movement of the water; <sup>4</sup>for from time to time an angel came down into the pool and disturbed the water, and then the first one down into the water after its disturbance was restored to health from whatever disease he had. <sup>5</sup>Now one man had been there for thirty-eight years with a disability. <sup>6</sup>Jesus saw this man lying there and knew that he had already been there a long time, and He said to him, “Do you wish to be healed?” <sup>7</sup>The disabled man said to him, “Sir, I have no one to heave me into the pool when the water is disturbed, but while I am coming someone else goes down

before me.” <sup>8</sup>Jesus said to him, “Stand up, pick up your bed and walk.” <sup>9</sup>At once the man was healed and he picked up his bed and began to walk.

<sup>10</sup>Now that day was a Sabbath, and so the Jews said to the man who had been healed, “It is the Sabbath; you are not allowed to carry that bed.”

<sup>11</sup>He answered them, “The Man Who healed me Himself said to me, ‘Pick your bed up and walk.’” <sup>12</sup>Then they asked him, “Who is the Man who said to you, ‘Pick up your bed and walk.’?” <sup>13</sup>But the man who was healed did not know who it was, because Jesus had withdrawn, there being a crowd in the place. <sup>14</sup>But after this Jesus found him in the temple and He said to him, “Look, you have been healed; don’t sin any more, in case a worse thing happens to you.” <sup>15</sup>The man went away and brought word to the Jews that it was Jesus Who had healed him. <sup>16</sup>The Jews therefore began to harass Jesus and to seek to kill Him, because He did these things on the Sabbath. <sup>17</sup>But Jesus answered them, “My Father works up to now and I also work.” <sup>18</sup>The Jews therefore then sought even more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

<sup>19</sup>Then in response Jesus said to them, “In all truth I say to *you*, the

Son cannot do anything of Himself, but only what He sees the Father do, for whatever He does, the Son does also likewise, <sup>20</sup>for the Father loves the Son and shows Him everything He does Himself. And He will show Him greater works than these, so that *you* may marvel at them, <sup>21</sup>for just as the Father raises up the dead and gives them life, so the Son as well gives life to whom He will. <sup>22</sup>The Father judges no one, but has given all judgment to the Son, <sup>23</sup>so that everyone may honour the Son just as they honour the Father. The man who does not honour the Son does not honour the Father, Who sent Him. <sup>24</sup>In all truth I tell *you*, the man who hears My word, and believes the One Who sent Me, has everlasting life; he does not come into condemnation but has passed from death to life. <sup>25</sup>In all truth I tell *you*, the time is coming and is now here, when the dead will hear the voice of the Son of God and those who hear will live, <sup>26</sup>for just as the Father has life in Himself, in the same way He has also granted the Son to have life in Himself. <sup>27</sup>And He has also given Him authority to pass sentence because He is the Son of Man. <sup>28</sup>Don't marvel at this, because the time is coming when all those in the grave will hear His voice <sup>29</sup>and will come out, those who have done good, to a resurrection of life, but those who have done evil, to a resurrection of damnation.

<sup>30</sup>"I can do nothing of Myself; as I hear I judge and My judgment is just, because I do not seek My own will, but that of the Father Who sent Me.

<sup>31</sup>If I testify about Myself, My testimony is not true. <sup>32</sup>There is another who testifies about Me and I know that the testimony which he gives about Me is true. <sup>33</sup>*You* sent to John and he has testified to the truth. <sup>34</sup>But I receive a testimony which is not from man, yet I say these things so that *you* may be saved. <sup>35</sup>He was a light which burnt and shone and *you* were willing to rejoice for a time in his light. <sup>36</sup>But I have a greater witness than that of John, for the works My Father gave Me to complete, the very things I do, witness of Me that the Father sent Me. <sup>37</sup>And the Father Himself, Who has sent Me, has testified about Me. At no time have *you* heard His voice, nor have *you* seen His form. <sup>38</sup>And *you* do not have His Word abiding in *you*, because *you* do not believe the One Whom He has sent. <sup>39</sup>Search the scriptures, because *you* think in them to have eternal life, and they indeed bear witness to Me; <sup>40</sup>but *you* will not come to Me so that *you* may have life. <sup>41</sup>I do not receive honour from men; <sup>42</sup>but I know *you* that *you* do not have the love of God within *you*. <sup>43</sup>I have come in the name of My Father and *you* do not accept Me; if someone else should come in his own name, *you* would accept him. <sup>44</sup>How can

*you* believe, *you* who welcome honour from each other and yet do not seek the honour which comes from God alone? <sup>45</sup>Don't think I shall accuse *you* to the Father; it is Moses who accuses *you*, the one on whom *you* rely. <sup>46</sup>If *you* believed in Moses, *you* would believe in Me, for he wrote about Me. <sup>47</sup>But if *you* do not believe his writings, how will *you* believe My words?"

Matt. 14: 13-21  
Mk 6: 30-44  
Lk 9: 10-17

<sup>6</sup>After all this Jesus went over to the far side of the Sea of Galilee, that is, of Tiberias. <sup>2</sup>A great crowd followed Him because they saw the miracles which He worked upon the sick. <sup>3</sup>And He went up a mountain and sat down there with His disciples. <sup>4</sup>Now it was close to the Passover\*, a festival of the Jews. <sup>5</sup>Then, when Jesus raised His eyes and saw that a great crowd had come to Him, He said to Philip, "Where shall we buy food for them to eat?" <sup>6</sup>He said this to try him, because He knew Himself what He intended to do. <sup>7</sup>Philip answered Him, "Two hundred denarii\* worth of bread would not feed these, for each of them to receive a little." <sup>8</sup>Simon Peter's brother Andrew, one of His disciples, said to Him, <sup>9</sup>"There is one little lad here who has five barley rolls and two cooked fish, but what are these among so many?" <sup>10</sup>But Jesus said, "Have the people sit down." Now the place was well grassed and so they sat down, the

men numbering about five thousand.

<sup>11</sup>Then Jesus took the rolls and when He had given thanks He gave them out to the disciples and the disciples gave them out to those sitting down, and similarly the fish, as much as they wished. <sup>12</sup>When they were satisfied, He said to His disciples, "Gather up the broken pieces which are over, so that nothing is wasted."

<sup>13</sup>And so they gathered them up and filled twelve wicker baskets with the broken pieces which were left over by those who had eaten of the five barley rolls. <sup>14</sup>Then, when people saw the miracle Jesus had done they said, "This really is the Prophet Who is to come into the world." <sup>15</sup>But when Jesus knew that they intended to come and seize Him by force in order to make Him king, He withdrew up the mountain again, alone by Himself.

<sup>16</sup>As evening drew on, His disciples Matt. 14: 22-32  
Mk 6: 45-52  
went down to the sea, <sup>17</sup>climbed into the boat and began to go towards Capernaum on the other side of the sea. By now it had become dark; Jesus had not yet come to them <sup>18</sup>and the sea was being whipped up by a strong wind blowing. <sup>19</sup>Then, after they had rowed about three or four miles, they saw Jesus walking on the sea and coming close to the boat, and they were afraid. <sup>20</sup>And He said to them, "It is I; don't be afraid." <sup>21</sup>They were willing, then, to take Him into the boat and instantly the boat was at

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the shore to which they were going.

<sup>22</sup>The next day the crowd, which was standing on the other side of the sea, saw that there had been no other boat there except that one on which His disciples had embarked and that Jesus had not gone on board the boat with His disciples but that His disciples had gone away alone.

<sup>23</sup>(However, other boats from Tiberias came close to the place where they ate the bread after the Lord had given thanks.) <sup>24</sup>And so when the crowd saw that neither Jesus nor His disciples were there, they climbed into these boats and went to Capernaum looking for Him.

<sup>25</sup>Finding Him on the other side of the sea they said to Him, "Rabbi, when did you come here?" <sup>26</sup>Jesus said to them in reply, "In all truth I tell *you*, *you* are looking for Me not because *you* saw the miracle, but because *you* ate the bread and were satisfied. <sup>27</sup>Don't labour for the bread which perishes, but for bread that endures to eternal life, which the Son of Man will give *you*, for on Him has God the Father set His seal."

<sup>28</sup>Then they said to Him, "What are we to do, to do the works of God?"

<sup>29</sup>Jesus said to them in reply, "The work of God is this: to believe in Him Whom He has sent." <sup>30</sup>Then they said to Him, "What miracle do You do, then, so that we may see it and believe You? What do You perform?"

<sup>31</sup>Our forefathers ate the manna in the wilderness, just as it is written:

*'He gave them bread from heaven to eat.'*" Ps.78: 24

<sup>32</sup>Then Jesus said to them, "In all truth I tell *you*, Moses did not give *you* bread from heaven, but My Father will give *you* what is truly bread from heaven, <sup>33</sup>for the bread of God is He Who comes down from heaven and gives life to the world."

<sup>34</sup>Then they said to Him, "Lord, give us this bread for evermore." <sup>35</sup>But Jesus said to them, "I am the bread of life; he who comes to Me will never hunger and he who believes in Me will thirst no more. <sup>36</sup>But I said to *you* that *you* have seen Me and do not believe. <sup>37</sup>Everyone the Father gives to Me will come to Me and whoever comes to Me I will in no way cast out, <sup>38</sup>because I have come down from heaven, not that I might do My own will, but the will of the One Who sent Me. <sup>39</sup>Now the will of the Father Who sent Me is this: that I should lose nothing of all that He has given Me, but that I should raise it up at the last day. <sup>40</sup>The will of the One Who sent Me is this: that everyone who sees the Son and believes in Him should have everlasting life, and I will raise him up at the last day."

<sup>41</sup>Then the Jews began to mutter about Him because He said, "I am the bread which came down from

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heaven.” <sup>42</sup>They said, “Isn’t this Jesus, the son of Joseph, Whose father and mother we know? How is it, then, that He says ‘I have come down from heaven.’?” <sup>43</sup>And so in reply Jesus said to them, “Don’t mutter to each other. <sup>44</sup>No one can come to Me unless the Father, Who has sent Me, draws him, and I will raise him up on the last day. <sup>45</sup>It is written in the prophets:

Is. *‘They will all be taught by God.’*

54:13

Jer.

31:34

Mic.

4:2

And so everyone who has heard from the Father and learned comes to Me. <sup>46</sup>No one has seen the Father, except He Who is from God; He has seen the Father. <sup>47</sup>In all truth I tell *you*, the man believing in Me has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>*Your* forebears ate the manna in the desert and they died; <sup>50</sup>this is the bread which comes down from heaven, so that a man may eat it and not perish. <sup>51</sup>I am the bread of life which has come down from heaven; if anyone eats of this bread he will live for ever; and the bread which I will give is My flesh, which I will give for the life of the world.”

<sup>52</sup>Then the Jews began to wrangle with each other, saying, “How can this Man give us His flesh to eat?” <sup>53</sup>Upon this Jesus said to them, “Truly I tell *you*, unless *you* eat the flesh of the Son of Man and drink His blood, *you* have no life in *you*.

<sup>54</sup>The man who eats My flesh and drinks My blood has everlasting life and I will raise him up at the last day.

<sup>55</sup>My flesh is truly food and My blood is truly drink. <sup>56</sup>The man who eats My flesh and drinks My blood dwells in Me and I dwell in him.

<sup>57</sup>Just as the living Father has sent Me and I live through the Father, so the man who partakes of Me will also live through Me. <sup>58</sup>This is the bread which has come down from heaven; it is not like the manna which *your* fathers ate and perished. The man who eats this bread will live for ever.” <sup>59</sup>He said these things as He taught in the synagogue at Capernaum.

<sup>60</sup>Then many of His disciples as they listened said, “This is hard talk; who can listen to it?” <sup>61</sup>But Jesus knew within Himself that His disciples were muttering about it and He said to them, “Does this make offend *you*? <sup>62</sup>What, then, if *you* see the Son of Man ascending to where He was before? <sup>63</sup>It is the spirit which gives life, the flesh is of no benefit; the words I speak to *you* are spirit and life. <sup>64</sup>But there are some of *you* who do not believe.” Now Jesus knew from the beginning who they were who did not believe and who it was who would betray Him. <sup>65</sup>And He said, “This is why I told *you* that no one can come to Me unless it has been given to him by My Father.”

<sup>66</sup>From this time many of His disciples went back and no longer went around with Him. <sup>67</sup>Then Jesus said to the Twelve, "Will *you* also go away?" <sup>68</sup>But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of everlasting life. <sup>69</sup>And we have believed and know You are the Christ, the Son of the living God." <sup>70</sup>Jesus answered them, "Haven't I chosen *you* twelve, and one of *you* is a devil?" <sup>71</sup>He spoke of Judas Iscariot, Simon's son, for although he was one of the Twelve, he would betray Him.

**7**<sup>1</sup>Now after this Jesus began to go around in Galilee, for He would not do so in Judea because the Jews were seeking to kill Him. <sup>2</sup>But a festival of the Jews, the Tabernacles\*, was drawing near. <sup>3</sup>And so His brothers said to Him, "Leave here and go into Judea so that your disciples as well may see the works You do; <sup>4</sup>for no one does something secretly yet seeks to be known publicly. If You do these things, show Yourself to the world.", <sup>5</sup>for His brothers did not believe in Him. <sup>6</sup>But Jesus said to them, "My time has not yet arrived, but *your* time is always ready. <sup>7</sup>The world cannot hate *you*, but it hates Me because I testify about it that its works are evil. <sup>8</sup>*You* attend this festival; I am not going up to it yet, because the time is not yet ripe for Me." <sup>9</sup>Having said this to them He remained in Galilee.

<sup>10</sup>But when His brothers had gone, then He Himself also went up to the festival, not openly but as it were privately. <sup>11</sup>Then the Jews began to search for Him at the festival and to say, "Where is He?" <sup>12</sup>There was much contained talk about Him amongst the crowds. There were those who said, "He is a good man;" but others said, "No, He deceives the people." <sup>13</sup>Yet no one spoke about Him openly for fear of the Jews.

<sup>14</sup>By now it was halfway through the festival and Jesus went up into the temple and taught. <sup>15</sup>The Jews were amazed and said, "How does this Man know the Law, not having studied?" <sup>16</sup>In reply to them Jesus said, "My teaching is not Mine, but His Who sent Me; <sup>17</sup>if anyone wishes to do His will, he will know himself about the teaching, whether it is from God or whether I speak from Myself. <sup>18</sup>The man who speaks from himself seeks his own glory; but the man who seeks the glory of the one who has sent him is truthful and there is no deceit in him. <sup>19</sup>Hasn't Moses given *you* the Law? Yet none of *you* carry out that Law. Why do *you* seek to kill Me?" <sup>20</sup>The crowd said in reply, "You have a demon; who seeks to kill You?" <sup>21</sup>In reply Jesus said to them, "I did one deed, and *you* were all amazed. <sup>22</sup>Because Moses has given *you* circumcision (not that it comes

from Moses but from the fathers) *you* circumcise a man on a Sabbath. <sup>23</sup>If a man undergoes circumcision on a Sabbath so that the Law of Moses is not broken, why are *you* angry with Me because I have made a grown man well on the Sabbath? <sup>24</sup>Don't judge according to the outward appearance, but judge in justice."

<sup>25</sup>At this some of them who were from Jerusalem said, "Isn't this the Man they seek to kill? <sup>26</sup>Yet look, He is speaking openly and they say nothing to Him. Is it that actually the leaders know He really is the Christ?

<sup>27</sup>But we know where this Man is from; when Christ comes, no one will know where He is from." <sup>28</sup>Then Jesus cried out aloud as He was teaching in the temple, "*You* know Me and *you* know where I am from; I have not come of Myself, but the One Who sent Me is true and *you* do not know Him. <sup>29</sup>But I know Him, because I am from Him and He sent Me."

<sup>30</sup>Then they began to seek to arrest Him, but no one laid a hand upon Him, because His hour had not yet come. <sup>31</sup>Yet many in the crowd believed in Him and said, "When Christ comes, will He perform more miracles than this Man has done?"

<sup>32</sup>The Pharisees\* heard the crowd as they muttered these things about Him and they and the chief priests sent

temple guards to arrest Him. <sup>33</sup>And so Jesus said to them, "I am with *you* for a little while yet and then I am going to the One Who sent Me. <sup>34</sup>*You* will seek Me and not find Me, and *you* will be unable to come to where I am." <sup>35</sup>Then the Jews said among themselves, "Where does He intend to go, so that we will not find Him? Surely He does not intend to go to the Dispersed\* among the Greeks and teach the Greeks? <sup>36</sup>What is this statement He has made, '*You* will search for Me and not find Me, and where I am *you* will be unable to come.'?"

<sup>37</sup>On the last day of the festival, the great day, Jesus stood and cried out, "If anyone thirsts, let him come to Me and I will give him drink. <sup>38</sup>The man who believes in Me, just as the scripture says, will have streams of living water flowing from his belly." <sup>39</sup>He said this about the Spirit those believing in Him would receive; for the Holy Spirit had not yet come, Jesus not yet being glorified.

<sup>40</sup>And so when many of the crowd heard the remark they said, <sup>41</sup>"This truly is the Prophet;" others said, "This is the Christ." But others said, "Surely Christ does not come from Galilee? <sup>42</sup>Doesn't scripture say Christ comes from the lineage of David and from Bethlehem, where David was?" <sup>43</sup>And so a division arose in the crowd because of Him. <sup>44</sup>Some of them wished to seize Him,

but no one laid a hand on Him.

<sup>45</sup>Then the temple guards went to the chief priests and the Pharisees\*, who said to them, “Why haven’t *you* brought Him?” <sup>46</sup>The temple guards replied, “No man ever spoke like this Man.” <sup>47</sup>To this the Pharisees\* replied, “Have *you* been deceived as well? <sup>48</sup>Do any of the rulers or the Pharisees\* believe in Him? <sup>49</sup>But this rabble, who do not understand the Law, are accursed.” <sup>50</sup>Nicodemus, who had come to Him by night and who was one of them, said to them, <sup>51</sup>“Does our Law condemn a man unless it first gives him a hearing and knows what it is he does?” <sup>52</sup>In reply they said to him, “Are you from Galilee as well? Search, and you will see no prophet comes from Galilee.”

**8** <sup>53</sup>And [so] each man went to his house, <sup>8</sup>but Jesus went to the Mount of Olives. <sup>2</sup>At dawn He went into the temple again; all the people came to Him and He sat down and taught them. <sup>3</sup>Then the scribes\* and the Pharisees\* brought a woman caught in adultery and standing her in the centre <sup>4</sup>they said to Him, “Teacher, this woman was caught in the very act of adultery. <sup>5</sup>Now in the Law Moses instructed us that women such as these are to be stoned. What do You say, then?” <sup>6</sup>They said this testing Him, so that they might have grounds to accuse Him. But Jesus bent down and with His finger wrote

in the dust, taking no notice; <sup>7</sup>and when they kept on asking Him, He straightened up and said to them, “Let the man of *you* who has no sin be the first to throw a stone at her.” <sup>8</sup>And bending down He wrote in the dust again. <sup>9</sup>Those who heard it, being convicted by their conscience, began to go away, one at a time, starting from the eldest down to the last. And only Jesus was left, with the woman standing in the centre. <sup>10</sup>Then Jesus straightened up and when He saw no one but the woman He said to her, “Woman, where are those who accused you? Has no one condemned you?” <sup>11</sup>She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and sin no more.”

<sup>12</sup>Then Jesus spoke to them again and said, “I am the light of the world; the man who follows Me will not walk in darkness, but will have the light of life.” <sup>13</sup>At this the Pharisees\* said to Him, “You testify about Yourself; Your testimony is not true.” <sup>14</sup>In reply Jesus said to them, “Even though I testify about Myself, My testimony is true, because I know where I have come from and where I am going; but *you* don’t know where I have come from and where I am going. <sup>15</sup>*You* judge according to the way of the flesh but I judge no one. <sup>16</sup>And if I do judge, My judgment is true, because I am not on My own, but with Me there is the Father Who

sent Me. <sup>17</sup>In *your* Law also it is written that the testimony of two men is true. <sup>18</sup>I am the One Who testifies about Myself and the Father, Who sent Me, testifies about Me.” <sup>19</sup>Then they said to Him, “Where is Your Father?” Jesus answered, “*You* know neither Me nor My Father; if *you* knew Me, *you* would have known My Father as well.” <sup>20</sup>Jesus uttered these remarks in the treasury while teaching in the temple; and no one seized Him, because His hour had not yet come.

<sup>21</sup>And so Jesus said to them again, “I am going away, and *you* will search for Me, and *you* will die in *your* sins; *you* cannot come where I am going.” <sup>22</sup>Then the Jews said, “Surely He will not kill Himself?”, because He said, “*You* cannot come where I am going.” <sup>23</sup>But He said to them, “*You* are of things below, I am of things above; *you* are of this world, I am not of this world. <sup>24</sup>And so I said to *you* that *you* will die in *your* sins, for if *you* do not believe I am Who I am, *you* will die in *your* sins.” <sup>25</sup>Then they said to Him, “Who are You?” Jesus said to them, “Just what I have told *you* from the beginning. <sup>26</sup>I have much to say and judge about *you*; but the One Who sent Me is true, and I tell the world what I have heard from Him.” <sup>27</sup>They did not realise that He spoke to them about the Father. <sup>28</sup>Thereupon Jesus said to them, “When *you* have lifted up the

Son of Man, then *you* will realise that I am Who I am and that I do nothing of Myself, but that I utter these things just as My Father has taught Me. <sup>29</sup>And He Who has sent Me is with Me; the Father has not left Me on My own, because I always do the things which please Him.” <sup>30</sup>As He said these things, many believed in Him.

<sup>31</sup>Then Jesus said to those Jews who believed Him, “If *you* continue in My word, *you* truly are my disciples; <sup>32</sup>and *you* will understand the truth, and the truth will set *you* free.”

<sup>33</sup>They replied to Him, “We are descendants of Abraham and we have never been enslaved to anyone; how is it that You say, ‘*You* will become free.’?” <sup>34</sup>Jesus answered them, “In all truth I tell *you*, everyone committing sin is the slave of sin. <sup>35</sup>The slave does not remain in the household for ever; the son remains for ever. <sup>36</sup>If then the Son should set *you* free, *you* will be free indeed. <sup>37</sup>I know *you* are descendants of Abraham; but *you* seek to kill Me, because My word gains no ground within *you*. <sup>38</sup>I utter what I have seen from My Father; and *you* do what *you* have seen from *your* father.” <sup>39</sup>In reply they said to Him, “Our father is Abraham.” Jesus said to them, “If *you* were children of Abraham, *you* would do the deeds of Abraham; <sup>40</sup>but *you* now seek to kill Me, a Man Who has spoken to *you* the truth, which I have heard from

God. Abraham did not do this. <sup>41</sup>*You* are doing the deeds of *your* father.” Then they said to Him, “We were not born through immorality, we have one Father, God.” <sup>42</sup>Jesus said to them, “If God was *your* Father *you* would love Me, for I came forth from God and am here; I have not come of Myself, but He sent Me. <sup>43</sup>Why don’t *you* recognise what I say? It is because *you* cannot hear My word. <sup>44</sup>*You* are of *your* father the devil and *you* are willing to carry out *your* father’s desires. He was a murderer from the beginning and does not hold to the truth, because there is no truth in him. When he speaks a lie he speaks what is his nature, because he is a liar and the father of untruth. <sup>45</sup>But because I speak the truth, *you* do not believe Me. <sup>46</sup>Which of *you* convicts Me of sin? And if I speak the truth, why don’t *you* believe Me? <sup>47</sup>The man who is of God hears the words of God; and the reason why *you* do not hear is that *you* are not of God.”

<sup>48</sup>Then in reply the Jews said to Him, “Don’t we speak correctly when we say, ‘You are a Samaritan and are possessed.’?” <sup>49</sup>Jesus answered, “I am not possessed, but I honour My Father and *you* fail to honour Me. <sup>50</sup>I do not seek My own glory; there is One Who seeks it and Who judges. <sup>51</sup>In all truth I tell *you*, if anyone keeps My word, he will not see death for ever.” <sup>52</sup>Then the Jews said to

Him, “Now we know You are possessed. Abraham and the prophets died, yet You say, ‘If anyone keeps My teaching, he will not experience death for ever.’” <sup>53</sup>Are You greater than our father Abraham, who died? The prophets also died; who do You make Yourself to be?” <sup>54</sup>Jesus answered, “If I honour Myself, My honour is nothing; it is My Father Who honours Me, of Whom *you* say that He is *your* God. <sup>55</sup>And yet *you* do not know Him, but I know Him; and were I to say I do not know Him, I should be like *you*, a liar; but I know Him and I keep His word. <sup>56</sup>*Your* father Abraham rejoiced to see My day, and he saw it and was glad.” <sup>57</sup>The Jews then said to Him, “You are not yet fifty years old and so how have You seen Abraham?” <sup>58</sup>Jesus said to them, “I tell *you* in all truth, before Abraham had being, I am.” <sup>59</sup>Then they picked up stones to throw at Him, but Jesus hid Himself and went away out of the temple, going through the midst of them; and so He passed on.

**9**<sup>1</sup>Now as He went along He saw a man blind from birth. <sup>2</sup>And His disciples asked him a question: “Rabbi, who sinned, this man or his parents, that he should be born blind?” <sup>3</sup>Jesus replied, “Neither he nor his parents sinned, but it happened so that the works of God might be displayed in him. <sup>4</sup>I must carry out the works of the One Who

sent Me as long as it is day. The night is coming when no one can work. <sup>5</sup>As long as I am in the world, I am the light of the world.” <sup>6</sup>Having said this, He spat on the ground and made a paste from the spittle. He then spread the paste on the blind man’s eyes <sup>7</sup>and said to him, “Go and wash in the Pool of Siloam (which means ‘Sent’).” And so he went away and washed and came back able to see.

<sup>8</sup>Then the neighbours and those who had seen him as he was formerly, that he was blind, said, “Isn’t this the man who sat and begged?” <sup>9</sup>Others said, “It is him.” But still others said, “It is like him.” The man himself said, “I am the man.” <sup>10</sup>Then they said to him, “How were your eyes opened?” <sup>11</sup>In reply he said, “A Man named Jesus made mud paste and spread it on my eyes and said to me, ‘Go to the pool of Siloam and wash.’ I went and when I had washed, I saw.” <sup>12</sup>Then they said to him, “Where is this Man?” He said, “I don’t know.”

<sup>13</sup>They brought the man who was formerly blind to the Pharisees\*. <sup>14</sup>Now it was the Sabbath when Jesus had made the mud paste and opened his eyes. <sup>15</sup>And so, for a second time, the Pharisees\* as well asked him how he came to see. And he told them: “He put mud paste on my eyes, I washed myself and I saw.” <sup>16</sup>At this, some of the Pharisees\* said, “This Man is not

from God, because He does not keep the Sabbath.” Others said, “How can a man who sins do such miracles?” And there was a division among them. <sup>17</sup>They said to the blind man again, “What do you say about Him, because He has opened your eyes?” And he said, “He is the Prophet\*.”

<sup>18</sup>Then the Jews did not believe it about him that he had been blind and now could see, until they called the parents of the man who could now see. <sup>19</sup>And questioning them they said, “Is this *your* son, whom *you* say was born blind? How is it, then, that he now sees?” <sup>20</sup>In reply to them his parents said, “We know that he is our son and that he was born blind. <sup>21</sup>But how it is that he now sees we don’t know, or who opened his eyes we don’t know; he is grown up, ask him; he will speak for himself.” <sup>22</sup>His parents said this because they were afraid of the Jews, for the Jews had already agreed together that if anyone were to declare openly that He was the Christ, he would be expelled from the synagogue. <sup>23</sup>Because of this his parents said, “He is grown up, ask him.”

<sup>24</sup>Then they called a second time for the man who had been blind and said to him, “Give God the glory; we know that this Man is a sinner.” <sup>25</sup>Upon this the man said in reply, “Whether He is a sinner I do not

know; one thing I do know, that whereas I was blind, now I see.”

<sup>26</sup>Then they said to him again, “What did He do to you? How did He open your eyes?” <sup>27</sup>He replied to them, “I have told *you* already and *you* did not listen; why do *you* want to hear it again? Do *you* want to become His disciples too?” <sup>28</sup>Then they railed at him and said, “You are a disciple of His, but we are Moses’ disciples; <sup>29</sup>we know that God has spoken through Moses, but we have no idea from where this fellow comes.”

<sup>30</sup>In reply the man said to them, “This is an amazing thing, that *you* don’t know where He is from, yet He opened my eyes. <sup>31</sup>Now we know that God does not listen to sinners, but if anyone worships Him and does His will, He listens to this man. <sup>32</sup>Since time began it has not been heard that anyone opened the eyes of a man born blind; <sup>33</sup>if this Man was not from God, He could do nothing.” <sup>34</sup>In reply they said to him, “You were completely born in sin, and are you teaching us?” And they expelled him.

<sup>35</sup>Jesus heard that they had expelled him and He found him and said to him, “Do you believe in the Son of God?” <sup>36</sup>In reply the man said, “And Who is He, Sir, that I might believe in Him?” <sup>37</sup>Jesus said to him, “You have indeed seen Him and it is the One Who speaks to you.” <sup>38</sup>Then he said, “Lord, I believe.” And he

worshipped Him. <sup>39</sup>And Jesus said, “I have come into this world for justice, so that those who do not see might see, and those who do see might become blind.”

<sup>40</sup>Those of the Pharisees\* who were with Him heard this and they said to Him, “Surely we also are not blind?”

<sup>41</sup>Jesus said to them, “If *you* were blind, *you* would have no sin; but now *you* say, ‘We see,’ and so *your* sin remains.”

**10**<sup>1</sup>“In all truth I tell *you*, the man who does not enter the sheepfold through the door but climbs in at some other place is a thief and robber. <sup>2</sup>But the man who enters through the door is the shepherd of the sheep. <sup>3</sup>The door-keeper opens to this man and the sheep hear his voice; he calls his own sheep by name and leads them out. <sup>4</sup>And when he has put out his own sheep he goes in front of them and the sheep follow him because they know his voice. <sup>5</sup>Now they will not follow another man but flee from him, because they do not know the voice of other men.” <sup>6</sup>Jesus told them this parable, but they did not understand what it was that He was saying to them.

<sup>7</sup>Then Jesus spoke to them again. “In all truth, I tell *you*, I am the door for the sheep. <sup>8</sup>All those who came before Me were thieves and robbers; but the sheep did not listen to them.

<sup>9</sup>I am the door; if anyone enters through Me, he will be saved, and he will come in and go out and find pasture. <sup>10</sup>The thief does not come except to steal and to kill and destroy; I have come so that men might have life and have it more abundantly. <sup>11</sup>I am the Good Shepherd. The Good Shepherd lays down his life for the sheep. <sup>12</sup>But the hired hand, who is not the shepherd and who does not own the sheep, sees the wolf coming and forsakes the sheep and flees; and the wolf seizes them and the sheep scatter. <sup>13</sup>Now the hired hand flees because he is a hired hand and has no concern about the sheep. <sup>14</sup>I am the Good Shepherd; I know My own and My own know Me. <sup>15</sup>Just as the Father knows Me, I also know the Father; and I lay down My life for the sheep. <sup>16</sup>I have other sheep which are not of this fold. I must fetch these also and they will hear My voice; and there will be one flock, one Shepherd. <sup>17</sup>The Father loves Me for this reason, that I lay down My life so that I may take it again. <sup>18</sup>No one takes it from Me, but I lay it down of Myself. I am empowered to lay it down and I am empowered to take it again; I have received this commission from My Father."

<sup>19</sup>And so there was a division again among the Jews because of these remarks. <sup>20</sup>Many of them said, "He is possessed and is deranged; why do *you* listen to Him?" <sup>21</sup>Others said,

"These are not the words of a man possessed; can a demon open the eyes of the blind?"

<sup>22</sup>Now it was the time of the Festival of Dedication\* at Jerusalem. It was winter <sup>23</sup>and Jesus was walking in the temple in Solomon's Colonnade. <sup>24</sup>And the Jews encircled Him and said to Him, "How long will you hold us in suspense? If you are the Christ, tell us plainly." <sup>25</sup>Jesus replied to them, "I have told *you* and *you* do not believe; the deeds I do in My Father's name testify to Me, <sup>26</sup>but *you* do not believe because *you* are not of My sheep, just as I said to *you*. <sup>27</sup>My sheep hear My voice; I know them and they follow Me. <sup>28</sup>I give them everlasting life and they will never perish; no one will seize them out of My hand. <sup>29</sup>My Father, Who has given them to Me, is greater than everything and no one can seize them out of My Father's hand. <sup>30</sup>I and the Father are One." <sup>31</sup>Then the Jews again picked up stones to stone Him. <sup>32</sup>Jesus replied to them, "I have shown *you* many good works from My Father; for which one of them are *you* stoning Me?" <sup>33</sup>The Jews answered Him by saying, "We are not stoning you for a good work but for blasphemy, because You, being a Man, also make Yourself God." <sup>34</sup>Jesus replied to them, "Isn't it written in *your* Law,

*'I have said, "You are gods."'*?"

Ps.  
82:6

<sup>35</sup>If it says that those to whom the word of God came were gods (and scripture cannot be broken), <sup>36</sup>are *you* saying to the One Whom the Father has sanctified and sent into the world, ‘You blaspheme,’ because I said I am the Son of God? <sup>37</sup>If I do not do My Father’s works, do not believe Me; <sup>38</sup>but if I do and *you* do not believe Me, believe in the works, so that *you* may know and believe that the Father is in Me and I am in Him.” <sup>39</sup>Again they sought to seize Him; but He escaped out of their hands.

<sup>40</sup>Then He went away again beyond the Jordan to the place where John baptised\* at first and He stayed there. <sup>41</sup>Many came to Him and they said, “John did no miracle, but everything he said about this Man is true.” <sup>42</sup>And many believed in Him there.

**11** <sup>1</sup>Now there was a man who was ill, Lazarus from Bethany, the village of Mary and her sister Martha. <sup>2</sup>It was Mary who anointed the Lord with ointment and mopped His feet with her hair whose brother Lazarus was ill. <sup>3</sup>And so the sisters sent to Jesus, saying, “Lord, lo, the man You love is ill.” <sup>4</sup>When Jesus heard it, He said, “This illness is not for death, but for the glory of God, so that the Son of God may be glorified through it.” <sup>5</sup>Now Jesus loved

Martha and her sister and Lazarus, <sup>6</sup>but when He heard that he was ill, He remained for two days in the place where He was. <sup>7</sup>After this He said to the disciples, “Let us go into Judea again.” <sup>8</sup>The disciples said to Him, “Rabbi, just now the Jews were seeking to stone You, so are You going there again?” <sup>9</sup>Jesus replied, “Aren’t there twelve hours in the day? If anyone goes about by day he does not stumble, because he sees by the light of this world; <sup>10</sup>but if anyone goes about at night he stumbles, because there is no light for him.”

<sup>11</sup>He said these things, and then He said to them, “Our friend Lazarus has fallen asleep, but I am going so that I may wake him.” <sup>12</sup>Then His disciples said, “Lord, if he has fallen asleep he will recover.” <sup>13</sup>But Jesus had spoken about his death and they assumed that He had spoken of the rest of slumber. <sup>14</sup>And so then Jesus said to them plainly, “Lazarus has died. <sup>15</sup>And I am glad for *your* sakes that I was not there, so that *you* may believe; but let us go to him.” <sup>16</sup>At this Thomas, who was called Didymus\*, said to his fellow disciples, “Let us go as well so that we may die with Him.” <sup>Twin’</sup>

<sup>17</sup>And so when Jesus came He found that he had already been in the tomb for four days. <sup>18</sup>Now Bethany was near Jerusalem, about fifteen furlongs away, <sup>19</sup>and many of the Jews had come to Martha and Mary to

Matt. 26:7  
Mk 14:3

console them over their brother.

<sup>20</sup>Now when Martha heard that Jesus was coming, she went to meet Him, but Mary remained sitting in the house. <sup>21</sup>Then Martha said to Jesus, "Lord, if You had been here, my brother would not have died. <sup>22</sup>But even now I know that whatever You ask God, God will give You." <sup>23</sup>Jesus said to her, "Your brother will be raised up." <sup>24</sup>Martha said to Him, "I know that he will be raised in the resurrection on the last day." <sup>25</sup>Jesus said to her, "I am the resurrection and the life; the man who believes in Me will live, even though he was dead, <sup>26</sup>and everyone who lives and believes in Me will not die for ever. Do you believe this?" <sup>27</sup>She said to Him, "Yes Lord; I believe that You are the Christ, the Son of God, Who was to come into the world."

<sup>28</sup>Having said this, she went away and secretly called her sister Mary and said to her, "The Teacher is here and is calling for you." <sup>29</sup>As soon as she heard this she quickly got up and went to Him. <sup>30</sup>(Now Jesus had not yet entered the village but was in the place where Martha had met Him.) <sup>31</sup>When the Jews who were in the house with Mary, consoling her, saw her get up quickly and go out, they followed her, saying that she was going to the tomb in order to weep there. <sup>32</sup>And so Mary came to where Jesus was and on seeing Him she fell at His feet and said to Him, "Lord, if

You had been here, my brother would not have died."

<sup>33</sup>When Jesus saw her weeping and the Jews who came with her weeping, He was deeply moved in spirit and lost His own composure, <sup>34</sup>and He said, "Where have *you* buried him?" They said to Him, "Lord, come and see." <sup>35</sup>Jesus wept. <sup>36</sup>And so the Jews said, "See how He loved him." <sup>37</sup>But some of them said, "Could not the Man Who opened the eyes of the blind also have acted so that this man did not die?"

<sup>38</sup>Then Jesus, deeply moved in Himself again, came to the tomb; it was a cave, with a boulder placed over it. <sup>39</sup>Jesus said, "Take away the boulder." Martha, the sister of the dead man, said to Him, "Lord, by this time he smells, for it is the fourth day." <sup>40</sup>Jesus said to her, "Didn't I say to you that if you believe, you will see the glory of God?" <sup>41</sup>And so they moved the boulder from where the dead man was laid. Then Jesus turned His eyes upward and said, "Father, I thank You that You heard Me. <sup>42</sup>I know that You always hear Me, but I speak because of the crowd which stands around, so that they may believe that You have sent Me." <sup>43</sup>Having said this He called out in a loud voice, "Lazarus, come out." <sup>44</sup>And the dead man emerged, bound hand and foot with grave clothes and with his face bound around with a

head cloth. Jesus said to them, "Unbind him and let him go."

<sup>45</sup>Then many of the Jews who had come with Mary and had seen what Jesus did, believed in Him. <sup>46</sup>But some of them went away to the Pharisees<sup>\*</sup> and told them what Jesus had done.

<sup>47</sup>And so the chief priests and the Pharisees<sup>\*</sup> gathered the Sanhedrin<sup>\*</sup> and said, "What are we to do, because this Man is doing many miracles? <sup>48</sup>If we let Him go on in this way, everybody will believe in Him and the Romans will come and take away both our place and the nation."

<sup>49</sup>But one particular man of them named Cai-a-phas, being chief priest for that year, said to them, "*You* know nothing at all, <sup>50</sup>nor do you consider that it would be to our benefit that one Man should die for the nation and not that the whole nation should perish." <sup>51</sup>He did not say this of his own accord, but being chief priest for that year, he spoke prophetically that Jesus would die for the nation, <sup>52</sup>and not for that nation only, but so that He might also gather into one the scattered children of God. <sup>53</sup>And so from that day on they plotted to kill Him.

<sup>54</sup>Then Jesus no longer went about openly among the Jews, but He went away from there into an area close

to the wilderness, to a city called Ephraim, and He stayed there with His disciples.

<sup>55</sup>Now it was close to the Jewish Passover<sup>\*</sup> and before the Passover many people went up to Jerusalem from the surrounding area in order to purify themselves. <sup>56</sup>Then they began to search for Jesus and said to one another as they stood in the temple, "What do *you* think, that He may not come to the festival?" <sup>57</sup>Now the chief priests and also the Pharisees<sup>\*</sup> had given instructions that should anyone know where He was, he should disclose it so that they might seize Him.

**12**<sup>1</sup>Now six days before the <sup>Matt.</sup> Passover<sup>\*</sup> Jesus went to <sup>26:</sup> Bethany, where Lazarus lived who <sup>6-13</sup> had died and whom He raised from <sup>Mk</sup> the dead. <sup>14</sup><sup>3-9</sup> And they gave a reception for Him in the evening and Martha served; but Lazarus was one of those at the table with Him. <sup>3</sup>Then Mary took twelve ounces of very expensive, pure spikenard ointment and anointed Jesus' feet and wiped them with her hair; and the house was filled with the fragrance of the ointment. <sup>4</sup>And so one of His disciples, Judas Iscariot, Simon's son and the one who would betray Him, said, <sup>5</sup>"Why was this ointment not sold for three hundred denarii" and given to the poor?" <sup>6</sup>He said this not that he was concerned about the poor but

because he was a thief, and holding the purse he took out what was put in it. <sup>7</sup>Then Jesus said, "Leave her; she has kept it for the day of My burial, <sup>8</sup>for *you* always have the poor with *you*, but *you* will not always have Me."

<sup>9</sup>Now a numerous crowd of Jews realised that He was there and they came not only because of Jesus but also to see Lazarus whom He had raised from the dead. <sup>10</sup>And the chief priests resolved that they would also kill Lazarus, <sup>11</sup>because many of the Jews were defecting because of him and were believing in Jesus.

Matt. <sup>12</sup>The next day the great crowd who  
21: had come to the festival heard that  
1-11 Jesus was coming into Jerusalem,  
Mk 11: <sup>13</sup>and they took branches from palm  
1-11 trees and went out to meet Him,  
Lk.19: 29-44 shouting:

Ps.118: *"Hosanna;*  
25,26 *blessed is the One Who comes*  
*in the name of the LORD,*  
*the King of Israel."*

<sup>14</sup>And Jesus found a young ass and sat upon it, just as it is written:

Zech. <sup>15</sup>*"Fear not, daughter of Zion;*  
9:9 *lo, your King comes,*  
*seated on the foal of an ass.*

<sup>16</sup>Now His disciples did not understand these things at first, but when

Jesus had been glorified then they remembered what was written about Him and that men had acted in this way toward Him. <sup>17</sup>Then the crowd which was with Him when He called Lazarus out of the tomb and raised him from the dead gave their testimony. <sup>18</sup>And this was why the crowd went to meet Him, because it had heard that He had done this miracle. <sup>19</sup>Then the Pharisees\* said among themselves, "*You* see, *you* achieve nothing; look, the world is gone away after Him."

<sup>20</sup>Now there were some Greeks among those who had come up to worship at the festival. <sup>21</sup>These men then came to Philip, who was from Beth-sa-ida in Galilee, and made a request of him saying, "Sir, we wish to see Jesus." <sup>22</sup>Philip went and spoke to Andrew and then Andrew and Philip spoke to Jesus. <sup>23</sup>Jesus replied to them by saying, "The time has come for the Son of Man to be glorified. <sup>24</sup>I tell *you* in all truth, that unless a grain of wheat falls to the ground and dies, it remains the only one; but if it dies, it bears a heavy crop. <sup>25</sup>The man who loves his life will lose it and the man who hates his life in this world will keep it to everlasting life. <sup>26</sup>If anyone serves Me, let him follow Me, and where I am, there My servant will be also. If anyone serves Me, the Father will honour him. <sup>27</sup>Now My soul is in a

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tumult and what shall I say, 'Father, save Me from this hour?' But this is why I have come to this hour.

<sup>28</sup>Father, glorify Your name." Then a Voice came from heaven, "I have already glorified it and will glorify it again."

<sup>29</sup>At this the crowd who stood there and heard it said it had been thunder; others said, "An angel has spoken to Him." <sup>30</sup>In response Jesus said, "This Voice was not for My sake but for yours. <sup>31</sup>The judgment of this world is now to happen; the ruler of this world will now be driven out. <sup>32</sup>And if I am lifted up from the earth, I shall draw all men to Myself." <sup>33</sup>He said this indicating by what death He was about to die. <sup>34</sup>The crowd replied to Him, "We have heard from the Law that Christ remains for ever; so how is it that you say the Son of Man must be lifted up? Who is the Son of Man?" <sup>35</sup>So Jesus said to them, "For a short time yet the Light is with you. Walk while you have the Light, so that darkness does not overtake you; the man who walks in darkness does not know where he goes. <sup>36</sup>While you have the Light believe in the Light, so that you may become sons of light."

Jesus uttered these things, and going away He was lost to them. <sup>37</sup>Although He had done so many miracles in front of them they did not believe in Him <sup>38</sup>so that the statement made by

the prophet Isaiah\* might be fulfilled:

*"Lord, who has believed  
our report?  
And to whom  
is the arm of the Lord revealed?"* Is.53:1

<sup>39</sup>They were unable to believe because, as again Isaiah\* says:

*<sup>40</sup>"He has blinded their eyes  
and hardened their hearts,  
so that they might not see  
with their eyes,  
understand in their hearts and turn,  
that I might heal them."* Is.6:9,10

<sup>41</sup>Isaiah\* said these things when he saw His glory and spoke about Him.

<sup>42</sup>Yet many even of the rulers believed on Him, but because of the Pharisees\* they made no open confession so that they might not be expelled from the synagogue, <sup>43</sup>for they loved the praise of men more than the praise of God.

<sup>44</sup>And Jesus shouted aloud and said, "He who believes in Me does not believe in Me but in the One Who sent Me; <sup>45</sup>and he who sees Me sees the One Who sent Me. <sup>46</sup>I have come as a light into the world, so that everyone who believes in Me should not remain in darkness. <sup>47</sup>If anyone hears My words and does not believe, I do not judge him; for I have not come to judge the world

but to save the world. <sup>48</sup>He who rejects Me and does not receive My words has his judge. The words which I have uttered will judge him on the last day, <sup>49</sup>for I have not spoken from Myself, but the Father Who sent Me has given Me a commandment as to what I should say and what I should utter. <sup>50</sup>And I know that His commandment is everlasting life; and so the things I utter are just as the Father has told Me and I utter them as such."

**13** <sup>1</sup>Now it was just before the festival of the Passover" and Jesus knew that the time had come for Him to depart from this world to the Father. Having loved those in the world who were His own, He loved them to the very end. <sup>2</sup>And when supper was finished and the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray Him, <sup>3</sup>Jesus, knowing that the Father had placed everything in His hands and that He came from God and was going to God, <sup>4</sup>rose from supper; and putting His clothes to one side He took an apron and tied it round Himself. <sup>5</sup>He then poured water into a bowl and began to wash the disciples' feet and dry them on the apron tied around Him. <sup>6</sup>And so He came to Simon Peter; and he said to Him, "Lord, are You going to wash my feet?" <sup>7</sup>In reply Jesus said to him, "You don't know at present what I am doing, but you will understand

later on." <sup>8</sup>Peter said to Him, "You will never wash my feet." Jesus answered him, "If I do not wash you, you will have no fellowship with Me." <sup>9</sup>Simon Peter said to Him, "Lord, not only my feet but also my hands and head." <sup>10</sup>Jesus said to Him, "The man who is washed all over has need only for his feet to be washed, but he is clean all over; and *you* are clean, but not all of *you*." <sup>11</sup>He knew the man about to betray Him; and because of this He said, "*You* are not all clean."

<sup>12</sup>When He had washed their feet and taken His clothes, He then sat down again and said to them, "Do *you* understand what I have done to *you*?

<sup>13</sup>*You* call Me 'Teacher' and 'Lord', and *you* speak correctly, for so I am.

<sup>14</sup>And so if I, *your* Lord and Teacher, have washed *your* feet, *you* also ought to wash each other's feet. <sup>15</sup>I have given *you* an example so that just as I have done to *you*, *you* should also do. <sup>16</sup>In all truth I tell *you*, a servant is not greater than his master, nor a messenger than the one who sent him. <sup>17</sup>If *you* know these things, *you* are blessed if *you* do them. <sup>18</sup>I don't speak about *you* all; I know whom I have chosen, but it is so that the scripture might be fulfilled:

*'The man who eats bread with Me Ps.  
has raised his heel against Me.'* 41:9

<sup>9</sup>I tell *you* now before it happens, so that when it happens *you* may believe [Who] I am. <sup>20</sup>In all truth I tell *you*, the man receiving whom I send receives Me and the man receiving Me receives the One Who sent Me."

Matt. 26: 21-25  
Mk 14: 18-21  
Lk.22: 21-23  
<sup>21</sup>When He had said these things Jesus became distressed in spirit and testified, "In all truth I tell *you*, one of *you* will betray Me." <sup>22</sup>And so the disciples began to look at each other, perplexed as to about whom He spoke. <sup>23</sup>Now one of His disciples, the one He loved, was leaning on Jesus' chest; <sup>24</sup>and so Simon Peter motioned to this man as to who it was of whom He spoke. <sup>25</sup>And leaning back on Jesus' chest, he said to Him, "Lord, who is it?" <sup>26</sup>Jesus answered, "It is the man to whom I give the sop when I have dipped it." Then having dipped a sop He took it and gave it to Judas Iscariot, Simon's son. <sup>27</sup>After the sop, Satan entered into him. And so Jesus said to him, "What you are doing, do quickly." <sup>28</sup>But no one who was at the table realised why He said this to him. <sup>29</sup>They thought, since Judas held the purse, that Jesus said to him, "Buy what we need for the festival," or that he should give something to the poor. <sup>30</sup>And so when he had taken the sop, he immediately went out; and it was night.

<sup>31</sup>Then, when he had gone, Jesus said, "Now is the Son of Man glori-

fied and God is glorified in Him.

<sup>32</sup>If God is glorified in Him, God will also glorify Him in Himself, and He will glorify Him straight away.

<sup>33</sup>Little children, for a little while yet I shall be with *you*; *you* will look for Me and just as I said to the Jews, '*You* cannot come where I am going,' I also now say it to *you*. <sup>34</sup>I am giving *you* a new commandment, that *you* love one another; just as I have loved *you*, so *you* also are to love one another.

<sup>35</sup>All men will know *you* are My disciples by this, if *you* love one another."

<sup>36</sup>Simon Peter said to Him, "Lord, <sup>Mk 14: 27-31</sup>where are You going?" Jesus <sup>Lk.22: 31-34</sup>answered him, "You cannot follow Me now where I am going, but later you will follow Me." <sup>37</sup>Peter said to Him, "Lord, why can't I follow You now? I will lay my life down for You." <sup>38</sup>Jesus answered him, "Will you lay your life down for Me? In all truth I tell you, the cockerel will not crow until you have denied Me three times."

**14**<sup>14</sup>Don't let *your* heart be troubled; *you* believe in God, also believe in Me. <sup>2</sup>In My Father's house are many dwelling-places; if not I would have told *you*. I am going in order to prepare a place for *you*. <sup>3</sup>Now if I go and prepare a place for *you*, I will come again and take *you* to Myself, so that where I am, *you*

may be also. <sup>4</sup>Where I am going *you* know and the way *you* know.”

<sup>5</sup>Thomas said to Him, “Lord, we don’t know where You are going and so how can we know the way?”

<sup>6</sup>Jesus said to him, “I am the way, the truth and the life; no one comes to the Father except by Me. <sup>7</sup>If *you* have known Me, *you* would also know My Father; from now on *you* know Him and have seen Him.”

<sup>8</sup>Philip said to Him, “Lord, show us the Father and it is enough for us.”

<sup>9</sup>Jesus said to him, “Have I been with *you* as long as this and you have not come to know Me, Philip? The man who has seen Me has seen the Father; so how is it that you say, ‘Show us the Father.’? <sup>10</sup>Don’t *you* believe that I am in the Father and the Father is in Me? The words I utter to *you* I do not utter as My own; it is the Father Who does the works dwelling in Me.

<sup>11</sup>Believe Me that I am in the Father and the Father is in Me; if not, believe Me because of the works themselves. <sup>12</sup>In all truth I tell *you*, he who believes in Me will do the works I do and he will do greater things than these, because I am going to My Father. <sup>13</sup>And whatever *you* ask in My name I will do, so that the Father may be glorified in the Son. <sup>14</sup>If *you* ask anything in My name, I will do it.

<sup>15</sup>“If *you* love Me, keep My commandments. <sup>16</sup>And I will ask the Father and He will give *you* another

Comforter for Him to remain with *you* for ever, <sup>17</sup>the Spirit of Truth, Whom the world cannot receive, because it neither sees Him nor knows Him; but *you* know Him, because He remains with *you* and will be within *you*. <sup>18</sup>I will not leave *you* comfortless; I am coming to *you*. <sup>19</sup>In just a little while the world will no longer see Me, but *you* will see Me; because I live, *you* will live also.

<sup>20</sup>On that day *you* will realise that I am in My Father, that *you* are in Me and I am in *you*. <sup>21</sup>The man who has My commandments and keeps them is the man who loves Me; and the man who loves Me will be loved by My Father and I will love him and manifest Myself to him.”

<sup>22</sup>Judas, not Iscariot, said to Him, “Lord, why is it that You will reveal Yourself to us and not to the world?”

<sup>23</sup>In answer Jesus said to him, “If anyone loves Me, he will keep My word; and My Father will love him and We will come to him and make Our dwelling with him. <sup>24</sup>The man who does not love Me does not keep My words; and the word which *you* hear is not Mine but it is that of the Father, Who sent Me.

<sup>25</sup>“I have spoken these things to *you* while I remain with *you*; <sup>26</sup>but the Comforter, the Holy Spirit, Whom the Father will send in My name, will teach *you* everything and will recall to *you* everything I have said

to *you*. <sup>27</sup>I leave peace with *you*, I give *you* My peace; not as the world gives do I give *you*. Don't let *your* heart be troubled nor let it be afraid.

<sup>28</sup>“*You* heard that I said to *you*, ‘I am going away but I will come to *you*.’ If *you* loved Me *you* would be glad that I said I am going to the Father, because My Father is greater than I am. <sup>29</sup>I have told *you* now before it happens, so that when it happens *you* may believe. <sup>30</sup>I will no longer talk much with *you*, for the ruler of this world is coming and he has nothing in Me, <sup>31</sup>but it is so that the world may come to know that I love the Father and that just as the Father has instructed Me, so I do. Stand up and let us go from here.”

**15**<sup>1</sup>“I am the true Vine and My Father is the vine-dresser. <sup>2</sup>Every branch in Me not bearing fruit He takes away and every one which bears fruit He prunes, so that it may bear more fruit. <sup>3</sup>*You* are already pruned by reason of the word which I have spoken to *you*. <sup>4</sup>Remain in Me and I in *you*. Just as the branch cannot of itself bear fruit unless it remains on the vine, just so nor can *you* unless *you* remain in Me. <sup>5</sup>I am the Vine, *you* are the branches. The man remaining in Me with Me in him bears much fruit, for without Me *you* can do nothing. <sup>6</sup>“If anyone does not remain in Me he

is cast off as a branch and withers, and men gather them, throw them on the fire and they are burned. <sup>7</sup>If *you* remain in Me and My words remain in *you*, *you* may ask what *you* will, and it will come to pass for *you*. <sup>8</sup>My Father is glorified in this, that *you* bear much fruit; thus *you* will be My disciples.

<sup>9</sup>“Just as the Father has loved Me, I also have loved *you*; remain in My love. <sup>10</sup>If *you* keep My commandments, *you* will remain in My love, just as I have kept My Father's commandments and I remain in His love. <sup>11</sup>I have spoken these things to *you* so that My joy may remain in *you* and *your* joy may be full. <sup>12</sup>This is My commandment, that *you* love each other just as I have loved *you*. <sup>13</sup>No one has greater love than this, that a man lays down his life for his friends. <sup>14</sup>*You* are My friends, if *you* do whatever I command *you*. <sup>15</sup>I no longer speak to *you* as slaves, because the slave does not know what his master does; but I speak to *you* as friends, because everything which I have heard from My Father I have made known to *you*. <sup>16</sup>*You* did not choose Me, but I chose *you* and I have appointed *you* so that *you* may go and bear fruit and that *your* fruit may endure, so that whatever *you* ask the Father in My name He may give *you*. <sup>17</sup>I enjoin these things upon *you* so that *you* love one another.

<sup>18</sup>“If the world hates *you*, *you* know that it has hated Me before it hated *you*. <sup>19</sup>If *you* were of the world, the world would love [*what is*] its own; but because *you* are not of the world, and because I have chosen *you* out of the world, the world therefore hates *you*. <sup>20</sup>Remember the word that I said to *you*, ‘The servant is not greater than his master.’ If they persecuted Me, they will also persecute *you*; if they kept My word, they would also keep *yours*. <sup>21</sup>But they will do all these things to *you* because of My name, because they do not know the One Who sent Me. <sup>22</sup>If I had not come and spoken to them, they would have no sin; but now they have no reason for their sin. <sup>23</sup>He who hates Me also hates My Father. <sup>24</sup>If I had not done among them works no other man has done, they would have no sin. Yet now they have both seen and hated both Me and My Father. <sup>25</sup>But it is so that the word might be fulfilled which is written in their Law;

Ps.35:  
19,  
69:4

*‘They hated Me  
for no just cause.’*

<sup>26</sup>“When the Comforter comes, Whom I will send *you* from the Father, the Spirit of Truth, Who comes forth from the Father, He will testify of Me; <sup>27</sup>and *you* also will testify, because *you* have been with Me from the first.

**16**<sup>1</sup> “I have told *you* these things so that *you* will not be caused to fall. <sup>2</sup>They will expel *you* from the synagogues; but more, the time is coming when everyone who kills *you* will consider he does God a service. <sup>3</sup>And they will do these things to *you* because they know neither Me nor the Father. <sup>4</sup>But I have told *you* of them so that when the time comes *you* will recall them, because I told *you*.

“I did not say this to *you* at the first, for I was with *you*. <sup>5</sup>But now I am going away to the One Who sent Me and not one of *you* asks Me, ‘Where are You going?’ <sup>6</sup>But because I have spoken to *you* of these things, *your* heart is filled with grief. <sup>7</sup>But I tell *you* the truth, it is to *your* benefit that I go away. If I do not go away, the Comforter will not come to *you*; but if I go, I will send Him to *you*. <sup>8</sup>And when He comes He will convince the world of sin, of righteousness and of judgment; <sup>9</sup>of sin, because men do not believe in Me; <sup>10</sup>of righteousness, because I go away to My Father and *you* will no longer see Me; <sup>11</sup>and of judgment, because the ruler of this world has been judged.

<sup>12</sup>“I still have much to say to *you*, but *you* cannot bear it now. <sup>13</sup>When He comes, the Spirit of Truth, He will lead *you* into all the truth, for He will not speak from Himself, but He will utter what He hears and will disclose

to *you* the things which are to come.

<sup>14</sup>He will glorify Me, because He will take of what relates to Me and disclose it to *you*. <sup>15</sup>Everything whatever that the Father has is Mine; this is why I said that He will take of what relates to Me and will disclose it to *you*. <sup>16</sup>In a little while *you* will not see Me and in a little while *you* will see Me again, because I go away to the Father.”

<sup>17</sup>At this some of His disciples said to one another, “What is this He is saying to us, ‘In a little while *you* will not see Me, and in a little while *you* will see Me again,’ and, ‘I go away to the Father.’?” <sup>18</sup>Then they said again, “What is this ‘little while’ of which He speaks? We don’t understand what He says.”

<sup>19</sup>Now when Jesus knew they wished to ask Him something, He said to them, “Are *you* asking about this among each other, because I said, ‘In a little while *you* will not see Me and in a little while *you* will see Me again’? <sup>20</sup>I tell *you* in all truth that *you* will weep and lament, but the world will rejoice; *you* will be grieved, but *your* grief will turn to joy. <sup>21</sup>When a woman gives birth she has grief, because her time has come; but when she has born the child she no longer recalls the distress for joy that a man is born into the world. <sup>22</sup>And so *you* grieve now, but I will see *you* again, and *your* hearts will

rejoice and no one will take *your* joy from *you*. <sup>23</sup>At that time *you* will ask Me nothing. I tell *you* in all truth, whatever *you* ask the Father in My name, He will give *you*. <sup>24</sup>Until now *you* have asked for nothing in My name; ask and *you* will receive, so that *your* joy may be complete.

<sup>25</sup>“I have spoken to *you* of these things in similes; a time is coming when I will no longer speak to *you* in similes, but I will make the Father plainly known to *you*. <sup>26</sup>Then *you* will ask in My name; I am not saying to *you* that I will ask the Father for *you*, <sup>27</sup>for the Father loves *you* Himself, because *you* have loved Me and believed that I have come from God. <sup>28</sup>I have come forth from the Father and have come into the world; again, I leave the world and go to the Father.” <sup>29</sup>His disciples said to Him, “Now you are speaking plainly and no longer talking in a riddle. <sup>30</sup>Now we know that You know everything and that You have no need for anyone to ask a question of You; because of this we believe that You have come from God.” <sup>31</sup>Jesus answered them, “Do *you* believe now? <sup>32</sup>Lo, the time is coming, indeed is here now, when *you* will each be scattered to his own place and will leave Me on My own; yet I am not alone, because the Father is with Me. <sup>33</sup>I have said these things to *you* so that *you* might have peace in Me. In the world *you* will have trouble. But

be comforted, I have overcome the world.”

**17**<sup>1</sup>Jesus uttered these things and having raised His eyes to heaven said, “Father the time has come; glorify Your Son, so that Your Son may also glorify You, <sup>2</sup>accordingly as You have given Him authority over all mankind, so that He may give eternal life to everyone whom You have given to Him. <sup>3</sup>And eternal life is this: for them to know You, the only true God, and the One Whom You have sent, Jesus Christ. <sup>4</sup>I have glorified You on the earth; I have completed the work which You gave Me to do. <sup>5</sup>And now glorify Me, Father, with Yourself, with the glory which I had with You before the world came into being. <sup>6</sup>I have made Your name known to the men You have given Me out of the world. They were Yours and You have given them to Me; and they have kept Your word. <sup>7</sup>They know now that everything which You have given Me is from You, <sup>8</sup>because the words which You have given to Me I have given to them; and they have received them and they know truly that I have come forth from You and they believe that You sent Me. <sup>9</sup>I pray for them; I do not pray for the world, but for those whom You have given Me, because they are Yours. <sup>10</sup>And everything of Mine is Yours and the things which are Yours are Mine; and I am glorified in them.

<sup>11</sup>“And now I am no longer in the world, but they are in the world and I am coming to You. Holy Father, keep in Your name those You have given Me, so that they may be one just as We are. <sup>12</sup>When I was with them in the world, I kept them in Your name; I guarded those that You have given Me and not one of them is lost, except the son of perdition, so that the scripture might be fulfilled. <sup>13</sup>And now I am coming to You and I say these things while I am in the world so that they may have My joy fulfilled within themselves. <sup>14</sup>I have imparted Your word to them and the world has hated them, because they are not of the world just as I am not of the world. <sup>15</sup>I do not pray that You would take them out of the world, but that you would keep them from evil. <sup>16</sup>They are not of the world just as I am not of the world. <sup>17</sup>Sanctify them through Your truth; Your word is truth. <sup>18</sup>Just as You have sent Me into the world, I have also sent them into the world. <sup>19</sup>And I sanctify Myself for their sakes, so that they also may be truly sanctified.

<sup>20</sup>“But I do not pray for these alone, but for those as well who will believe in Me because of their word, <sup>21</sup>so that they all may become one, just as You, Father, are in Me and I am in You in order that they also may be one in Us, so that the world may believe that You have sent Me. <sup>22</sup>And the glory

which You have given Me I have given them, so that they may be one just as We are one. <sup>23</sup>I am in them and You are in Me, so that they may be perfected in union and that the world may know that You sent Me and You loved them just as You loved Me. <sup>24</sup>Father, I desire that where I am, those You have given Me may be there with Me, so that they may see My glory, which You have given Me; for You loved Me before the foundation of the world. <sup>25</sup>Righteous Father, even though the world did not know You, yet I knew You and these have come to know that You sent Me; <sup>26</sup>and I have made Your name known to them and will make it known, so that the love with which You loved Me may be in them and I may be in them."

Matt. 26: 47-56  
Mk 14: 43-50  
Lk. 22: 27-53

**18** When He had said these things, Jesus went out with His disciples to the other side of the Kidron, a winter-flowing stream, where there was a garden, into which He went with His disciples. <sup>2</sup>Judas, who betrayed Him, also knew the spot, for Jesus often met there with His disciples. <sup>3</sup>Judas therefore took a band of attendants from the Chief Priests and Pharisees\* and went there with torches, lamps and weapons.

<sup>4</sup>And so knowing everything that was about to come upon Him, Jesus went out and said to them, "Who are *you* looking for?" <sup>5</sup>They answered Him,

"Jesus of Nazareth." Jesus said to them, "I am the Man." Now Judas who betrayed Him was standing with them. <sup>6</sup>When He said to them, "I am the Man," they stepped backwards and fell to the ground. <sup>7</sup>Then He asked them again, "Who are *you* looking for?" And they said, "Jesus of Nazareth." <sup>8</sup>Jesus replied, "I have told *you* that I am the Man; and so if *you* are looking for Me, let these go." <sup>9</sup>This was said to fulfil the statement which He had made, "Of those You have given Me I have not lost one." <sup>10</sup>Then Simon Peter, who had a sword, drew it and struck the Chief Priest's servant, cutting off his right ear. The servant's name was Malchus. <sup>11</sup>At this Jesus said to Peter, "Put your sword into its scabbard; am I not to drink the cup My Father has given Me?"

<sup>12</sup>And so the group, its commander and the Jews' attendants seized Jesus, bound Him <sup>13</sup>and took Him away first of all to Annas, for he was the father-in-law of Cai-a-phas, who was Chief Priest for that year; <sup>14</sup>it was Cai-a-phas who had counselled the Jews that it was to their benefit that one Man should die for the nation.

<sup>15</sup>Now Simon Peter and another dis-  
ciple followed Jesus. That disciple  
was known to the Chief Priest and he  
went with Jesus into the Chief  
Priest's inner courtyard; <sup>16</sup>but Peter  
stayed outside at the door. Then the

Matt. 26: 69-75  
Mk 14: 66-72  
Lk. 22: 55-62

other disciple, who was known to the Chief Priest, came out and spoke to the door-keeper and she brought Peter in. <sup>17</sup>And so the girl who was the door-keeper said to Peter, "Aren't you also one of this Man's disciples?" He said, "No, I'm not." <sup>18</sup>Now the servants and the attendants were standing round a fire of charcoal which they had made, because it was cold, and they were warming themselves; and Peter was with them, standing and warming himself.

<sup>19</sup>Then the Chief Priest asked Jesus about His disciples and about His teaching. <sup>20</sup>Jesus replied to him, "I have spoken openly to the world; I have at all times taught in the synagogue and in the temple, where the Jews always congregate, and I have said nothing in secret. <sup>21</sup>Why do you ask Me? Ask those who heard what I said to them; lo, they know what I said." <sup>22</sup>But when He said this, one of the assistants standing near struck Him with a staff and said, "Is this how You answer the Chief Priest?" <sup>23</sup>Jesus replied to him, "If I spoke wrongly, give evidence of what is wrong; but if it is correct, why did you strike Me?" <sup>24</sup>Then Annas sent Him, bound, to Cai-a-phas the Chief Priest.

<sup>25</sup>Now Simon Peter was standing and warming himself. And so those who were there said to him, "Aren't you also one of His disciples?" He denied

it and said, "No, I'm not." <sup>26</sup>One of the servants of the Chief Priest, a relation of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with Him?" <sup>27</sup>Whereupon Peter again denied it, and immediately a cockerel crowed.

<sup>28</sup>Then they led Jesus away from Cai-a-phas' house into the Praetorium\*; <sup>27: 11-16</sup> but it was early morning and they <sup>Mk 15: 2-15</sup> did not go into the Praetorium so that they might not be defiled <sup>Lk. 23: 3-25</sup> but might eat the Passover\*. <sup>29</sup>Pilate therefore came outside to them and said, "What accusation are *you* bringing against this Man?" <sup>30</sup>In reply they said to him, "If He had not done wrong, we would not have handed Him over to you." <sup>31</sup>Then Pilate said to them, "*You* take Him and judge Him according to *your* law." And so the Jews said to Him, "We are not permitted to put a man to death." <sup>32</sup>This happened so that the words which Jesus had spoken, indicating what death He would die, would be fulfilled.

<sup>33</sup>Then Pilate went into the Praetorium\* again and calling Jesus said to Him, "Are You the King of the Jews?" <sup>34</sup>Jesus answered him, "Do you ask this of yourself or did others tell you about Me?" <sup>35</sup>Pilate replied, "Am I a Jew? Your own nation and the Chief Priests have handed You over to me; what have You done?" <sup>36</sup>Jesus answered, "My kingdom is

not of this world; if it was, then my servants would fight, so that I should not be handed over to the Jews; as it is, My kingdom is elsewhere.” <sup>37</sup>Then Pilate said to Him, “So are You not a King then?” Jesus answered, “You say I am a King. I was born and I have come into the world for this purpose, to testify to the truth; everyone who is of the truth hears My voice.”

<sup>38</sup>Pilate said to Him, “What is truth?”

Matt. 27: 15-26: 6-15 Lk. 23: 13-25 Having said this he went out to the Jews again and said to them, “I find no crime at all in Him. <sup>39</sup>It is a custom with *you* that I should release one man to *you* at the Passover; and so do *you* wish me to release to *you* the King of the Jews?” <sup>40</sup>At this they all shouted out again and said, “Not this Man, but Barabbas.” Now Barabbas was an insurrectionist.

Matt. 27:26 Mk 15:15 Lk. 23:16 **19** And so Pilate then took Jesus and scourged Him. <sup>2</sup>And the soldiers wove a crown of thorns, placed it on His head and having draped a purple cloak around Him <sup>3</sup>said, “Hail, King of the Jews.” And they began to slap Him in the face.

<sup>4</sup>Then Pilate went out again to them and said, “Look, I am bringing Him out to *you*, so that *you* know I find no cause for accusation in Him.” <sup>5</sup>Then Jesus came out, wearing the crown of thorns and the purple cloak. And Pilate said to them, “Behold the Man.” <sup>6</sup>But when the chief priests and

the officers saw Him, they shouted out to say, “Crucify Him, crucify Him.” Pilate said to them, “*You* take Him and crucify Him; I find no crime at all in Him.” <sup>7</sup>The Jews replied to him, “We have a law and according to our law He ought to die, because He made Himself the Son of God.”

<sup>8</sup>Then, when he heard this statement, Pilate was rather afraid <sup>9</sup>and he went into the Praetorium\* again and said to Jesus, “Where are You from?” But Jesus gave him no answer. <sup>10</sup>At this Pilate said to Him, “Are You saying nothing to me? Don’t You know that I have the power to crucify You and the power to release You?” <sup>11</sup>Jesus replied, “You would have no power whatever over Me unless it had been given to you from above; therefore the one who gave Me over to you has the greater sin.” <sup>12</sup>From this time onwards Pilate sought to release Him; but the Jews shouted and said, “If you release this Man, you are no friend of Caesar’s; everyone who makes Him out to be a king opposes Caesar.” <sup>13</sup>And so when Pilate heard this said, he brought Jesus out and sat down on the dais at a place called “The Mosaic”, in Hebrew “Gabbatha.” <sup>14</sup>Now it was the Preparation of the Passover\*, about midday; and he said to the Jews, “Behold *your* King.” <sup>15</sup>But they shouted, “Away, away, crucify Him.” Pilate said to them, “Shall I crucify *your* King?” The Chief Priests answered, “We

have no king but Caesar.” <sup>16</sup>And so then he gave Him over to them to be crucified.

*“They divided My garments  
between themselves,  
and threw dice for My vesture.”* Ps.22:18

Matt. <sup>17</sup>Then they took Jesus and led Him  
27: away; and carrying His cross, He  
32-34 went out to the place named “The  
Mk 15: Skull”, which is called in Hebrew,  
21-32 “Golgotha”\*, <sup>18</sup>where they crucified  
Lk.23: Him and with Him two others, one  
32-43 on either side with Jesus in between.  
\*The Latin version of this word, ‘Calvaria’ gives us ‘Calvary’

JESUS OF NAZARETH  
THE KING OF THE JEWS.

<sup>20</sup>Many of the Jews therefore saw this heading, because the place where Jesus was crucified was close to the city; and it was written in Hebrew, Greek and Latin. <sup>21</sup>Then the Chief Priests of the Jews said to Pilate, “Don’t write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.””” <sup>22</sup>Pilate replied, “What I have written I have written.”

<sup>23</sup>When they had crucified Jesus, the soldiers took His clothes and His under-shirt, dividing them into four parts, a part to each soldier. But the under-shirt was seamless, woven from the top as a whole. <sup>24</sup>And so they said to one another, “Don’t let us tear it, but let us dice for it, whose it will be.” As a result the scripture was fulfilled, which said,

This is the reason why the soldiers did this.

<sup>25</sup>Standing near Jesus’ cross were His mother, His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>And so when Jesus saw His mother and the disciple whom He loved standing there, He said to His mother, “Woman, see your son.” <sup>27</sup>Then He said to the disciple, “See your mother.” And from that time the disciple took her into his own home.

<sup>28</sup>After this, knowing that everything was now completed in order for the scripture to be fulfilled, Jesus said,

*“I thirst.”* Ps.69:21

<sup>29</sup>Now standing there was a vessel full of sour wine; and so after filling a sponge with the wine they put it on a hyssop stalk and raised it to His mouth. <sup>30</sup>Whereupon, when He had taken the wine, Jesus cried, “It is finished.” And having bowed His head He gave up His spirit.

<sup>31</sup>Since it was the Preparation Day, in order that the bodies might not remain on the cross on the Sabbath, (because that Sabbath was an important day) the Jews then asked Pilate

for the men's legs to be broken and the bodies taken away. <sup>32</sup>And so the soldiers came and broke the legs of the first man and of the other man who was crucified with Him. <sup>33</sup>But when they came to Jesus, because they saw He was already dead, they did not break His legs; <sup>34</sup>but with his spear one of the soldiers pierced His side and immediately there came out blood and water. <sup>35</sup>The man who saw it has testified and his testimony is true; and he knows that he speaks the truth so that *you* may believe; <sup>36</sup>for these things were done so that the scripture might be fulfilled:

Psalm 34:20 *"No bone of His will be broken."*

<sup>37</sup>And again another scripture says:

Zech. 12:10 *"They will look on Him Whom they have pierced."*

Matt. 27: 57-61 <sup>38</sup>After this Joseph of Arimathea, who was a disciple of Jesus, but a secret one because of his fear of the Jews, asked Pilate for permission to remove Jesus's body; and Pilate gave him leave. He therefore came and took the body of Jesus away. Lk. 23: 50-56 <sup>39</sup>Nicodemus, who first went to Jesus by night, also came, carrying a mixture of myrrh and aloes about seventy-five pounds in weight. <sup>40</sup>Then they took Jesus' body and bound it in strips of linen with the spices, as it is customary with the Jews for burial. <sup>41</sup>Now at the place where He was

crucified there was a garden and in the garden was a new tomb in which no one had yet been laid. <sup>42</sup>And so because of the Jewish Preparation Day, and because the tomb was nearby, they laid Jesus there.

**20**<sup>1</sup>On the first day of the week, <sup>Matt. 28: 1-10</sup>early in the morning while it was still dark, Mary Magdalene <sup>Mk 16: 1-8</sup>came to the tomb and she saw that the stone had been moved away <sup>Lk. 24: 1-11</sup>from the tomb. <sup>2</sup>And so she ran and went to Simon Peter and the other disciple, whom Jesus loved, and said to them, "They have moved the Lord from the tomb and we don't know where they have put Him."

<sup>3</sup>Then Peter and the other disciple went off and they came to the tomb. <sup>4</sup>Now the two were running together, but the other disciple ran more quickly than Peter and he came to the tomb first. <sup>5</sup>He stooped down and saw the strips of linen lying there, but he didn't go in. <sup>6</sup>Then Simon Peter arrived following him; and he went into the tomb and saw the linen strips lying there. <sup>7</sup>The face-cloth, which had been over His head, was not lying with the linen strips but was folded up apart in one place. <sup>8</sup>And so then the other disciple, who had arrived first at the tomb, went in and he looked and he believed; <sup>9</sup>for as yet they did not understand the scripture, that He must rise from the

dead. <sup>10</sup>Then the disciples went away again to their own group.

<sup>11</sup>But Mary stood at the tomb, weeping outside it. Then as she wept, she bent down into it <sup>12</sup>and saw two angels in white sitting there, one at the head and one at the feet where Jesus' body had lain. <sup>13</sup>And they said to her, "Woman, why do you weep?" She said to them, "Because they have moved my Lord and I don't know where they have put Him." <sup>14</sup>After she had said this she turned behind her and saw Jesus standing there, but she did not see that it was Jesus. <sup>15</sup>Jesus said to her, "Woman, why do you weep? Whom do you seek?" She thought He was the gardener and said to Him, "Sir, if you have carried Him away, tell me where you have put Him and I will take Him away." <sup>16</sup>Jesus said to her, "Mary." She turned and said to Him, "Rabboni", meaning "Teacher". <sup>17</sup>Jesus said to her, "Don't touch Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and *your* Father and to My God and *your* God.'" <sup>18</sup>Mary Magdalene went and announced to the disciples that she had seen the Lord and that He had said these things to her.

assembled being barred for fear of the Jews, Jesus came and stood among them and said to them, "Peace be to *you*." <sup>20</sup>And having said this He showed them His hands and His side. The disciples were glad then, when they saw the Lord. <sup>21</sup>Then Jesus said to them again, "Peace be to *you*; just as the Father sent Me, I am also sending *you*." <sup>22</sup>When He had said this He breathed on them and said to them, "Receive the Holy Spirit. <sup>23</sup>Whoever sins *you* forgive, they will be forgiven them; whoever sins *you* retain, they are retained."

<sup>24</sup>But one of the Twelve, Thomas, who was called Didymus\*, was <sup>†</sup>the not with them when Jesus came. <sup>Twin</sup>

<sup>25</sup>And so the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in His hands, push my finger into the hole and push my hand into His side, I shall not believe."

<sup>26</sup>Now eight days afterwards His disciples were again inside and Thomas was with them. And Jesus came, while the doors were barred, and stood in the midst of them and said, "Peace be to *you*." <sup>27</sup>Then He said to Thomas, "Reach your finger here and see My hands, and reach your hand here and push it into My side; and don't be faithless, but believe."

<sup>28</sup>Then in reply Thomas said to Him,

Lk.24: <sup>19</sup>Now when it was evening that day, the first day of the week, with the doors where the disciples were

“My Lord and My God.” <sup>29</sup>Jesus said to him, “Because you have seen Me, Thomas, you have believed. They are blessed who do not see but nevertheless believe.”

<sup>30</sup>Now Jesus did many other miracles in the sight of His disciples which are not written in this book; <sup>31</sup>but these have been written so that *you* might believe that Jesus is the Christ, the Son of God, and that believing, *you* might have life through His name.

**21** <sup>1</sup>After these things Jesus showed Himself to the disciples again, at the Sea of Tiberias; and He appeared in this way. <sup>2</sup>There were together Simon Peter, Thomas, who was called Didymus\*, Nathanael from Cana of Galilee, Zebedee’s sons and another two of His disciples. <sup>3</sup>Simon Peter said to them, “I am going fishing.” They said to him, “We are coming with you, too.” They went out and immediately climbed into the boat, and that night they caught nothing. <sup>4</sup>When first light came Jesus was already standing on the shore; but the disciples did not see that it was Jesus. <sup>5</sup>And so Jesus said to them, “Boys, do *you* have any fish?” They answered Him, “No.” <sup>6</sup>Then He said to them, “Throw out the net on the right hand side of the boat and *you* will make a find.” And so they threw it out and could no longer pull it in owing to

the number of fish.

<sup>7</sup>At this the disciple whom Jesus loved said to Peter, “It’s the Lord.” And so Simon Peter, on hearing that it was the Lord, tied his smock around himself (for he was stripped) and threw himself into the sea. <sup>8</sup>The other disciples came in the boat, (for they were not far from the shore, but about one hundred yards out) dragging the net of fish. <sup>9</sup>Then, as they stepped on to the land, they saw there a charcoal fire with fish laid on it and bread. <sup>10</sup>Jesus said to them, “Fetch some of the fish which *you* have just caught.” <sup>11</sup>Simon Peter climbed on board and dragged the net up on to the beach; it was full up with large fish, one hundred and fifty three, and although there were so many, the net was not torn. <sup>12</sup>Jesus said to them, “Come to breakfast.” None of the disciples dared ask Him, “Who are You?” They knew it was the Lord. <sup>13</sup>Then Jesus came and took the bread and handed it to them and the same with the fish. <sup>14</sup>This was now the third time Jesus showed Himself to the disciples after He was risen from the dead.

<sup>15</sup>And so when they had breakfasted, Jesus said to Simon Peter, “Simon, Jonah’s son, do you love Me more than these?” He said to Him, “Truly, Lord, You know I love you.” He said to him, “Feed My lambs.” <sup>16</sup>He said to him again the second time,

\*the  
Twin

“Simon, son of Jonah, do you love Me?” Peter said, “Truly Lord, You know I love you.” He said to him, “Tend My sheep.” <sup>17</sup>He said to Peter a third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because the third time He said to him, “Do you love Me?” He said to Him, “Lord, You know all things; You know I love You.” Jesus said to him, “Feed My sheep. <sup>18</sup>Most surely I tell you, that when you were young you bound your girdle round you and would walk where you wished; but when you are old you will stretch out your hands and someone else will bind you and bear you where you would not wish.” <sup>19</sup>He said this to indicate by which death he would glorify God. And after saying this to him He said, “Follow Me.” <sup>20</sup>Then Peter turned and saw, following behind, the disciple Jesus loved, who had leaned on Jesus’ chest at supper and who had said, “Lord, who is the

man who will betray You?” <sup>21</sup>When Peter saw this man, he said to Jesus, “Lord, and what will he do?” <sup>22</sup>Jesus said to him, “If I wish him to remain until I come, what concern is that of yours? You follow Me.” <sup>23</sup>And so word of this went out to the brethren that that disciple would not die; but Jesus did not say to him that he would not die, but, “If I wish him to remain until I come, what concern is that of yours?”

<sup>24</sup>It is this disciple who testifies about these things and who has written them; and we know his testimony is true.

<sup>25</sup>And there are also many other things which Jesus did, that if every one was written down, I suppose the world itself could not contain the books which would be written. Amen.

\* \* \* \* \*

FOREWORD  
TO  
THE ACTS OF THE APOSTLES

THIS book has been held by all Christians to be canonical and as such has been esteemed, though amongst the hardest, yet to be amongst the brightest jewels that shine in the word of God. It is a history concerning the church of Christ in its infancy and shows God's wonderful care for it and powerful providence over it. It begins where that gospel ends which the same author, Luke, wrote. Its great use is to prevent and confute all invented stories concerning the lives and doctrine of the holy apostles. Luke having accompanied Paul and having been an eye-witness, and an ear-witness, was certainly the fittest to record all that the great apostle did and said; and if most of the book is taken up concerning him, it is because, speaking of the rest of the apostles, he '*laboured more than them all*' (1 Cor. 15:10).

In the book there is an account of many sermons preached by the apostles and apostolical men upon the most necessary parts of our holy religion, such as the death, resurrection and ascension of our blessed Saviour, of God's mercy through Him and of the life to come, etc. and also of how holy men lived answerably to their profession and hope. When we read these things, they seem to speak to us and tell us, (what they say was inscribed upon the statue of some deified hero,) '*Si feceritis sicut nos, eritis sicut nos.*' 'If you will do as we have done (and suffer as we have suffered), then you will be (glorious and happy) as we are.'

\* \* \* \* \*

## THE APOSTLES

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**1**<sup>1</sup>Now I compiled the first narrative, Theophilus, of all the things which Jesus began both to do and teach <sup>2</sup>up to the day on which He was taken up, after He had given instructions through the Holy Spirit to the apostles He had chosen. <sup>3</sup>He also showed Himself to them as being alive after He had suffered, by many convincing proofs, appearing to them over a period of forty days and speaking of the things relating to the kingdom of God. <sup>4</sup>Meeting with them, He instructed them not to leave

Lk.24: Jerusalem, but to “wait for what was  
49 promised by the Father, of which *you*  
Jn 14: have heard from Me; <sup>5</sup>because John  
16:26 indeed baptised” with water, but *you*  
15:26 will be baptised with the Holy Spirit  
16:7 in not many days time.”

<sup>6</sup>And so, on meeting with Him, they asked Him, “Lord, are You restoring the kingdom to Israel at this time?”  
<sup>7</sup>But He said to them, “It is not for *you* to know the times or seasons which the Father has settled in His own authority, <sup>8</sup>but *you* will receive power when the Holy Spirit has come upon *you* and *you* will be witnesses to Me in Jerusalem, the whole of Judea, Samaria and to the ends of the earth.” <sup>9</sup>When He had said this He was borne upwards as they looked on

and a cloud carried Him out of their sight. <sup>10</sup>While they were gazing into the sky as He went, lo, standing beside them in white clothes were two men, <sup>11</sup>who said, “*You* men from Galilee, why do *you* stand looking up into the sky? This same Jesus, Who has been taken up from *you* into heaven, will come in the same way in which *you* have seen Him go into heaven.”

<sup>12</sup>They then returned to Jerusalem from the Mount of Olives, which is close to Jerusalem, a Sabbath day’s journey away. <sup>13</sup>When they came in, they went up to the first floor room where they were staying; there were Peter, James, John and Andrew, Philip and Thomas, Bartholomew and Matthew, James, Alphaeus’ son, and Simon the Zealot, and Judas, James’ brother. <sup>14</sup>These all devoted themselves with one mind to prayer and supplication, together with the women, Jesus’ mother Mary and His brothers.

<sup>15</sup>Now at that time Peter stood up amongst the disciples (the company of those named numbered altogether about one hundred and twenty) and said, <sup>16</sup>“Brother men, it was necessary for the scripture, previously spoken

through the mouth of David by the Holy Spirit, to be fulfilled regarding Judas, who was the guide of those who seized Jesus, <sup>17</sup>because he was numbered with us and was allotted a part in this ministry.” <sup>18</sup>(Now this man obtained a piece of land with the reward of wickedness; and plunging headlong he burst open at the waist and his entrails completely spilt out. <sup>19</sup>It became known to all the residents of Jerusalem, so that the field was called in their language, ‘Akeldama,’ which means, ‘The field of blood.’) <sup>20</sup>“It is written in the book of Psalms:

Ps.69:  
25      *‘Let his lodging place  
become a desolation,  
and let there be no one  
who inhabits it.’*

also:

Ps.109:  
8      *‘Let another take his oversight.’*

<sup>21</sup>It is therefore necessary that of the males who kept company with us all the time in which the Lord Jesus went in and out over us, <sup>22</sup>beginning from the baptism of John up to the day He was taken up from us, one should become with us a witness to His resurrection.”

<sup>23</sup>And they put forward two of them, Joseph called “Barsabas”, who was surnamed “Justus”, and Matthias. <sup>24</sup>In prayer they said, “You, Lord, Who knows the heart of all men, show which one of these two You have chosen <sup>25</sup>to take part in this ministry

and apostleship, from which Judas turned aside to go to his own place.”

<sup>26</sup>Then they cast their lots and the lot fell on Matthias and he was assigned a place with the eleven apostles.

**2**<sup>1</sup>Now when the day of Pentecost<sup>\*</sup> had fully dawned, they were all with one mind in the same place. <sup>2</sup>And without warning there came from the sky a noise like a violent, gusting wind and it filled the whole house where they were sitting. <sup>3</sup>And there appeared to them what seemed like divided tongues of fire, and one sat upon each of them. <sup>4</sup>They were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

<sup>5</sup>Now living in Jerusalem there were Jews, devout men who were from every nation under the heavens.

<sup>6</sup>When this sound arose the crowd gathered and was bewildered because each one was hearing them in his own language as they spoke.

<sup>7</sup>They were all astonished and in amazement they said to one another, “Lo, aren’t all these men Galilean who are speaking? <sup>8</sup>How is it that each one of us hears in our own language in which we were born?

<sup>9</sup>Parthians, Medes, Elamites, those who live in Mesopotamia, also in Judea and Cappadocia, Pontus and Asia, <sup>10</sup>both Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and those who are resident in

## THE ACTS 2

Rome, both Jews and converts,  
<sup>11</sup>Cretans and Arabians, we hear them  
as they utter in our own tongues the  
mighty works of God.” <sup>12</sup>They were  
all astonished and at a loss, saying to  
one another, “What does this mean?”  
<sup>13</sup>But others said derisively, “They are  
full of sweet wine.”

<sup>14</sup>But then Peter stood up with the  
eleven and raising his voice he  
addressed them: “*You* Jewish men  
and all of *you* who are residents in  
Jerusalem, for this to be understood  
by *you*, give a hearing to what I say.  
<sup>15</sup>These men are not drunk as *you* sup-  
pose, for it is nine o’ clock in the  
morning, <sup>16</sup>but what is occurring is  
what was spoken through the prophet  
Joel:

Joel 2:  
28-32      <sup>17</sup>*‘And it will come about  
in the last days,’ says God,  
‘that I will pour out My Spirit  
on all mankind,  
and your\* sons and daughters  
will prophesy,  
your\* young men will see visions,  
your\* old men will dream  
dreams;  
<sup>18</sup>and on My servants,  
male and female,  
in those days  
I will pour out My Spirit,  
and they will prophesy.  
<sup>19</sup>I will show portents  
in the sky above,  
and signs on the earth beneath,  
blood, fire*

\*‘your’  
is plu-  
ral

*and vapour of smoke.*

<sup>20</sup>*The sun will be changed  
into darkness  
and the moon into blood,  
before the great and fearful  
Day of the Lord comes.*

<sup>21</sup>*And it will come about that  
everyone whatever  
who calls on the name of the Lord  
will be saved.’*

<sup>22</sup>“Men of Israel, listen to this: Jesus  
of Nazareth was a Man proven to *you*  
to be from God by the mighty deeds,  
wonders and signs which God did  
amongst *you* through Him, as indeed  
*you* know yourselves. <sup>23</sup>In the fixed  
purpose and foreknowledge of God  
this Man was delivered up and *you*  
took Him and put Him to death by  
wicked hands, nailing Him up. <sup>24</sup>But  
God raised Him up, having loosed the  
pangs of death, because it was not  
possible for Him to be held by it, <sup>25</sup>for  
David says regarding Him:

*‘I foresaw the LORD  
ever before Me,  
because He is at My right hand,  
so that I should not be shaken.  
<sup>26</sup>Therefore My heart was glad  
and My tongue rejoiced.  
Moreover My body  
will rest in hope,  
<sup>27</sup>because You will not leave  
My soul in Hades,  
nor leave Your Holy One  
to see decay.*

Ps.16:  
8-11

<sup>28</sup>*You have made known to Me*

## THE ACTS 2

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*the ways of life,  
You will make Me full of gladness  
with Your face.'*

<sup>29</sup>“Men, brethren, allow me to speak plainly to *you* about the patriarch David, that he is dead and buried and that his tomb is with us to this day. <sup>30</sup>He was a prophet and knew that God had vowed to him on oath that from the fruit of his loins He would raise up Christ, in the flesh, to sit on his throne. <sup>31</sup>Knowing it beforehand, he said of the resurrection of Christ, that His soul would not be left in Hades, nor would His body see decay. <sup>32</sup>[And so] God has raised up this Man Jesus, of Whom all of us are witnesses. <sup>33</sup>Therefore, since He has both been exalted to God’s right hand and has received the promise of the Holy Spirit from the Father, He has poured forth this which *you* now see and hear; <sup>34</sup>for David did not ascend into heaven, but he says himself:

Ps.110:1     *‘The LORD said to my Lord,  
“Sit at My right hand,  
<sup>35</sup>until I put Your enemies  
beneath Your feet.”’*

<sup>36</sup>“And so let all the house of Israel know with certainty that God has made this Jesus, Whom *you* crucified, both Lord and Christ.”

<sup>37</sup>When they heard this, they were cut to the heart and they said to Peter and the rest of the apostles, “Men,

brethren what shall we do?” <sup>38</sup>Peter said to them, “Repent, and let each one of *you* be baptised” in the name of Jesus Christ for the forgiveness of [your] sins and *you* will receive the gift of the Holy Spirit, <sup>39</sup>for the promise is to *you*, to *your* children and to all those far off, as many as the Lord our God may call.”

<sup>40</sup>And he testified to them in many other words and exhorted them saying, “Save yourselves from this rebellious generation.” <sup>41</sup>Then those who welcomed his preaching with gladness were baptised”; and that day about three thousand souls were added. <sup>42</sup>They persevered in the apostles’ teaching, in fellowship, in the breaking of bread and in prayer.

<sup>43</sup>Fear came upon every soul and many wondered; and signs occurred through the apostles. <sup>44</sup>All those who believed kept company together and held everything in common; <sup>45</sup>and they began to sell their property and possessions and to divide them among everyone accordingly as anyone had need. <sup>46</sup>Each day, constant in attendance together at the temple and breaking bread at home, they took their food with gladness and simplicity of heart, <sup>47</sup>praising God and being in favour with all the people. And the Lord daily added to the church those being saved.

**3**<sup>1</sup>Now Peter and John were going up together to the temple at three in the afternoon at the hour of prayer. <sup>2</sup>And one man who had been lame from birth was being carried there; each day they used to place him at the temple gate which is called “Beautiful” to beg for alms from those going into the temple. <sup>3</sup>When he saw Peter and John about to enter, he began to ask for alms. <sup>4</sup>But looking at him intently with John, Peter said, “Look at us.” <sup>5</sup>The man gave them his attention, expecting to receive something from them, <sup>6</sup>but Peter said, “I have no silver and gold, but what I do have I give you. In the name of Jesus Christ of Nazareth, stand up and walk.” <sup>7</sup>Taking him by the right hand he lifted him, and his feet and ankles were strengthened immediately. <sup>8</sup>Leaping up, he stood and walked and went with them into the temple, walking about leaping and praising God. <sup>9</sup>All the people saw him as he walked and praised God. <sup>10</sup>They recognised him as the man who sat for alms at the temple gate called “Beautiful” and they were filled with wonder and amazement at what had happened to him.

<sup>11</sup>While the man healed from his lameness was holding on to Peter and John, all the people ran to them at the colonnade called “Solomon’s”, awestruck. <sup>12</sup>Seeing it, Peter began to speak to the crowd: “Men of Israel, why do *you* wonder at

this and stare at us, as though by our own power or godliness he has been made to walk? <sup>13</sup>The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, Whom *you* handed over and denied before Pilate, when he had decided to release Him. <sup>14</sup>*You* denied the Man Who was holy and just and asked for a man who was a murderer to be granted to *you*. <sup>15</sup>*You* killed the Author of life; but God has raised Him from the dead, to which we are witnesses. <sup>16</sup>Through faith in His name, His name has made this man strong, whom *you* see and know; and faith which is from Him has given this man this perfect health in the sight of *you* all.

<sup>17</sup>“And now, brethren, I know that *you* acted in ignorance, as also did *your* rulers. <sup>18</sup>But the things which God had announced beforehand by the mouths of all His prophets, that Christ would suffer, He has thus fulfilled. <sup>19</sup>And so repent and turn back for *your* sins to be blotted out, so that times of refreshing may come from the presence of the Lord <sup>20</sup>and that He may send *you* Jesus Christ, Who has already been proclaimed, <sup>21</sup>but Who must be received into heaven until the times when all things will be restored, of which God has spoken anciently by the mouths of His holy prophets. <sup>22</sup>“Moses truly said to our forefathers, ‘The LORD *your* God will raise up for *you* from *your* brethren a

Deut.  
18:15

Prophet like me; listen to Him in everything whatever He says to *you*.

<sup>23</sup>And it will be that every soul whatever who does not listen to that Prophet will be destroyed out of the nation.’ <sup>24</sup>All the prophets from Samuel, one after another, as many as spoke, also foretold these days. <sup>25</sup>*You* are the sons of the prophets and of the covenant into which God entered with your forefathers when He said to Abraham, ‘In your Offspring all the nations of the earth will be blessed.’ <sup>26</sup>God has sent to *you* first His Servant Jesus as a blessing to *you*, having raised Him up, to turn each of *you* from your sins.”

**4**<sup>1</sup>While they were speaking to the people the priests, the guard commander of the temple and the Sadducees\* came on them, <sup>2</sup>displeased because they taught the people and preached through Jesus the resurrection from the dead. <sup>3</sup>They seized them by force and put them into custody until the next day, for it was already evening. <sup>4</sup>But many of those who heard the preaching believed, being about five thousand males in number.

<sup>5</sup>When the next day came, the rulers, elders and scribes assembled in Jerusalem, <sup>6</sup>with Annas the Chief Priest and Cai-a-phas, John, Alexander and all of the chief priest’s family. <sup>7</sup>Standing them before them all they inquired, “By what power or

name did *you* do this?”

<sup>8</sup>Then Peter, filled with the Holy Spirit, said to them: <sup>9</sup>“Rulers of the people and elders of Israel, if we are being asked today about the good deed done on an infirm man, as to what means he was healed, <sup>10</sup>let it be known to all of *you* and to all of the people of Israel, that this man stands here before *you* healed through the name of Jesus Christ of Nazareth, Whom *you* crucified but Whom God raised from the dead.

<sup>11</sup>*‘This is the Stone which, rejected by you\* the builders, has become the Headstone of the corner.’*

Ps.118:  
22  
\*‘you’  
is plural

<sup>12</sup>There is salvation in no other, for there is not another name under heaven, given among men, by which we must be saved.”

<sup>13</sup>When they saw the confidence of Peter and John and realised that they were uneducated and ordinary men they were amazed and began to grasp from them that they had been with Jesus. <sup>14</sup>And seeing the man who had been healed standing with them, they had nothing to say against it. <sup>15</sup>They ordered them to leave the Sanhedrin\* council chamber and conferred with one another saying, “What shall we do with these men? <sup>16</sup>That a notable miracle has been done by them is plain to everyone who lives in

Jerusalem, and we are unable to deny it. <sup>17</sup>But so that it may spread no more among the people, let us threaten them severely against speaking any more to anyone in this Name.”

<sup>18</sup>Calling them in, they ordered them in no way to preach or teach in the name of Jesus. <sup>19</sup>In reply Peter and John said to them, “If it is right in the sight of God to listen to *you* more than to God, *you* judge. <sup>20</sup>We are unable not to speak about what we have seen and heard.” <sup>21</sup>After further threatening them, they let them go, since they found no way of punishing them because of the people, for everyone was praising God for what had happened, <sup>22</sup>because the man on whom this miracle of healing had happened was fully forty years old.

<sup>23</sup>On being released they went to their own people and reported to them what the chief priests and elders had said. <sup>24</sup>When they heard, they unitedly raised their voices to God and said, “Almighty Lord, You are God, Who made the sky, the earth, the sea and everything within them, <sup>25</sup>and Who said through the mouth of Your servant David:

Ps.2: *‘Why did the nations rage,*  
1,2 *and the peoples contrive,*  
*to no success?*

<sup>26</sup>*The kings of the earth*  
*stood by,*  
*the rulers were*  
*gathered together*

*against the LORD*  
*and against His Anointed.’*

<sup>27</sup>Truly both Herod and Pontius Pilate, with the Gentiles and the tribes of Israel, gathered against Your holy Servant Jesus, Whom You anointed, <sup>28</sup>to do whatever Your hand and Your counsel had determined beforehand should be done. <sup>29</sup>And now, Lord, have regard to their threats and grant that Your servants speak Your word with complete boldness, <sup>30</sup>with You the while stretching out Your hand to heal and to bring about signs and miracles through the name of Your holy servant Jesus.”

<sup>31</sup>After they had made their supplications the place in which they were gathered was shaken and they were all filled with the Holy Spirit; and they continued to speak the word of God boldly.

<sup>32</sup>The whole multitude of those who believed were one in heart and mind and neither did anyone of those possessing anything say it was for him alone, but everything was shared by them. <sup>33</sup>The apostles continued to bear witness with great power to the resurrection of the Lord Jesus and there was great grace upon them all, <sup>34</sup>for no one among them was in need because as many as were owners of land or houses sold them and bringing the proceeds of what was sold, <sup>35</sup>they placed them at the apostles’ feet; and a distribution was made to

each according to whatever was his need.

<sup>36</sup>And Joseph, who was surnamed by the apostles “Barnabas,” (which is translated, “The Son of Consolation”) and who was a Levite from Cyprus, was one who, <sup>37</sup>owning a field, sold it and brought the money and placed it at the apostles’ feet.

**5**<sup>1</sup>But a certain man named Ananias, with his wife Sapphira, sold some land <sup>2</sup>and set apart for himself some of the proceeds, with the joint knowledge of his wife, and taking what remained he placed it at the apostles’ feet. <sup>3</sup>Then Peter said, “Ananias, why has Satan filled your heart, for you to lie to the Holy Spirit and set apart for yourself some of the proceeds of the land? <sup>4</sup>As things were, was it not yours? And once it was sold, were matters not in your power? Why, therefore, did you propose this deed to yourself in your heart? You have not lied to men but to God.” <sup>5</sup>When he heard these words, Ananias fell down and expired; and a great fear came over everyone who heard of it. <sup>6</sup>And the young men picked him up, wrapped him in a shroud and carried him out and buried him.

<sup>7</sup>There was a space of about three hours and his wife, not knowing what had happened, came in. <sup>8</sup>Peter’s response was to say to her, “Tell me

whether *you* sold the field for so much?” She said, “Yes, for so much.”

<sup>9</sup>Peter said to her, “Why is it that *you* conspired to test the Spirit of the Lord? Lo, the feet of those who buried your husband are at the door and they will carry you out.”

<sup>10</sup>Immediately, she fell down at his feet and expired. When the young men came in and found her dead, they carried her out and buried her next to her husband. <sup>11</sup>Then a great fear came on the whole church and on everyone who heard of these things.

<sup>12</sup>Many signs and wonders continued to occur at the hands of the apostles among the people; and they were all together in Solomon’s colonnade.

<sup>13</sup>Of the rest, nobody dared to keep company with them, but the people highly regarded them. <sup>14</sup>Increasingly there were being added those believing in the Lord, a multitude of both men and women, <sup>15</sup>so much so that the sick were carried out into the streets and put on beds and mattresses in order that, as Peter went along, at the least his shadow might fall on some of them. <sup>16</sup>There also gathered a crowd from the towns around Jerusalem, bringing the sick and those troubled by unclean spirits, and they were all healed.

<sup>17</sup>But the Chief Priest and all those siding with him (that is the party of the Sadducees), stirred themselves, <sup>18</sup>and full of jealousy they seized the

apostles by force and put them in the general prison. <sup>19</sup>But during the night an angel of the Lord opened the prison doors and leading them out said, <sup>20</sup>“Go and stand in the temple and speak all these words of life to the people.” <sup>21</sup>On hearing this they went into the temple about dawn and began to teach.

Now when the Chief Priest and those with him arrived they called together the Sanhedrin\* and the whole elders’ council of the sons of Israel and sent to the general prison for them to be brought. <sup>22</sup>But when the attendants arrived they found they were not in the prison; they turned back and brought word, <sup>23</sup>saying, “We found the prison locked and secure in every way and the guards standing outside at the doors; but on opening it up we found no one inside.” <sup>24</sup>When the priest, the temple-guard commander and the chief priests heard this they were entirely at a loss about the matter as to whatever had happened. <sup>25</sup>But someone came up with a message for them and said, “Look, the men *you* put in prison are standing in the temple, teaching the people.”

<sup>26</sup>Then the guard commander, with the attendants, went off and fetched them, without force, because they were afraid of the people in case they stoned them. <sup>27</sup>They brought them and stood them before the Sanhedrin\*. <sup>28</sup>And the chief priest asked

them, “Didn’t we specifically instruct *you* not to teach in this Name? And look, *you* have filled Jerusalem with *your* teaching and *you* think to bring this Man’s blood on us.” <sup>29</sup>But Peter and the apostles said in reply, “It is necessary to obey God rather than men. <sup>30</sup>The God of our forefathers raised up Jesus, on Whom *you* laid violent hands, hanging Him on a tree. <sup>31</sup>God has exalted this Man to His right hand as Ruler and Saviour, to grant repentance and the forgiveness of sins to Israel. <sup>32</sup>And we are His witnesses in this matter, as is also the Holy Spirit, Whom God gives to those who obey Him.”

<sup>33</sup>It cut them to hear this and they were minded to kill them. <sup>34</sup>But there was a Pharisee\* on the Sanhedrin\*, a man named Gamaliel, a teacher of the Law and a man respected by all the people; he stood up and ordered the apostles to be put outside for a short time. <sup>35</sup>Then he said, “Men of Israel, watch out for yourselves as to what *you* intend to do about these men. <sup>36</sup>Prior to this, Theudas appeared, saying that he was somebody, and a number of men, about four hundred, adhered to him. He was killed and as many as had been induced to believe in him were all scattered and it came to nothing. <sup>37</sup>After this, Judas the Galilean appeared at the time of the census and drew a considerable number of the people after him; he also perished and as many as had been

induced to believe in him were all dispersed. <sup>38</sup>And now I say this to *you*: back off from these men and let them be, because if this purpose or its outworking is of men, it will be brought to nothing; <sup>39</sup>but if it is of God, *you* cannot overthrow it; and quite apart, *you* may be found to fight against God.” <sup>40</sup>They were persuaded by him and summoning the apostles, they beat them, ordered them not to speak in the name of Jesus and then released them.

<sup>41</sup>So they went out from before the council, rejoicing that they were judged worthy to bear disgrace for the sake of His name. <sup>42</sup>And every day, in the temple and from house to house they did not cease to teach and preach Jesus as the Christ.

**6**<sup>1</sup>At that time, with the disciples increasing in number, there was a rumbling among those who spoke Greek against those who spoke Hebrew, because their widows were being overlooked in the daily distribution. <sup>2</sup>Then the Twelve summoned the full number of the disciples and said, “It is not desirable that we should leave the word of God to serve at the tables. <sup>3</sup>And so, brethren, look out from among yourselves seven men who have proved themselves and who are full of the Holy Spirit and wisdom, whom we will appoint to meet this need. <sup>4</sup>We will apply ourselves to prayer and the ministry of

the Word.” <sup>5</sup>The idea pleased everyone of the whole number present and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas, a proselyte from Antioch; <sup>6</sup>they set these before the apostles, who, after they had prayed, laid their hands upon them.

<sup>7</sup>And the Word of God spread; the number of disciples in Jerusalem was greatly increased and further a large company of the priests was obedient to the faith.

<sup>8</sup>Now Stephen, full of faith and power, performed great signs and wonders among the people. <sup>9</sup>But some of them from the synagogue called “The Freemen”, some Cyrenians, Alexandrians and some from Cilicia and Asia\* came forward and disputed with him, <sup>10</sup>and could not withstand the wisdom of the Spirit with which he spoke. <sup>11</sup>Then they incited men by saying, “We have heard him utter blasphemous words against Moses and God.” <sup>12</sup>They stirred up the people, the elders and the scribes and coming on him by surprise they seized him forcibly and brought him before the Sanhedrin\*. <sup>13</sup>They brought forward false witnesses, who said, “This man does not cease uttering blasphemous words against this holy place and against the Law, <sup>14</sup>for we have heard him say that this Man, Jesus of

Nazareth, will destroy this place and alter the customs which Moses gave us.” <sup>15</sup>And when they turned to look at him, everyone who was sitting in the Sanhedrin saw that his face was like the face of an angel.

**7**<sup>1</sup>Then the Chief Priest said, “Are these things therefore so?” And Stephen said, “Men, brethren and fathers, listen. <sup>2</sup>The God of glory spoke to our forefather Abraham when he was in Mesopotamia, before he lived in Charran, <sup>3</sup>and said to him, ‘Leave your country and your kinsfolk and go into whatever country I shall show you.’ <sup>4</sup>And so he came out of the country of the Chaldeans and lived in Charran. From there, after the death of his father, He caused him to move into this land in which *you* now live. <sup>5</sup>He gave him no inheritance in it, not a foot’s breadth, but He promised to give it to him and to his offspring after him as a possession, while he still had no children. <sup>6</sup>“God spoke to him to this effect, that his offspring would be aliens in a foreign land and for four hundred years would be enslaved and ill-treated.

Gen.15: 13,16 <sup>7</sup>But God said, ‘I will judge the nation by whom they are enslaved and after this they will come out and worship Me in this place.’ <sup>8</sup>And He gave him the covenant of circumcision, in which state he begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob and Jacob the twelve patriarchs. <sup>9</sup>Now the patri-

archs being jealous of Joseph, they sold him into Egypt, <sup>10</sup>but God was with him, rescuing him from all his troubles. Further, He gave him favour and wisdom in the eyes of Pharaoh the king of Egypt, who appointed him governor over Egypt and the whole of his household.

<sup>11</sup>“But a famine came over the whole land of Egypt and over Canaan and there was great distress; our forefathers could find no food. <sup>12</sup>On hearing that there was wheat in Egypt, Jacob sent our forefathers away a first time. <sup>13</sup>On the second occasion, Joseph made himself known to his brothers and Joseph’s family became known to Pharaoh. <sup>14</sup>Then Joseph sent word and called for Jacob his father, together with the whole of his family, seventy-five souls. <sup>15</sup>And Jacob went down to Egypt and there he died, as did our forefathers; <sup>16</sup>and they were carried back to Sychem and laid in the tomb which Abraham had bought for a sum of money from the sons of Hamor, the father of Sychem.

<sup>17</sup>“Now accordingly as the time drew near of the promise God had vowed to Abraham, [so] the people increased and were multiplied in Egypt, <sup>18</sup>until the time arrived when another king arose who did not know Joseph. <sup>19</sup>This man dealt deviously with our race and ill-treated our forefathers in causing our infants to be exposed, so that they would not be kept alive.

<sup>20</sup>“At that time Moses was born, having a natural grace from God; and he was nourished up for three months in his father’s house. <sup>21</sup>But when he was exposed, Pharaoh’s daughter took him up and brought him up for herself as a son. <sup>22</sup>And Moses was instructed in all the wisdom of the Egyptians and he excelled in word and deed.

<sup>23</sup>“Now when he reached forty years of age, it came into his heart to have a care for his brothers, the sons of Israel. <sup>24</sup>Seeing one being unjustly treated, he defended him and took vengeance on his oppressor, killing the Egyptian. <sup>25</sup>He thought his brother Israelites would understand that God would effect deliverance for them by his hand; but they did not. <sup>26</sup>On the next day he made an appearance to them as they quarrelled and urging them to be at peace he said, ‘Men, *you* are brothers; why do *you* treat each other wrongly?’ <sup>27</sup>But the one treating his neighbour wrongly thrust him away and said, ‘Who made you a ruler and judge over us? <sup>28</sup>Do you wish to do away with me as you did the Egyptian yesterday?’ <sup>29</sup>At this remark Moses fled and was an alien in the land of Midian, where two sons were born to him.

<sup>30</sup>“When forty years were completed, the Angel of the Lord appeared to him in the wilderness of Mount Sinai

in the flames of a burning bush.

<sup>31</sup>When he saw it Moses marvelled at the sight and as he went forward to observe it more intently the voice of the Lord came to him, <sup>32</sup>‘I am the God <sup>Exod.</sup> of your forefathers, the God of <sup>3:6</sup> Abraham, Isaac and Jacob.’ Moses began to shake and did not dare look. <sup>33</sup>And the LORD said to him, ‘Take off <sup>Exod.</sup> the shoes on your feet, for the place <sup>3:5</sup> on which you stand is holy ground. <sup>34</sup>I <sup>Exod.</sup> have looked, I have seen the ill-treatment of My people in Egypt; I have heard their groans and I have come down to deliver them. And now, come; I will send you into Egypt.’

<sup>35</sup>“This was the Moses they did not <sup>Exod.</sup> accept when they said, ‘Who made <sup>2:14</sup> you a ruler and judge?’ This was the man God sent as ruler and deliverer by the hand of the Angel Who appeared to him in the bush. <sup>36</sup>It was he who brought them out after performing miracles and signs in Egypt, at the Red Sea and for forty years in the wilderness. <sup>37</sup>It was Moses who said to the sons of Israel, ‘The LORD <sup>Deut. 18:</sup> *your* God will send *you* a Prophet like <sup>15,18</sup> me from among *your* brethren; listen to Him.’ <sup>38</sup>It was he who was with the assembled people in the wilderness, with the Angel Who spoke to him on Mount Sinai and with our forefathers; it was he who received the oracles of life to give to us. <sup>39</sup>But our forefathers were unwilling to obey him and rejected him and in their hearts turned back to Egypt, <sup>40</sup>saying to

## THE ACTS 7

Exod. 32:23 Aaron, 'Make gods for us who will go on in front of us; we don't know what has happened to this Moses who brought us out of the land of Egypt.'

<sup>41</sup>"And they made an image of a calf at that time and offered sacrifice to an idol, rejoicing in the work of their own hands. <sup>42</sup>But God turned from them and left them to worship the hosts of heaven, just as it is written in the book of the prophets:

Amos 5:25, 26  
\*you' is plural  
*'Did you' offer Me sacrifices  
and offerings  
for forty years in the wilderness,  
house of Israel?  
<sup>43</sup>You' took to yourselves  
the shrine of Moloch  
and the star of your' god Remphan;  
you' made images to them  
to worship them.  
And I will remove you'  
to beyond Babylon.'*

<sup>44</sup>The Tabernacle of Testimony was with our forefathers in the wilderness and was just as the One Who spoke to Moses had appointed that it should be made, which was according to the pattern he had seen. <sup>45</sup>Our forefathers, in their turn succeeding to it, brought it in with Joshua at the dispossession of the Gentiles, whom God drove out before them, down to the days of David.

<sup>46</sup>"David found favour in the sight of God and he asked if he might find a dwelling for the God of Jacob, <sup>47</sup>but it

was Solomon who built Him a house.

<sup>48</sup>Yet The Highest does not dwell in temples built by the hand of man, just as the prophet says:

*<sup>49</sup>'Heaven is My throne,  
and earth the stool  
beneath My feet;  
what house will you' build for Me?' \*you' is plural  
says the LORD.  
'Or what spot will be  
My resting place?  
<sup>50</sup>Did not My hand build  
all these things?'*

<sup>51</sup>"Stubborn and uncircumcised in heart and ears, *you* ever strive against the Holy Spirit; just as *your* fathers were, so are *you*. <sup>52</sup>Which of the prophets did *your* fathers not persecute? They even killed the ones who foretold the coming of the Righteous One, of Whom *you* became the betrayers and the murderers. <sup>53</sup>You are the ones who received the Law as an ordinance of angels and yet did not keep it."

<sup>54</sup>While they listened to this they were cut to their hearts and began to grind their teeth at him. <sup>55</sup>But being full of the Holy Spirit he turned his gaze to heaven; and he saw the glory of God and Jesus standing at God's right hand <sup>56</sup>and he said, "Lo, I see the heavens opened and the Son of Man standing at God's right hand."

<sup>57</sup>Giving voice with a great shout, they shut their ears and rushed

together at him, <sup>58</sup>and hurrying him out of the city they began to stone him, the witnesses putting their clothes at the feet of a young man named Saul. <sup>59</sup>As they were stoning him, Stephen called on the Lord saying, "Lord Jesus, receive my spirit."

**8** <sup>60</sup>Falling to his knees he cried out in a loud voice, "Lord, do not charge this sin against them." Having said this, he fell asleep. <sup>81</sup>And Saul was in agreement with his killing.

Now on the very same day a great persecution of the church broke out in Jerusalem; and apart from the apostles they all scattered throughout the districts of Judea and Samaria. <sup>2</sup>And devout men together buried Stephen and made a great lamentation for him. <sup>3</sup>But Saul ravaged the church. Entering house after house he dragged out men and women and delivered them into prison.

<sup>4</sup>Now those who were scattered went out everywhere, carrying word of the gospel. <sup>5</sup>And so Philip went down to the city of Samaria and preached Christ to them. <sup>6</sup>Crowds began to give attention with one mind to what was being said by Philip when they heard and saw the miracles he did, <sup>7</sup>for unclean spirits began to come out of many who were possessed, screeching with a great voice; many who were paralysed and those who were lame were healed. <sup>8</sup>And there was great joy in that city.

<sup>9</sup>But there was one man named Simon who lived there already in the city, practising magical arts, amazing the people of Samaria and saying that he himself was someone great.

<sup>10</sup>Everyone from small to great paid attention to him, saying, "He is the great Divine Power." <sup>11</sup>They had regard to him because he had amazed them with magical arts for a considerable time. <sup>12</sup>But when they believed what Philip preached concerning the kingdom of God and the name of Jesus Christ, they began to be baptised\*, both men and women. <sup>13</sup>Simon himself also believed and after having been baptised\* he attached himself to Philip; and when he saw the mighty works and miracles happening he was amazed.

<sup>14</sup>When the apostles heard in Jerusalem that Samaria had received the word of God, they sent Peter and John to them. <sup>15</sup>These came down and prayed with them that they might receive the Holy Spirit, <sup>16</sup>for as yet He had fallen on none of them, but they were only baptised\* in the name of the Lord Jesus. <sup>17</sup>Then they laid hands on them and they received the Holy Spirit.

<sup>18</sup>When Simon saw that the Holy Spirit was given through the laying-on of the apostles' hands he brought them money, <sup>19</sup>saying, "Give this power to me as well, so that whoever

I lay hands on will receive the Holy Spirit.”<sup>20</sup> But Peter said to him, “Your silver perish with you, because you thought the gift of God could be obtained with money.<sup>21</sup> You have no share or allotment in this matter, for your heart is not true in the sight of God.<sup>22</sup> And so repent of this wickedness of yours and pray to God, if so be what you purposed in your heart may therefore be forgiven you,<sup>23</sup> for I see you as being in the gall of bitterness and in the bondage of iniquity.”<sup>24</sup> In reply Simon said, “Pray to the Lord for me that nothing of what you say may come on me.”

<sup>25</sup>Now when they had confirmed the Word of the Lord and spoken, they returned to Jerusalem, preaching the gospel in many Samaritan villages.

<sup>26</sup>But an angel of the Lord spoke to Philip and said, “Get up and go southwards on the less frequented road which goes down from Jerusalem to Gaza”<sup>27</sup> He rose up and went and when he arrived lo, a man from Ethiopia was there, a eunuch, a powerful figure in the court of Candace, the queen of Ethiopia. He was over all her treasury and had come to worship in Jerusalem,<sup>28</sup> from where he was returning, seated in his chariot and reading the prophet Isaiah.<sup>29</sup> And the Spirit said to Philip, “Go close and join up with this chariot.”

<sup>30</sup>Running forward, Philip heard him

reading the prophet and he said, “So do you understand what you are reading?”<sup>31</sup> The eunuch said, “However can I, unless someone guides me?” And he asked Philip to climb up and sit with him.<sup>32</sup> The passage of scripture which he read was this:

*As a sheep is brought to slaughter, Is.53:  
and as a lamb is dumb 7,8  
before its shearers,  
so He opened not His mouth.  
<sup>33</sup>In His humiliation  
His sentence was lifted,  
and His duration who will tell,  
for His life is taken from the earth?*

<sup>34</sup>Continuing, the eunuch said to Philip, “I ask you, about whom does the prophet say this, about himself or someone else?”<sup>35</sup> Then Philip spoke and starting from the same scripture he preached Jesus to him.

<sup>36</sup>As they went along the road they came upon some water; the eunuch remarked, “Look, some water; what hinders me from being baptised?”<sup>37</sup> Philip said, “If you believe with all your heart, you may.” And in reply the eunuch said, “I believe Jesus Christ to be the Son of God.”<sup>38</sup> He gave orders for the chariot to stop and they both went down into the water, Philip and the eunuch; and Philip baptised him.

<sup>39</sup>When they came up out of the water the Spirit of the Lord bore Philip off;

the eunuch saw him no more and he went on his way, rejoicing. <sup>40</sup>But Philip found himself in Azotus and going through it he preached in all the cities until he came to Caesarea.

**9**<sup>1</sup>Now Saul was still breathing out threats and slaughter against the Lord's disciples, and going to the Chief Priest <sup>2</sup>he asked from him letters to the synagogues at Damascus, so that should he find any who were of that Way, whether men or women, he might bring them, bound, to Jerusalem. <sup>3</sup>And on the journey he was nearing Damascus when without warning a light from heaven flashed around him. <sup>4</sup>He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute Me?" <sup>5</sup>And he said, "Who are you, Lord?" The Lord said, "I am Jesus, Whom you persecute. It is hard for you to kick against the goad." <sup>6</sup>Shaking and terrified, he said, "Lord, what do You wish me to do?" And the Lord said to him, "Get up and go into the city and it will be told you what you must do."

<sup>7</sup>The men who travelled with him stood there speechless, hearing the sound but seeing no one. <sup>8</sup>Saul rose from the ground and when he opened his eyes he saw no one; and leading him by the hand they brought him into Damascus. <sup>9</sup>For three days he could not see and he neither ate nor drank.

<sup>10</sup>Now there was a disciple in Damascus named Ananias and the Lord said to him in a vision, "Ananias." And he said, "Lo, I am here, Lord." <sup>11</sup>Then the Lord said to him, "Get up and go to the street called 'Straight' and look in Judas' house for a man named Saul who is from Tarsus; for lo, he prays, <sup>12</sup>and he has seen in a vision a man named Ananias coming in and laying hands on him so that he may regain his sight." <sup>13</sup>Ananias replied, "Lord, I have heard from many about this man and what evil he has done to Your saints in Jerusalem; <sup>14</sup>and he has authority here from the Chief Priests to bind all those who call on Your name." <sup>15</sup>But the Lord said to him, "Go, because he is My chosen instrument to carry My name before nations and kings and also before the sons of Israel; <sup>16</sup>I Myself will show him how much he must suffer for the sake of My name."

<sup>17</sup>And so Ananias left and went into the house; and laying his hands on Saul he said, "Brother Saul, the Lord Jesus, Who appeared to you on the road as you were coming, has sent me so that you might regain your sight and be filled with the Holy Spirit." <sup>18</sup>Immediately there dropped from his eyes something like scales and straight away he could see again; he got up and was baptised\* <sup>19</sup>and after having taken some food he

recovered his strength.

Now Saul was with the disciples for some days in Damascus.<sup>20</sup> And he immediately preached in the synagogues that Christ was the Son of God.<sup>21</sup> Everyone who heard him was amazed and said, "Isn't this the man who ravaged the people who call on this Name in Jerusalem and who has come here to this place so that he might bring people, bound, to the Chief Priests?"<sup>22</sup> But Saul was increasing the more in power and he confounded the Jews who lived in Damascus by proving that this Man was the Christ.

<sup>23</sup>After quite a few days had elapsed the Jews conspired to kill him,<sup>24</sup> but their plot became known to Saul. They were keeping a close watch at the gates by both day and night in order to kill him,<sup>25</sup> but the disciples took him by night and lowered him down through the city wall, letting him down in a straw basket.

<sup>26</sup>When he reached Jerusalem he attempted to associate with the disciples but they were all afraid of him, not believing him to be a disciple.<sup>27</sup> But Barnabas took him and brought him to the apostles and recounted to them how that he had seen the Lord in the roadway, that He had spoken to him and that in Damascus he had spoken boldly in the name of Jesus.<sup>28</sup> And he moved about among them in

Jerusalem,<sup>29</sup> and speaking boldly in the name of the Lord Jesus he also began to talk and debate with the Greek-speaking Jews, but they began to set it in hand to kill him.<sup>30</sup> When the brethren realised this they brought him down to Caesarea and sent him away to Tarsus.<sup>31</sup> And throughout the whole of Judea, Galilee and Samaria the churches had peace and were built up; and going on in the fear of the Lord and the comfort of the Holy Spirit they were multiplied.

<sup>32</sup>Now it came about as Peter travelled throughout the whole area that he also went down to the saints living in Lydda.<sup>33</sup> There he found one man named Aeneas who had been lying on a bed for eight years, paralysed.<sup>34</sup> Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed." Instantly he arose.<sup>35</sup> And everyone living in Lydda and Sharon saw him and turned to the Lord.

<sup>36</sup>Now in Joppa there was a female disciple named Tabitha, which is translated as 'Dorcas'. She was full of good works and merciful deeds, which she was continually doing.<sup>37</sup> It happened at that time that she became ill and died; and after having washed her they placed her in a room upstairs.<sup>38</sup> Because Lydda was close to Joppa and the disciples had heard that Peter was there, they sent two men to him imploring him to come

to them without delay. <sup>39</sup>Getting up, Peter went with them and on his arrival they took him to the upstairs room. All the widows stood by with him, weeping and displaying the tunics and clothes which Dorcas had made while she was with them. <sup>40</sup>After he had put them all outside, Peter went down on his knees and prayed; then he turned to the body and said, "Tabitha, rise up." She opened her eyes and when she saw Peter she sat up. <sup>41</sup>He gave her his hand, raised her up and calling the saints and the widows, he presented her alive. <sup>42</sup>It became known throughout the whole of Joppa and many believed in the Lord. <sup>43</sup>And as it turned out he stayed a considerable time in Joppa with a man named Simon, who was a tanner.

**10** <sup>1</sup>Now in Caesarea there was a certain man named Cornelius, a centurion from the Company called the Italian. <sup>2</sup>He was a devout man, who along with all his household feared God; he performed many acts of mercy to the people and always prayed to God. <sup>3</sup>In a vision at about three o'clock in the afternoon he plainly saw an angel of God come in and say to him, "Cornelius." <sup>4</sup>He stared at him and in a state of fear said, "What is it, my lord?" The angel said, "Your prayers and acts of mercy have ascended as a reminder of you in the presence of God. <sup>5</sup>And now send men to Joppa and summon

Simon who is surnamed Peter. <sup>6</sup>He is staying as a guest with a man named Simon, a tanner, whose house is beside the sea. He will tell you what you must do."

<sup>7</sup>When the angel who had spoken to him had gone, Cornelius called two of his house-servants and a devout soldier of those who were in constant readiness for him, <sup>8</sup>and after having related everything to them he sent them to Joppa.

<sup>9</sup>The next day, while they were going along the road and were nearing the city, Peter went up on to the roof-top at about midday to pray; <sup>10</sup>but he became hungry and wished to eat. While they were making ready, a state of trance fell on him, <sup>11</sup>and he saw heaven opened and descending on him an article somewhat like a great linen sheet, tied at the four corners, being let down upon the earth. <sup>12</sup>In it were all kinds of four-footed animals of the earth, wild beasts, reptiles and the birds of the sky. <sup>13</sup>Then a Voice came to him, "Rise up, Peter, kill and eat." <sup>14</sup>But Peter said, "By no means, Lord, because I have never eaten anything common or unclean." <sup>15</sup>And the Voice came to him again, a second time: "Things which God has cleansed, you are not to call unclean." <sup>16</sup>This happened three times and the article was taken up again into heaven.

<sup>17</sup>While Peter was still puzzling within himself as to whatever the vision meant which he had seen, lo, the men who had been sent by Cornelius had searched out Simon's house and were standing at the outside door, <sup>18</sup>calling out to ask if Simon, surnamed Peter, was staying as a guest there. <sup>19</sup>While Peter was pondering on the vision, the Spirit said to him, "Lo, three men are searching for you." <sup>20</sup>So get up, go down and go with them, doubting nothing, because I have sent them."

<sup>21</sup>Then Peter went down to the men who had been sent to him by Cornelius and said, "Lo, I am the man *you* are looking for; why are *you* here?" <sup>22</sup>They said, "The centurion Cornelius, a righteous, God-fearing man, who is attested by all the Jewish nation, was instructed by a holy angel to send for you to come to his house and to listen to what you have to say."<sup>23</sup>And so he invited them in and gave them lodging.

The next day Peter went away with them and some of the brethren who were from Joppa went with him.

<sup>24</sup>The day following they entered Caesarea. Cornelius was expecting them and had invited his relations and close friends. <sup>25</sup>And it came about that when Peter came in, Cornelius met him and falling at his feet worshipped him. <sup>26</sup>But Peter raised him up and said, "Stand up; I am also a man myself." <sup>27</sup>Companionably with

him he went in and finding many gathered there <sup>28</sup>he said to them, "*You* know that it is against the ancient custom for a man who is a Jew to visit or mix with someone of another nation; but God has shown me that no man is to be called unclean or common. <sup>29</sup>And so because I have been sent for, I have come without objecting. I ask *you*, therefore, what was the reason that *you* sent for me?"

<sup>30</sup>Cornelius said, "Four days ago I was fasting until this time and at three in the afternoon I was praying in my house; <sup>31</sup>and lo, a man in gleaming clothing stood before me and said, 'Cornelius, your prayers have been heard and your acts of mercy have been remembered in the presence of God. <sup>32</sup>And so send to Joppa and summon Simon who is surnamed Peter; he is a guest in Simon the tanner's house, which is beside the sea. When he arrives he will talk to you.' <sup>33</sup>Then I immediately sent for you and in coming you have done the right thing. So now we are all present in the sight of God to hear everything enjoined on you by God."

<sup>34</sup>Then Peter began to speak and he said: <sup>35</sup>"I see indeed that God shows no partiality, but in every nation the man who fears Him and acts righteously is accepted by Him. <sup>36</sup>The message he sent the sons of Israel, preaching peace through Jesus Christ (He is Lord of all) <sup>37</sup>*you* know,

because it is the message proclaimed throughout the whole of Judea, having begun at Galilee after the baptism which John preached. <sup>38</sup>It tells of Jesus of Nazareth, Whom God anointed with the Holy Spirit and with mighty power, and Who, because God was with Him, went about doing good and healing all those who were oppressed by the devil. <sup>39</sup>We are witnesses of all the things He did in the country of the Jews and in Jerusalem; but they killed Him, hanging Him on a cross. <sup>40</sup>This Man God raised up on the third day and caused Him to be seen openly, <sup>41</sup>not to all the people but to witnesses designated beforehand by God, to us, who ate and drank with Him after He rose from the dead. <sup>42</sup>And He gave us instructions to preach to the people, and to testify that He is the One appointed by God to be the Judge of the living and the dead. <sup>43</sup>All the prophets testify of Him that everyone believing in Him receives forgiveness of sins through His name."

<sup>44</sup>While Peter was still making these very remarks, the Holy Spirit fell on all those listening to the word. <sup>45</sup>Those who were circumcised who were believers and who had come with Peter were astounded, because the gift of the Holy Spirit was poured out on Gentiles, <sup>46</sup>for they heard them speaking in tongues and glorifying God.

<sup>47</sup>Then Peter said, "Surely no one can forbid water for these, who have received the Holy Spirit just as we have, also to be baptised?" <sup>48</sup>And he gave instructions for them to be baptised\* in the name of the Lord. Then they asked him to stay on for a few days.

**11** <sup>1</sup>Now the apostles and the brethren who lived throughout Judea heard that the Gentiles also had received the word of God. <sup>2</sup>And when Peter came back to Jerusalem, the Circumcised\* began to criticise him, <sup>3</sup>saying, "You went among uncircumcised men and ate with them." <sup>4</sup>Then Peter explained to them the sequence of events, saying, <sup>5</sup>"I was in prayer in the city of Joppa and in a trance I saw an article descending, somewhat like a great, linen sheet being let down at the four corners from heaven; and it came right to me. <sup>6</sup>Looking carefully at it, I began to take note and I saw the four-footed creatures of the earth, the wild beasts, reptiles and the birds of the sky. <sup>7</sup>And I heard a Voice say to me, 'Get up, Peter, kill and eat.' <sup>8</sup>I said, 'By no means, Lord, because nothing common or unclean has ever entered my mouth.' <sup>9</sup>But the Voice answered me a second time from heaven, 'The things that God has cleansed you are not to call unclean.' <sup>10</sup>This happened three times and all was drawn up again into heaven. <sup>11</sup>And straight away at the house in

which I was, lo, three men were standing there, sent to me from Caesarea. <sup>12</sup>The Spirit told me to go with them, doubting nothing. I went and with me came these same six brethren; and we went into the man's house. <sup>13</sup>He informed us how he saw the angel stand in his house and say to him, 'Send men to Joppa and inquire after Simon who is surnamed Peter, <sup>14</sup>and he will tell you of the things by which you and your entire household will be saved.' <sup>15</sup>And when I began to speak, the Holy Spirit fell on them just as He also did on us at the beginning. <sup>16</sup>Then I remembered the words of the Lord when He said, 'John baptised' with water, but *you* will be baptised in the Holy Spirit.' <sup>17</sup>Now if God gave the gift equally to them when they believed in the Lord Jesus Christ, as He also did to us, I, what power had I to withstand God?"

<sup>18</sup>On hearing this, their objections ceased and they glorified God saying, "God has therefore also granted the Gentiles repentance leading to life."

<sup>19</sup>Now those who were scattered by the trouble which arose over Stephen spread as far as Phoenicia, Cyprus and Antioch, speaking the Word to no one except Jews only. <sup>20</sup>But there were some of them, men who were Cypriots and Cyrenians, who when they went into Antioch began to speak to those speaking Greek, preaching the Lord Jesus. <sup>21</sup>The hand of the Lord was with them and a great

number believed and turned to the Lord.

<sup>22</sup>Word of them came to the ears of the church at Jerusalem and they sent Barnabas to travel to Antioch. <sup>23</sup>When he arrived he saw the grace of God and rejoiced, and exhorted everyone to continue steadfastly devoted in their hearts to the Lord, <sup>24</sup>because he was a good man, full of the Holy Spirit and of faith; and a sizeable company was further added to the Lord.

<sup>25</sup>Then Barnabas went to Tarsus to seek out Saul <sup>26</sup>and finding him he brought him to Antioch. And so it was that they assembled with the church for a whole year and taught a considerable company; and it was in Antioch that the disciples were first called 'Christians.'

<sup>27</sup>At that same time some prophets came down to Antioch from Jerusalem. <sup>28</sup>One of them, named Agabus, stood up and made it known through the Spirit that a great famine was about to come on the entire world; and this came about in the reign of Claudius Caesar. <sup>29</sup>And the disciples settled that, accordingly as he had prospered, each of them would send relief to the brethren who had their dwelling in Judea, which they did, sending to the elders by the hand of Barnabas and Saul.

**12**<sup>1</sup>Now at about that time King Herod reached out in violence to ill-treat some of them from the church, <sup>2</sup>and he killed John's brother James with the sword. <sup>3</sup>Seeing that it pleased the Jews he went on to arrest Peter also. <sup>4</sup>It was the week of the Festival of Unleavened Bread\*; and he seized Peter and shut him up in prison, assigning four squads of four soldiers to guard him. He thought that after the Passover\* he would bring him out to the people.

<sup>5</sup>And so Peter was kept in prison; but earnest prayer was made to God on his behalf by the church. <sup>6</sup>When Herod was all set to bring him out, on the very night, Peter was asleep between two soldiers, bound by two chains, with guards on duty at the prison door. <sup>7</sup>And lo, an angel of the Lord appeared and a light shone in the prison. Striking Peter on his side the angel roused him and said, "Be quick, get up." His chains fell off his hands <sup>8</sup>and the angel said to him, "Get yourself ready and tie on your sandals." And he did so. Then he said to him, "Put your cloak on and follow me." <sup>9</sup>He went out and he followed him; and he did not know that what was taking place because of the angel was real, but he thought he was seeing a vision. <sup>10</sup>They went through the first guard and the second and when they came to the iron gate leading to the city, it opened to them on its own account. They emerged and went

along one street and suddenly the angel disappeared. <sup>11</sup>Coming to himself Peter said, "Now I know that the Lord did indeed send His angel and has rescued me from Herod's hands and from all that the Jewish nation was expecting."

<sup>12</sup>After taking stock he went to the house belonging to Mary, the mother of John who was surnamed Mark, where a considerable number had assembled and were in prayer.

<sup>13</sup>While Peter was knocking on the door of the porch, a servant girl named Rhoda went to listen.

<sup>14</sup>Recognising Peter's voice, out of joy she did not open the porch but ran inside and announced that Peter was standing at the porch. <sup>15</sup>They said to her, "You're mad." But she stoutly maintained that it was so. <sup>16</sup>And they said, "It is his angel." But Peter continued knocking; and when they opened up they saw him and were astounded.

<sup>17</sup>Motioning to them with his hand to be quiet he related to them how the Lord had brought him out of the prison. And he said, "Take word of this to James and the brethren." Then he went out and went away to another place.

<sup>18</sup>When day came there was no small commotion among the soldiers as to where Peter was. <sup>19</sup>After Herod had searched thoroughly for him and

had not found him, he interrogated the guards and gave orders for them to be executed. Then he went down from Judea to Caesarea and stayed there.

<sup>20</sup>Now Herod was full of animosity against the people of Tyre and Sidon; but they came to him together and after winning the favour of Blastus, who made the king's bedroom arrangements, they began to sue for peace, because their country drew its living from the king's territory. <sup>21</sup>On the day arranged Herod put on his royal robes and after he had taken his seat on the dais began an oration to them. <sup>22</sup>The heathen mass called out, "This is the voice of a god and not a man." <sup>23</sup>Immediately, the angel of the Lord struck him because he did not give the praise to God; and after having become eaten up with worms, he expired.

<sup>24</sup>But the Word of God spread and multiplied.

<sup>25</sup>And Barnabas and Saul returned from Jerusalem after fulfilling their charge, bringing with them John who was surnamed Mark.

**13** <sup>1</sup>Now in the church at Antioch there were some who were prophets and teachers, namely Barnabas, Simon called Niger, Lucius from Cyrene, Manaen, the foster-brother of Herod the tetrarch, and

Saul. <sup>2</sup>While they were engaged in their service to the Lord and were fasting the Holy Spirit said, "Set Barnabas and Saul apart for Me at once for the work to which I have called them." <sup>3</sup>Then, after fasting and praying, they laid hands on them and sent them away.

<sup>4</sup>And so having been sent out by the Holy Spirit, these men went down to Seleucia, from where they went by ship to Cyprus. <sup>5</sup>Coming to Salamis they made the Word of God known in the Jews' synagogues; and they had John as an attendant. <sup>6</sup>They travelled through the island as far as Paphos and there they came upon a certain sorcerer who was a Jew and a false prophet and whose name was Bar-Jesus. <sup>7</sup>He was in the circle of the proconsul Sergius Paulus, who was a thinking man. The latter summoned Barnabas and Saul and wished to hear the word of God. <sup>8</sup>But the sorcerer Elymas (for so his name is translated) opposed them, seeking to turn the proconsul away from the faith.

<sup>9</sup>But Saul, also called Paul, being full of the Holy Spirit, looked straight at him <sup>10</sup>and said, "You child of the devil, full of all deceit and all knavery, enemy of everything righteous, will you not stop perverting the true paths of the Lord? <sup>11</sup>And now lo, the hand of the Lord is on you and you will be blind, not seeing the sun for a time."

## THE ACTS 13

Immediately a foginess and darkness came on him and going round he sought someone to lead him by the hand. <sup>12</sup>Then, when he saw what had happened, the proconsul believed, being astonished at the teaching of the Lord.

<sup>13</sup>Launching out from Paphos, Paul and his party came to Perga in Pamphylia. But John left them and turned back to Jerusalem. <sup>14</sup>They travelled on from Perga and arrived at Antioch in Pisidia, and on the Sabbath they went into the synagogue and sat down. <sup>15</sup>After the reading of the Law and the prophets, the synagogue-ruler sent to them to say, "Brother men, if *you* have a word of encouragement for the people, say it."

<sup>16</sup>Paul rose up and motioning with his hand said, "Men of Israel and *you* who fear God, listen. <sup>17</sup>The God of this nation Israel chose our forefathers for Himself; He elevated them when they were aliens in the land of Egypt and brought them out of that land with an upraised arm. <sup>18</sup>During a period of about forty years He bore with them in the wilderness, <sup>19</sup>and after having destroyed seven nations in the land of Canaan, He apportioned them their land by lot. <sup>20</sup>After this, for about four hundred and fifty years, He gave them judges until the prophet Samuel. <sup>21</sup>At this point they asked for a king for themselves and

God gave them Saul, Kish's son, a man from the tribe of Benjamin, for forty years. <sup>22</sup>After having removed him, He raised up for them David as a king and gave him this testimony:

*'I have found David,  
the son of Jesse,  
a man after My own heart,  
who will do all My will.'*

Ps.89:  
20

<sup>23</sup>From this man's offspring, according to His promise, God raised up a Saviour for Israel, Jesus, <sup>24</sup>after John had preached to the whole nation of Israel, prior to His appearance, a baptism of repentance. <sup>25</sup>As John fulfilled his course he used to say, 'I am not who *you* suppose I am, but lo, after me is coming One whose sandal I am not worthy to undo.'

<sup>26</sup>"Brother men, sons of the stock of Abraham, and those among *you* who fear God, the message of this very salvation has been sent to *you*, <sup>27</sup>for those who lived in Jerusalem, and their rulers, did not recognise this Man and they fulfilled the voices of the prophets, which are read out every Sabbath, when they condemned Him. <sup>28</sup>Although they did not find one cause for Him to die, they asked Pilate for Him to be put to death. <sup>29</sup>And when they had accomplished everything written about Him, they took Him down from the cross and laid Him in a tomb.

<sup>30</sup>“But God raised Him from the dead  
<sup>31</sup>and He appeared over the space of  
several days to those who came up  
with Him to Jerusalem from Galilee  
and who are His witnesses to the peo-  
ple. <sup>32</sup>We bring *you* the good news,  
that what was promised to the fore-  
fathers, <sup>33</sup>God fulfilled to us their  
children when He raised up Jesus,  
as it is also written in the second  
psalm:

Ps.2:7 *'You are My Son,  
today I have begotten You.'*

<sup>34</sup>Because He raised Him from the dead to return no more in future to decay, so it is He said:

Is.55:3  
\*‘you’  
is plu-  
ral

*‘I will bestow on you’  
the sure and holy  
[promises] of David.’*

<sup>35</sup> And therefore in another place He says:

Ps.16: *'You\* will not allow*  
10 *Your\* Holy One to see corruption.'*

\*'you',  
\*''your'  
are sin-  
gular

<sup>36</sup>David slept, after having in the will  
of God served his own generation,  
and he was gathered to his fathers and  
saw corruption. <sup>37</sup>But He Whom God  
raised up did not see corruption.

<sup>384</sup>“So let it be known to *you*, brother men, that through this Man the forgiveness of sins is announced to *you*; <sup>39</sup>and everyone believing in this Man is justified from everything

from which *you* could not be justified by the Law of Moses. <sup>40</sup>And so beware that what was spoken by the prophets does not come on *you*:

*<sup>41</sup>Look, you despisers,  
wonder and be consumed,  
for in your days I do a deed  
you will not believe,  
though someone told it you in full.’”*

<sup>42</sup>When they were outside the Jewish synagogue, the Gentiles began to ask earnestly that the things which had been said might be told to them on the following Sabbath. <sup>43</sup>When the synagogue dismissed, many of the Jews and devout proselytes followed Paul and Barnabas, who spoke to them and began to persuade them to go on in the grace of God.

<sup>44</sup>On the next Sabbath wellnigh all the city gathered to listen to the word of God. <sup>45</sup>But when the Jews saw the crowds, they were filled with jealousy and began to speak against what was being said by Paul, contradicting and blaspheming. <sup>46</sup>But Paul and Barnabas were bold and said, “It was necessary that the word of God should be uttered to *you* first, but since *you* reject it for yourselves and judge yourselves unworthy of eternal life, look, we turn ourselves to the Gentiles,<sup>47</sup>for the Lord has commanded us thus:

*'I have established You'*      Is.49:6  
\**'you'*  
is sin-  
gular

*for a light to the Gentiles,  
so that You\* may be  
the means of salvation  
to the ends of the earth.'"*

<sup>48</sup>On hearing this, the Gentiles began to rejoice and praise the word of the Lord and as many as were appointed to eternal life believed.

<sup>49</sup>And the word of the Lord spread throughout the whole region. <sup>50</sup>But the Jews incited the devout and reputable women of the city and the leading men, and stirred up persecution for Paul and Barnabas, driving them out of their boundaries. <sup>51</sup>But they shook off the dust on their feet at them and went to Iconium. <sup>52</sup>And the disciples were filled with joy and with the Holy Spirit.

**14**<sup>1</sup>Now in Iconium they went together into the Jews' synagogue and spoke in such a way that a great number of both Jews and Greeks believed. <sup>2</sup>But the Jews who did not believe stirred up the minds of the Gentiles and embittered them against the brethren. <sup>3</sup>However, they remained a considerable time speaking boldly of the Lord, Who testified to the Word of His grace and caused signs and wonders to happen at their hands. <sup>4</sup>But the population of the city was split; there were those siding with the Jews, there were those siding with the apostles. <sup>5</sup>And there was an attempt by both Jews and Gentiles,

together with their leaders, to assault them and stone them, <sup>6</sup>but they became aware of it and fled to the Lycaonian cities of Lystra and Derbe and the surrounding area; <sup>7</sup>and there they continued to preach the gospel.

<sup>8</sup>There was one man in Lystra who used just to sit, powerless in his feet, because he was lame from his mother's womb and had never walked. <sup>9</sup>This man heard Paul speaking. Paul fixed his eye on him and, seeing that he had faith to be healed, <sup>10</sup>said in a loud voice, "Stand up on your feet, upright." And he sprang up and walked around. <sup>11</sup>The crowds, seeing what Paul had done, raised their voices and said in their Lycaonian dialect, "The gods have come down to us in the form of men." <sup>12</sup>And they began to call Barnabas "Zeus" and Paul "Hermes", since it was chiefly he who spoke the Word. <sup>13</sup>And the priest of Zeus, whose temple was at the approach to their city, brought bullocks and wreaths to the gates and would have offered a sacrifice with the crowds.

<sup>14</sup>But when Barnabas and Paul the apostles heard it they tore their clothes and rushing in amongst the crowd they shouted out, <sup>15</sup>"Men, why are *you* doing this? We also are men of like nature to *you*, and we preach to *you* to turn from these vanities to the living God, Who made the heavens, the earth, the sea and everything

in them. <sup>16</sup>In past generations He let all nations go on in their own ways. <sup>17</sup>But yet He did not leave Himself without a witness in His good deeds, because He gave us rain from heaven and fruitful seasons, satisfying our hearts with food and joy.” <sup>18</sup>And saying this they were just able to prevent the crowds from sacrificing to them.

<sup>19</sup>But Jews from Antioch and Iconium arrived and winning over the crowds they stoned Paul and dragged him out of the city, thinking he was dead. <sup>20</sup>But while the disciples stood around him he rose up and went into the city; and the next day with Barnabas he went away to Derbe. <sup>21</sup>After preaching in that town and making a considerable number of disciples they returned to Lystra, Iconium and Antioch, <sup>22</sup>strengthening the souls of the disciples and encouraging them to continue in the faith, “because we must enter the kingdom of God through many troubles.” <sup>23</sup>And they ordained elders for them in each church, praying and fasting, and committed them to the Lord in Whom they had believed.

<sup>24</sup>Travelling on through Pisidia they came into Pamphylia. <sup>25</sup>Then after speaking the Word in Perga, they went down to Attalia <sup>26</sup>and from there they set sail for Antioch, where they had been committed to the grace of God for the work they had now fulfilled.

<sup>27</sup>When they arrived they assembled the church and reported the great things which God had done through them and how that He had opened the door of faith to the Gentiles. <sup>28</sup>And they stayed there with the disciples no short time.

**15** <sup>1</sup>Now some men came down from Judea and began to teach the brethren saying, “Unless *you* are circumcised in the rite of Moses *you* cannot be saved.” <sup>2</sup>And because no small dissent and debate arose with them on the part of Paul and Barnabas it was arranged that Paul and Barnabas and some others of them should go up to the apostles and elders in Jerusalem about this question. <sup>3</sup>So, having been supplied by the church for the journey, they made their way through Phoenicia and Samaria, detailing the conversion of the Gentiles; and they gave rise to great joy among all the brethren.

<sup>4</sup>On arriving in Jerusalem they were welcomed by the church, the apostles and the elders and they reported all the things God had done through them. <sup>5</sup>But some of the sect of the Pharisees\*, who believed, stood up and said, “They must be circumcised and instructed to keep the Law of Moses.”

<sup>6</sup>Then the apostles and elders assembled to look into the matter. <sup>7</sup>When

there had been much debate Peter stood up and said to them, “Brother men, *you* know that during the early days God made choice among us that the Gentiles should hear the word of the gospel through my mouth and believe. <sup>8</sup>And God, Who knows the heart, testified to them, giving them the Holy Spirit just as to us. <sup>9</sup>He made no distinction between us and them, having cleansed their hearts by faith. <sup>10</sup>So now why do *you* tempt God to place on the disciples’ necks a yoke which neither we nor our forefathers were able to bear? <sup>11</sup>In contrast, we believe we were saved through the grace of the Lord Jesus Christ in the same way in which they were.”

<sup>12</sup>The whole company was silent and began to listen to Barnabas and Paul as they detailed what great signs and wonders God had done through them among the Gentiles.

<sup>13</sup>After they had fallen silent, James said in reply, <sup>14</sup>“Brother men, listen to me; Simon has detailed just how God first showed His concern to take a people for His name out of the Gentiles. <sup>15</sup>And the words of the prophets agree to this, as it is written:

Amos  
9:11,12

<sup>16</sup>*After these things  
I will return and I will rebuild  
the tabernacle of David,  
which has fallen;  
and I will build again its parts  
which are destroyed,*

*and I will rear it up again,  
<sup>17</sup>so that the rest of men  
may seek out the Lord,  
indeed all the Gentiles  
who are surnamed by My name,’  
says the LORD Who does  
all these things.’*

<sup>18</sup>Known to God from the beginning of the world are all His works.’

<sup>19</sup>Therefore I judge that we should not trouble those of the Gentiles who turn to God; <sup>20</sup>but we should instruct them in a letter to withhold themselves completely from the contamination of idols, from immorality, from what is strangled and from blood; <sup>21</sup>for from ancient times Moses has had in each city those who preach him, because in the synagogues he is read out each and every Sabbath.”

<sup>22</sup>Then it was determined by the apostles and the elders, with all the church, to send men picked out from among them to Antioch with Paul and Barnabas. And they sent Judas, surnamed Barsabas, and Silas, leading men amongst the brethren, <sup>23</sup>sending a letter by their hand as follows:

“We, the apostles, the elders and the brethren, send greetings to our Gentile brothers who are at Antioch and throughout Syria and Cilicia.

<sup>24</sup>“Because we have heard that some of our number went out and disturbed *you* with what they said and unsettled *your* souls by saying that *you* are to

be circumcised and keep the Law, which we did not enjoin, <sup>25</sup>it seemed good to us, we all being in agreement, to send picked men to *you* with our beloved Barnabas and Paul, <sup>26</sup>who are men who have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup>And so we have sent Judas and Silas and by word of mouth they will state the same things; <sup>28</sup>for it pleased the Holy Spirit, and us, for no greater weight to be laid on *you* than these necessary things: <sup>29</sup>to withhold yourselves from idol sacrifices, from blood, from what is strangled and from immorality; keep yourselves always from these and you will do well. Farewell.”

<sup>30</sup>And so, being sent on their way, they came to Antioch, where they assembled the company and handed over the letter. <sup>31</sup>They read it and rejoiced at its encouragement. <sup>32</sup>Both Judas and Silas, who themselves were prophets, also exhorted the brethren at length and strengthened them. <sup>33</sup>After they had spent some time there, they were sent away bearing peace from the brethren to the apostles, <sup>34</sup>but Silas decided to remain. <sup>35</sup>Paul and Barnabas also stayed on in Antioch, teaching and preaching with many others the Word of the Lord.

<sup>36</sup>After some time, Paul said to Barnabas, “Let us go back now and visit our brethren in every city in turn

where we made the Word of the Lord known, to see how they are.” <sup>37</sup>And Barnabas wished to take John, who is called Mark, also along with them. <sup>38</sup>But Paul did not consider a man who had withdrawn from them at Pamphylia and did not go on with them in the work, fit to take along with them. <sup>39</sup>Then there was so sharp a disagreement that they parted from each other; and Barnabas took Mark with him and went by ship to Cyprus. <sup>40</sup>But Paul chose for himself Silas in his place and went away, after having been committed to the grace of God by the brethren. <sup>41</sup>And he travelled through Syria and Cilicia strengthening the churches.

**16**<sup>1</sup>Now they arrived at Derbe and Lystra; and lo, a disciple named Timothy was there, who was the son of a Jewish woman, a believer, and of a Greek father, <sup>2</sup>and who was well reported of by the brethren from Lystra and Iconium. <sup>3</sup>Paul wished for this man to come with him and took him and circumcised him because of the Jews who were in those places, for everybody knew his father was a Greek. <sup>4</sup>Then as they travelled round the cities they delivered to them verbally the decrees to keep which had been decided by the apostles and elders in Jerusalem. <sup>5</sup>And so the churches were strengthened in the faith and daily increased in number.

<sup>6</sup>Now they went through Phrygia and the province of Galatia, being forbidden by the Holy Spirit to speak the word in Asia\*, <sup>7</sup>and coming down to Mysia, they attempted to go down to Bithynia, but the Spirit did not allow them, <sup>8</sup>and passing through Mysia they went down to Troas. <sup>9</sup>During the night Paul saw a vision; there was a man standing in Macedonia who called to him, "Come across into Macedonia and help us." <sup>10</sup>After he had seen the vision we immediately sought to go into Macedonia, concluding that the Lord had summoned us to preach the gospel to them.

<sup>11</sup>And so, putting to sea from Troas, we made a straight course to Samothrace and on the following day came to Neapolis, <sup>12</sup>from where we went to Philippi, which is the main city of that part of Macedonia and a colony; and we spent some days in this city.

<sup>13</sup>On the Sabbath we went outside the gate, beside the river, where it was common custom for prayer to be offered; and sitting down we spoke to the women gathered there. <sup>14</sup>There was a certain woman named Lydia, who sold purple dye and fabric and who was from the city of Thyatira. She worshipped God and she listened, and the Lord opened her heart to attend to what was being said by Paul. <sup>15</sup>After she and her household were baptised\* she urged us and said, "If *you* have judged that I trust in the

Lord, come into my house and stay." And she prevailed on us.

<sup>16</sup>Now it happened that as we were going to prayer we encountered a young slave-girl having a divinatory spirit and who made a great profit for her owners by her predictions. <sup>17</sup>She followed behind Paul and us, calling out, "These men are the servants of the Most High God and announce to us the way of salvation." <sup>18</sup>She did this for many days until Paul, becoming wearied, turned round and said to the spirit, "In the name of Jesus Christ, I command you to come out of her." And it came out of her that instant.

<sup>19</sup>But when her owners saw that their hope of any profit was gone, they seized hold of Paul and Silas and dragged them into the market-place to the rulers. <sup>20</sup>They brought them to the magistrates and said, "These men are causing great trouble in our town, because they are Jews <sup>21</sup>and are spreading rites which are unlawful for us to accept or practise, because we are Romans." <sup>22</sup>The crowd rose up in support against them and the magistrates ripped off their clothes and ordered them to be beaten. <sup>23</sup>They inflicted many strokes on them and then threw them into prison, instructing the gaoler to keep them securely. <sup>24</sup>After having received such an order he thrust them into the inner prison and secured their feet in the stocks.

<sup>25</sup>About midnight Paul and Silas prayed and began to sing praises to God, and the prisoners with them listened. <sup>26</sup>Suddenly there was a sharp earth tremor, so that the foundations of the prison were shaken. All the doors were immediately opened and everyone's chains fell off. <sup>27</sup>The gaoler roused out of sleep and seeing the prison doors were open he drew his sword and was about to kill himself, thinking that the prisoners had escaped. <sup>28</sup>But Paul shouted in a loud voice to say, "Don't harm yourself; we are all here." <sup>29</sup>Then he called for a lantern, burst in and shaking, fell at Paul and Silas' feet; <sup>30</sup>he brought them outside and said, "Sirs, what must I do to be saved?" <sup>31</sup>They said, "Believe on the Lord Jesus Christ and you and your household will be saved." <sup>32</sup>And they preached the Word of the Lord to him and everyone in his household. <sup>33</sup>Then he took them, the same hour of the night, and washed them from their blows; and he and all his household were straight away baptised\*. <sup>34</sup>Having brought them into his house he sat them at the table and rejoiced with his whole household, because he had believed in God.

<sup>35</sup>When day came, the magistrates sent their officers to say, "Release those men." <sup>36</sup>The gaoler brought the message to Paul [to say], "The magistrates have ordered *you* to be

released; so now come out and go in peace."

<sup>37</sup>But Paul said to them, "After beating us in public, without trial, although we are Roman citizens, they put us in prison; and now would they put us out in secret? Indeed not. Let them come and bring us out." <sup>38</sup>The officers reported these comments to the magistrates; when they heard that they were Romans they were afraid <sup>39</sup>and going to them they sought to mollify them. Then they brought them out and asked them to leave the city. <sup>40</sup>They came out of the prison and went into Lydia's house; and when they saw the brethren they encouraged them and left.

**17**<sup>1</sup>Now after they had passed through Amphipolis and Apollonia they came to Thessalonika, where there was a Jewish synagogue. <sup>2</sup>As he was accustomed, Paul went in with them and for three Sabbath days he debated with them from the scriptures, <sup>3</sup>opening these up and demonstrating that it was necessary for Christ to suffer and to be raised from the dead, and that "He, Jesus, Whom I am announcing to *you*, is Christ." <sup>4</sup>Some of them were persuaded and cast in their lot with Paul and Silas, with both a large number of the God-fearing Greeks and not a few high-ranking women.

<sup>5</sup>But the unbelieving Jews were jeal-

ous and taking to themselves some of the rabble from the market-places they collected a crowd and began to set the city in an uproar. They came on Jason's house and began to look for Paul and Silas in order to bring them to the public assembly. <sup>6</sup>When they did not find them, they dragged Jason and some of the brethren before the city rulers, shouting, "The men who have turned the world upside down have also come here <sup>7</sup>and Jason has received them as guests; they all act against Caesar's decrees, saying there is another King, Jesus." <sup>8</sup>They stirred up the crowd and the city rulers, who listened to all this. <sup>9</sup>But after having taken a security from Jason and the others, they released them.

<sup>10</sup>The brethren immediately sent Paul and Silas away during the night to Berea and when they arrived they went into the Jews' synagogue. <sup>11</sup>These were more noble-minded than those in Thessalonika and they received the Word very readily, examining the scriptures daily to see if these things were so. <sup>12</sup>And accordingly many of them believed, together with some Greek women of good standing and not a few men.

<sup>13</sup>But when the Jews from Thessalonika knew that the Word of God was declared in Berea also, they went there and stirred up the crowds.

<sup>14</sup>Then the brethren immediately sent

Paul away as though to go by sea, but both Silas and Timothy stayed on there. <sup>15</sup>Those who conducted Paul brought him to Athens and after taking instructions for Silas and Timothy, that they were to come to him as quickly as possible, they left.

<sup>16</sup>While Paul was waiting for them in Athens itself he was stirred up in his spirit when he saw that the city was full of idols. <sup>17</sup>And so he debated in the synagogue with the Jews and with those who feared God and daily in the market-place with those who happened to be there.

<sup>18</sup>Some of the Epicurean and Stoic philosophers began to debate with him and said, "What does this babler wish to say?" Some said, "He seems to be announcing foreign gods;" for Paul was preaching to them Jesus and the resurrection.

<sup>19</sup>Taking him along, they brought him to the Areopagus\* and said, "Can we be informed as to what this new teaching is of which you speak?" <sup>20</sup>You bring to our ears things we have not met with and we wish to know what they might be." <sup>21</sup>(Now all the Athenians and the foreigners who live there pass their time in nothing else, but to tell or hear the latest, new thing.)

<sup>22</sup>Then Paul took his stand in the middle of the Areopagus\* and said, "Men of Athens, I see that in every way *you*

are very religious; <sup>23</sup>for as I went round looking at the objects of *your* worship I even found an altar on which was written, 'To the Unknown God'. And so I announce to *you* the One *you* worship in ignorance.

<sup>24</sup>"The God Who made the world and everything in it, being Lord of heaven and earth, does not dwell in temples made by hands, <sup>25</sup>nor is He served by the hands of men as if He is in need of anything, but He gives all men life, breath and everything. <sup>26</sup>Indeed, He made of one blood every nation of mankind, for them to settle upon the face of the whole earth, having set by previous appointment their times and the boundaries of their inhabitation, <sup>27</sup>and to seek the Lord, if so be they should grope after Him and so therefore find Him, since He is indeed not far from each one of us, <sup>28</sup>for in Him we live, move and have our being, as also some of *your* own poets\* have said:

\*e.g.  
Aratus

*'For we also are His offspring.'*

<sup>29</sup>Being, then, God's offspring, we ought not suppose the Deity is like a graven work of art, the thinking of a man expressed in gold, silver or stone. <sup>30</sup>In truth God overlooked those times of ignorance, but now declares to all mankind everywhere that they should repent, <sup>31</sup>for He has set a day when He will judge the world in righteousness by the Man

He has appointed, assuring all men [of this] by having raised Him from the dead."

<sup>32</sup>When they heard of the resurrection of the dead some began to mock, but some said, "We will hear you again concerning this." <sup>33</sup>And so Paul came away from among them. <sup>34</sup>But some men, uniting with him, believed, among whom was Dionysius, a member of the Areopagus\*, a woman named Damaris and others with them.

**18**<sup>1</sup>After this, Paul withdrew from Athens and went to Corinth. <sup>2</sup>Finding a Jew there named Aquila, who had been born in Pontus and who had recently come from Italy with his wife Priscilla (because Claudius had given orders that all Jews should take themselves out of Rome), he went to them; <sup>3</sup>and being of the same trade he stayed with them and worked, for they were tent-makers by trade. <sup>4</sup>And discoursing in the synagogue each Sabbath, he persuaded both Jews and Greeks.

<sup>5</sup>But by the time Silas and Timothy had come down from Macedonia Paul was anguished in spirit testifying to the Jews that Jesus was the Christ. <sup>6</sup>And when they opposed themselves and blasphemed, he shook out his clothes and said to them, "*Your* blood be on *your* heads; I am clean; from now on I shall go to the Gentiles." <sup>7</sup>Leaving there he went

into the house of a man named Justus, who feared God and whose house adjoined the synagogue. <sup>8</sup>Crispus, who was the synagogue ruler, believed in the Lord, with all his household; and many of the Corinthians believed on hearing and were baptised\*.

<sup>9</sup>And the Lord said to Paul in a vision at night, "Don't be afraid but speak and don't be silent, <sup>10</sup>because I am with you and no one will set upon you to harm you, for I have many people in this city." <sup>11</sup>And so he remained there one year and six months, teaching the Word of God among them.

<sup>12</sup>While Gallio was proconsul of Achaia the Jews unitedly rose up against Paul and brought him to the judgment-seat, <sup>13</sup>saying, "This man incites men to worship contrary to the Law." <sup>14</sup>As Paul was about to speak, Gallio said to the Jews, "If it was a matter of injustice or some evil villainy, *you* Jews, it would be reasonable that I should bear with *you*. <sup>15</sup>But if it is a dispute of words and names and *your* Law, *you* see to it, for I will not be a judge of them." <sup>16</sup>And he drove them from the judgment-seat. <sup>17</sup>Then all the Greeks seized Sosthenes, the synagogue-ruler, and beat him in front of the judgment-seat. But none of this was of any concern to Gallio.

<sup>18</sup>Paul remained there for some time longer still and then he bid farewell to the brethren and set sail for Syria, after having shaved his head in Cenchrea because he had a vow; and Priscilla and Aquila went with him.

<sup>19</sup>When he arrived in Ephesus, where he parted from them, he went into the synagogue and discoursed with the Jews. <sup>20</sup>When they asked him to stay for longer he did not consent, <sup>21</sup>but took his leave of them, saying, "I must at all cost keep the coming festival in Jerusalem, but I will come back to *you* again, God willing." He set sail from Ephesus, <sup>22</sup>and putting into Caesarea he went up and greeted the church, and went down to Antioch. <sup>23</sup>After spending some time there he went away, travelling methodically through the region of Galatia and Phrygia, strengthening all the disciples.

<sup>24</sup>Now an eloquent Jewish man named Apollos, born in Alexandria, arrived in Ephesus; he was mighty in the scriptures. <sup>25</sup>He had been instructed in the way of the Lord and having a zealous spirit he spoke and taught the things relating to Jesus accurately, but he only knew John's baptism; <sup>26</sup>none the less he began to speak boldly in the synagogue. When Aquila and Priscilla heard him they took him aside and expounded the way of God more accurately to him.

<sup>27</sup>And when he wished to travel into Achaia the brethren were very ready

to write to the disciples to receive him. On arriving he greatly helped those who, through grace, had believed,<sup>28</sup> for he powerfully refuted the Jews in front of everyone, showing from the scriptures that Jesus is the Christ.

**19**<sup>1</sup>Now while Apollos was in Corinth, Paul travelled through the upper regions and came to Ephesus. Finding some disciples he said to them, <sup>2</sup>“Did *you* receive the Holy Spirit when *you* believed?” They said to him, “But we have never heard that there is a Holy Spirit.” <sup>3</sup>And so he said to them, “In what baptism were *you* baptised?” They said, “In John’s baptism.” <sup>4</sup>Paul said, “John indeed baptised” with a baptism of repentance, telling the people that they should believe in the One coming after him, that is in Christ Jesus.” <sup>5</sup>On hearing this they were baptised\* in the name of the Lord Jesus. <sup>6</sup>And when Paul laid hands on them the Holy Spirit came upon them and they began to speak in tongues and to prophesy. <sup>7</sup>There were about twelve men in all.

<sup>8</sup>Going on into the synagogue he spoke boldly for three months, discoursing and seeking to persuade them of the things relating to the kingdom of God. <sup>9</sup>But when some of them became stubborn and refused to believe, reviling the Way in front of the company, he left them and sepa-

rated the disciples from them; and each day he discoursed in the lecture room of Tyrannus. <sup>10</sup>This went on for two years, so that everyone living in Asia\* heard the message of the Lord Jesus, both Jews and Greeks. <sup>11</sup>And God did special miracles at the hands of Paul, <sup>12</sup>so that face-cloths or aprons were applied from his skin on to the sick and they were cured of their diseases and evil spirits were dispelled from them.

<sup>13</sup>Some of the Jews who were travelling exorcists attempted to invoke the name of the Lord Jesus over those who were demon-possessed, saying, “We adjure *you* by Jesus Whom Paul preaches.” <sup>14</sup>They were the seven sons of Sceva the Jewish Chief Priest who were doing this. <sup>15</sup>In reply one evil spirit said, “Jesus I know and I am well acquainted with Paul; but who are *you*?” <sup>16</sup>And the man who had the evil spirit leapt on them and overpowering them he prevailed over them, so that they fled from his house stripped and wounded.

<sup>17</sup>This became known to all the Jews and Greeks who lived at Ephesus. Fear fell on all of them and the name of the Lord Jesus was highly esteemed. <sup>18</sup>Many of those who believed came in open confession and disclosed their deeds. <sup>19</sup>And a considerable number of those who had practised magic arts collected up their scrolls and burnt them in the

sight of everyone. On counting up the values of them, they found it was fifty thousand drachmas<sup>\*</sup>. <sup>20</sup>Thus the Word of the Lord spread mightily and exerted its power.

<sup>21</sup>When these things had come to an end, Paul determined in the Spirit that, after travelling throughout Macedonia and Achaia, he would go to Jerusalem, and he said, "After I have been there, I must also visit Rome." <sup>22</sup>But after sending into Macedonia Timothy and Erastus, two of those who served with him, he himself stayed on in Asia<sup>\*</sup> for a time.

<sup>23</sup>Now at that particular time no little commotion occurred in relation to the Way. <sup>24</sup>There was one man named Demetrius, a silversmith, who, by manufacturing silver shrines of Artemis<sup>\*</sup>, produced no little work for the craftsmen. <sup>25</sup>He brought together these men and also the workmen involved in allied trades and said, "Gentlemen, *you* know that from this business comes our wealth. <sup>26</sup>*You* both see and hear that not in Ephesus alone, but in well nigh all of Asia<sup>\*</sup> this man Paul has persuaded and turned away a considerable number, saying that what are made by hands are not gods. <sup>27</sup>Not only is there a danger to us lest this part of the trade comes into disrepute, but also the temple of the great goddess Artemis<sup>\*</sup> will be counted as nothing; in addition, the grandeur of one whom the whole of

Asia<sup>\*</sup> and the world worships is about to be destroyed."

<sup>28</sup>When they heard this they were filled with rage and began to shout, "Great is Artemis<sup>\*</sup> of the Ephesians."

<sup>29</sup>The whole town was full of the commotion and having seized Gaius and Aristarchus, who were Macedonians and travelling companions of Paul, they rushed forward in a common impulse to the amphitheatre.

<sup>30</sup>When Paul wished to go in to the crowd, the disciples would not allow him. <sup>31</sup>Some of the Asiarchs<sup>\*</sup> who were friends of his also sent word to him, urging him not to venture into the amphitheatre himself.

<sup>32</sup>And so some were shouting one thing and others another, for the assembly was in confusion and the larger part did not know why they had assembled. <sup>33</sup>Then they brought Alexander to the front out of the crowd, because he was put forward by the Jews. Alexander, after motioning with his hand, would have explained to the people. <sup>34</sup>But when they realised that he was a Jew, there was one voice from all as for about two hours they shouted, "Great is Artemis<sup>\*</sup> of the Ephesians."

<sup>35</sup>After the town clerk had calmed the crowd he said, "Men of Ephesus, what man is there who does not know that the city of Ephesus is the guardian of the great goddess Ar-

temis\* and of the image which fell down from Zeus? <sup>36</sup>And so, since these things are undeniable, *you* should restrain yourselves and do nothing rashly. <sup>37</sup>*You* have brought here these men who have neither committed any sacrilege nor reviled *your* goddess. <sup>38</sup>Now if Demetrius and the craftsmen with him have a case against anyone, let the matters be brought to the courts, where there are the pro-consuls\*; let them take proceedings against each other. <sup>39</sup>And if *you* are enquiring in any way about other matters it will be decided in a lawful assembly, <sup>40</sup>for we are in danger of being accused of rioting as concerns today, because there are no grounds from which we can give an account for this commotion.” <sup>41</sup>And saying this he dismissed the assembly.

**20**<sup>1</sup>When the uproar had died down, Paul called the disciples together and having made his farewells he left to go to Macedonia. <sup>2</sup>After travelling through those parts and encouraging the disciples with many a word he went into Greece. <sup>3</sup>When he had stayed there three months a plot was formed against him by the Jews as he was about to set sail for Syria and the intention was formed of returning through Macedonia. “Sopater, a Berean, accompanied him as far as Asia\* and Aristarchus and Secundus the Thessalonians also came, with Gaius from

Derbe and Timothy, as well as Tychicus and Trophimus from Asia\*.” <sup>5</sup>These went on ahead and waited for us in Troas. <sup>6</sup>But we went by ship from Philippi, after the Days of Unleavened Bread\*, and reached them in Troas after five days, where we stayed for seven days.

<sup>7</sup>On the first day of the week, when the disciples had met to break bread, Paul discoursed to them, intending to go away the next day, and he prolonged his speaking to midnight. <sup>8</sup>There was a considerable number of lamps in the upper room where they were congregated, <sup>9</sup>and a teenager named Eutychus, who was seated on a window ledge, sank down, overcome by sleep as Paul discoursed in full flow; and once overcome he fell down from the third storey and was taken up as dead. <sup>10</sup>But Paul went down and threw himself on him, held him closely and said, “Don’t be afraid, for there is life in him.” <sup>11</sup>And going back up he took some food and ate it and after having conversed with them at considerable length, right until daybreak, he went off. <sup>12</sup>And they brought in the boy alive and were not a little comforted.

<sup>13</sup>We went on ahead to the boat and set sail for Assos, intending to take Paul on board from there, for so he had arranged, purposing to go on foot himself. <sup>14</sup>When he met us at Assos we took him on board and went to

Mitylene. <sup>15</sup>From there we set sail and the following day arrived opposite Chios. The next day we touched land at Samos, staying at Trogyllium, and the following day came to Miletus, <sup>16</sup>for Paul had decided to sail past Ephesus. And so he would spend no time in Asia because he was hurrying to be at Jerusalem, if it was possible, for the day of Pentecost\*.

<sup>17</sup>Having sent word from Miletus to Ephesus, he called the elders of the church to him. <sup>18</sup>When they had arrived, he said to them:

“*You* know how that from the first day I set foot in Asia\*, the whole time I was with *you* <sup>19</sup>I served the Lord in total humility, with many tears and in trials from the things which befell me through the plots of the Jews. <sup>20</sup>I have held back none of those things which are of benefit so as to fail to disclose them to *you*, but have taught *you* in public and from house to house, <sup>21</sup>testifying to Jews and Greeks alike of repentance towards God and of faith in our Lord Jesus Christ. <sup>22</sup>And now, lo, bound in the spirit, I am going to Jerusalem, although I do not know what will befall me there, <sup>23</sup>only that the Holy Spirit testifies that chains and trouble await me from town to town. <sup>24</sup>But I make that a matter of no moment, nor do I hold my own life dear to me, so as I may complete my course with joy and fulfil the ministry I received from the Lord Jesus, to

witness to the gospel of the grace of God.

<sup>25</sup>“And now, lo, I know that none of *you* among whom I have moved, preaching the kingdom of God, will see my face again. <sup>26</sup>I therefore testify to *you* today that I am clean of the blood of everyone. <sup>27</sup>I have not shrunk from declaring to *you* the whole counsel of God. <sup>28</sup>And so guard yourselves and all the flock over which the Holy Spirit has placed *you* as watchmen to shepherd the church of God, which He purchased for Himself with His own blood, <sup>29</sup>for I know this, that after my departure there will come among *you* savage wolves, who will not spare the flock. <sup>30</sup>And from among *your* very selves there will appear men who will speak what are distortions, to draw away the disciples after them. <sup>31</sup>Therefore be alert, remembering that for three years, by night and day, with tears I did not cease to remind each one.

<sup>32</sup>“And now, brethren, I commit *you* to God and to His gracious word, which is able to build *you* up and to give *you* a share among all those who have been sanctified. <sup>33</sup>I have sought no one’s silver, or gold, or clothing. <sup>34</sup>Indeed *you* yourselves know that these hands have attended to my needs and to the needs of those who were with me. <sup>35</sup>I have shown *you* in every way that thus, by labouring, we must help the weak, being mindful

also of the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'"

<sup>36</sup>Having said this he knelt down and prayed with them all. <sup>37</sup>There was much weeping on the part of them all; and they fell on Paul's neck and began to kiss him, <sup>38</sup>grieving chiefly at what he had said, that they would not see his face again. And then they began to escort him to the ship.

**21** <sup>1</sup>And so it was that having torn ourselves from them we put to sea, and making a straight course we came to Cos, the next day to Rhodes and from there to Patara; <sup>2</sup>and finding a ship crossing to Phoenicia, we went on board and put to sea. <sup>3</sup>When we sighted Cyprus, we passed by it on the left and continued sailing towards Syria, coming into land at Tyre, where the ship was to be unloaded of its cargo. <sup>4</sup>Having sought out the disciples, we stayed there for seven days and some of them began to tell Paul, through the Spirit, not to go up to Jerusalem. <sup>5</sup>But when our time there was up we came away and went on. With their wives and children, they all escorted us until we were outside the city, where we fell to our knees on the seashore and prayed. <sup>6</sup>Then, after we had said our farewells to one another, we went on board the ship and they went back to their homes.

<sup>7</sup>We completed the sea journey from

Tyre and arrived at Ptolemais where we greeted the brethren and stayed with them for one day. <sup>8</sup>The next day those of us with Paul left and came to Caesarea. We went into the house of Philip the evangelist, who was one of the seven, and stayed with him. <sup>9</sup>This man had four unmarried daughters, each one of whom was a prophetess.

<sup>10</sup>During our stay there, which lasted several days, one man named Agabus, who was a prophet, came down from Judea. <sup>11</sup>He came to us and taking Paul's belt he then bound himself hand and foot and said, "This is what the Holy Spirit says: 'The man to whom this belt belongs, the Jews will similarly bind in Jerusalem, and will hand him over to the Gentiles.'"

<sup>12</sup>When we heard this, both we and those who resided locally urged him not to go to Jerusalem. <sup>13</sup>But Paul said, "What are *you* doing, weeping and breaking my heart? I am ready not only to be bound but to die in Jerusalem for the name of the Lord Jesus." <sup>14</sup>When he would not be dissuaded we desisted, saying, "The Lord's will be done."

<sup>15</sup>After this we made our preparations and went up to Jerusalem. <sup>16</sup>Some of the disciples from Caesarea also came with us and brought us to the house of the man with whom we were to be lodged, Mnason, a Cypriot, who was a disciple of long standing.

<sup>17</sup>When we arrived at Jerusalem the brethren gladly received us. <sup>18</sup>The following day Paul went with us to see James and all the elders were present.

<sup>19</sup>After greeting them he began to relate one by one everything which God had done among the Gentiles through his ministry. <sup>20</sup>When they heard of them they glorified the Lord.

Then they said to Paul, "Brother, you see how many thousands of Jews there are who believe; they are all devoted to the Law. <sup>21</sup>They have been informed about you that you teach all the Jews living among the Gentiles to defect from Moses, telling them not to circumcise their children or to live by the old rites. <sup>22</sup>And so what is to be done? Without doubt a crowd is bound to assemble, for they will hear that you have come. <sup>23</sup>Now do what we tell you; there are four men of us who have bound themselves by a vow. <sup>24</sup>Go with these men and be purified with them, meeting their expenses, so that they may shave their heads, and everyone will know that what they have been informed about you is nothing, but that you yourself live so as to keep the Law.

<sup>25</sup>As far as the Gentiles who have believed are concerned, we have instructed them by letter that in our judgment they are to observe nothing such as this, but that they should keep themselves from meat left over from idol sacrifices, from blood, from what is strangled and from immorality."

<sup>26</sup>Then Paul went with the men and the next day, when he had been purified with them, he went into the temple and announced the completion day of his time of purification, when the sacrifice for each one of them would be offered.

<sup>27</sup>But when the seven days were almost ended, the Jews from Asia\*, on seeing him in the temple, began to stir up all the rabble and seized him with their hands, shouting out, "Men of Israel, help us. <sup>28</sup>This is the man who teaches everyone everywhere against the nation, the Law, and against this place; he also brings Greeks into the temple and has polluted this holy place." <sup>29</sup>Now they had previously seen Trophimus, the Ephesian, in the city with him, and they thought that Paul had brought him into the temple.

<sup>30</sup>At this the whole city was stirred up and the people came running together and laying hold of Paul they began to drag him outside the temple, the doors of which were straight away shut. <sup>31</sup>While they endeavoured to kill him, a report reached the commander of the cohort\* that the whole of Jerusalem was in uproar. <sup>32</sup>He immediately took some soldiers and centurions and ran down amongst them; and when they saw the commander and the soldiers they stopped beating Paul. <sup>33</sup>Then when the commander

came up he seized Paul and ordered him to be bound with two chains; and he asked who he was and what it was he had done. <sup>34</sup>But some in the crowd were shouting this and others were shouting that, and being unable to find out the truth because of the commotion, the commander ordered Paul to be brought into the barracks.

<sup>35</sup>When he was on the steps leading up he had to be carried along by the soldiers because of the violence of the crowd, <sup>36</sup>for the mass of the people were following behind shouting, "Do away with him."

<sup>37</sup>When he was on the point of entering the barracks, Paul said to the commander, "Am I allowed to say something to you?" <sup>38</sup>He said, "Do you know Greek? Aren't you that Egyptian who some time ago stirred up sedition and led four thousand men, cutthroats, into the wilderness?"

<sup>39</sup>But Paul said, "I am a Jew from Tarsus in Cilicia, a citizen of no insignificant city; I would ask you to let me speak to the people." <sup>40</sup>With his permission, and standing on the steps, Paul motioned to the people with his hand and when there was near silence he addressed them in Hebrew:

**22**<sup>1</sup>"Men, brethren and fathers, listen to me as I now make my defence to *you*."

<sup>2</sup>Now when they heard him addressing them in Hebrew, they kept the more silent. And he said:

<sup>3</sup>"I am a Jewish man, born in Tarsus in Cilicia but educated in this city at the feet of Gamaliel and trained up in the strictness of the Law of our fathers, being devoted to God just as *you* all are who are here today. <sup>4</sup>I persecuted this very Way to death, binding men and women alike in chains and delivering them to prison, <sup>5</sup>as the Chief Priest and all the eldership are witness to me. After having secured letters from them to the brethren, I went to Damascus, intending to bring bound to Jerusalem those who were there also, so that they might be punished. <sup>6</sup>Now it came about that as I went along and approached Damascus, about midday suddenly a bright light from heaven shone round me. <sup>7</sup>I fell to the ground and I heard a voice say to me, 'Saul, Saul, why do you persecute Me?' <sup>8</sup>I answered, 'Who are you, Lord?' He said to me, 'I am Jesus of Nazareth, Whom you are persecuting.' <sup>9</sup>Those who were with me saw the light and were terrified; but they did not hear the voice of the One Who spoke to me. <sup>10</sup>I said, 'What shall I do, Lord?' And the Lord said to me, 'Get up and go into Damascus; all the things appointed for you to do will be told you there.' <sup>11</sup>As I could not see because of the brilliance of the light, I went into Damascus led by the hand of those

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who were with me. <sup>12</sup>“But a man named Ananias, a devout man as regards the Law and someone vouched for by all the Jews who lived there, <sup>13</sup>came to me and standing over me said, ‘Brother Saul, look up.’ That very moment I saw him. <sup>14</sup>He said, ‘The God of our forefathers has appointed you to know His will, to see His Righteous One and to hear His voice from His mouth, <sup>15</sup>because you will be His witness to all mankind of what you have seen and heard.

<sup>16</sup>“Now why are you waiting? Get up, be baptised and wash away your sins, calling on the name of the Lord.”

<sup>17</sup>And it came about when I returned to Jerusalem, while I was praying in the temple, I came to be in a trance, <sup>18</sup>and I saw Him saying to me, ‘Make haste and leave Jerusalem quickly, because they will not receive your testimony about Me.’ <sup>19</sup>I said, ‘Lord, they know that I used to imprison them, and in synagogue after synagogue I beat those who believed in You; <sup>20</sup>and when the blood of Your martyr Stephen was shed, I was standing by approving of his death and guarding the clothes of those killing him.’

<sup>21</sup>And He said to me, ‘Go, because I will send you far away to the Gentiles.’”

<sup>22</sup>They continued to listen to him up to this statement, when they raised their voices shouting, “Rid the earth of such a man; he is not fit to live.”

<sup>23</sup>While they were shouting, tearing their clothes and throwing dust in the air, <sup>24</sup>the commander ordered him to be brought into the garrison, saying that he was to be interrogated with the scourge in order to discover the reason why they were shouting at him in this way. <sup>25</sup>When they stretched him out to be flogged Paul said to the centurion standing by, “Is it legal for *you* to scourge a man who is a Roman citizen and who has not been sentenced?”

<sup>26</sup>On hearing this the centurion went to the commander and reported it to him saying, “Watch what you are about to do. This man is a Roman citizen.”

<sup>27</sup>Then the commander went up to him and said, “Tell me, are you a Roman citizen?” He said, “Yes.” <sup>28</sup>The commander answered, “I acquired this citizenship for a great sum.” Paul said, “But I was born a citizen.” <sup>29</sup>Then those who were about to interrogate him withdrew from him immediately; and the commander was afraid when he realised that Paul was a Roman citizen and that he had bound him.

<sup>30</sup>The next day, wishing to know with certainty the reason why Paul was accused by the Jews, the commander released him from his chains and ordered the Chief Priests and all the Sanhedrin\* to assemble; and having brought Paul down he stood him before them.

**23**<sup>1</sup>Paul looked intently at the Sanhedrin\* and said, “Men and brethren, I have conducted myself in all good conscience toward God down to this day.” <sup>2</sup>Then the Chief Priest, Ananias, instructed those standing close to him to hit him on the mouth. <sup>3</sup>At this Paul said to him, “God is about to strike you, you whitewashed wall; do you sit judging me according to the Law and illegally order me to be struck?” <sup>4</sup>Those who stood near him said, “Are you abusing God’s Chief Priest?” <sup>5</sup>Paul said, “I did not know, brethren, that he was the Chief Priest; for it is written, ‘You are not to speak ill of the ruler of the people.’” <sup>6</sup>But Paul knew that one part of them was made up of Sadducees\* and the other of Pharisees\*, and he shouted out in the Sanhedrin\*, “Men and brethren, I am a Pharisee\*, and the son of a Pharisee\*; because of the hope of the resurrection of the dead I am on trial.”

Exod.  
22:28

<sup>7</sup>When he said this there began a dispute between the Pharisees\* and the Sadducees\* and the meeting was split, <sup>8</sup>for the Sadducees\* say there is no resurrection, neither angel nor spirit, but the Pharisees admit both. <sup>9</sup>There was complete uproar and some of the scribes\* of the Pharisees’ party rose and argued fiercely, saying, “We find nothing wrong with this man and if a spirit or an angel has spoken to him, let us not fight against God.”

<sup>10</sup>Now a great dispute ensued and the commander, fearing that Paul would be torn apart by them, gave orders for the soldiers to go down and seize Paul from them by force and bring him into the garrison.

<sup>11</sup>The following night, the Lord stood over him and said, “Be courageous, for as you testified in Jerusalem to the things relating to Me, so you must also testify in Rome.”

<sup>12</sup>When day came some of the Jews formed a group and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. <sup>13</sup>There were more than forty who had entered into this conspiracy, <sup>14</sup>and they went to the chief priests and the elders and said, “We have bound ourselves by a solemn oath to eat nothing until we have killed Paul. <sup>15</sup>And so together with the Sanhedrin\*, now make a formal representation to the commander so that he brings him down to you tomorrow, as though *you* wished to find out more exactly the matters relating to him; and before he gets near we will be in place to kill him.”

<sup>16</sup>But Paul’s sister’s son heard of the ambush and going up to the garrison he went in and brought word to Paul. <sup>17</sup>Paul called for one of the centurions and said, “Take this young man to the commander, for he has something to report to him.” <sup>18</sup>And so he took him,

brought him to the commander and said, "The prisoner, Paul, called for me and asked me to bring this young man to you because he has something to say to you."<sup>19</sup> The commander took his hand and having withdrawn, enquired in privacy, "What is it you have to report to me?"<sup>20</sup> Then he said, "The Jews have agreed together to ask you to bring Paul down to the Sanhedrin\* tomorrow, as though they wished to enquire more exactly about him.<sup>21</sup> And so you should not be persuaded by them; because lying in wait for him will be more than forty of them, men who have bound themselves by a solemn oath not to eat or drink until they have killed him, and right now they are ready and are waiting for an undertaking from you."

<sup>22</sup>Then the commander dismissed the lad, after instructing him "to tell no one that you have disclosed these things to me."<sup>23</sup> He summoned two of the centurions and said, "Have ready two hundred soldiers to go as far as Caesarea, seventy horsemen and two hundred spearmen, for nine o'clock tonight;<sup>24</sup> provide mounts so that we may put Paul in a saddle and bring him in safety to Felix the governor."

<sup>25</sup>Then he wrote a letter which took this form:

<sup>26</sup>"Claudius Lucius,  
to His Excellency  
the Governor Felix, greetings.

<sup>27</sup>This man had been seized by the Jews and was about to be killed by them, but I was on hand with soldiers and rescued him, having learned that he was a Roman citizen.<sup>28</sup> Wishing to know the reason why they were accusing him, I brought him down into their council.<sup>29</sup> I found that he was accused of questions relating to their Law and had no crime charged against him worthy of death or of imprisonment.<sup>30</sup> When it was disclosed to me that there was a plot by the Jews against the man, I immediately sent him to you; I have also instructed his accusers to say in front of you what it is that they have against him. Farewell."

<sup>31</sup>In accordance with their orders the soldiers took Paul up and brought him through the night to Antipatris;<sup>32</sup> the next day, leaving the horsemen to go on with him, they returned to the garrison.<sup>33</sup> And so on coming to Caesarea they handed over the letter to the governor and presented Paul to him.

<sup>34</sup>The governor read the letter and also inquired from what province he was, and having ascertained that he was from Cilicia <sup>35</sup>he said, "I shall hear you fully when your accusers have arrived." And he gave instructions for him to be kept under guard in Herod's palace.

**24**<sup>1</sup>After five days the Chief Priest Ananias, together with some of the elders and a public advocate named Tertullus, came down and laid information against Paul before the governor. <sup>2</sup>When he was summoned Tertullus began to make the accusation, saying: "We have attained great peace through you and through your foresight you have brought about successful public measures for this nation; <sup>3</sup>and we receive everything everywhere, illustrious Felix, with all thankfulness. <sup>4</sup>But that I might not detain you more, I implore you to hear us in a few words with your usual fairness. <sup>5</sup>We found that this pest of a man moves insurrection among all the Jews throughout the world and that he is a leader of the sect of the Nazarenes. <sup>6</sup>He also tried to profane the temple and we seized him and wished to judge him according to our Law. <sup>7</sup>But Lucius the commander arrived and took him out of our hands, using great violence, and gave orders that his accusers should come to you, <sup>8</sup>because you yourself, after inquiring personally into all of these matters, will be able to understand what it is of which we accuse him." <sup>9</sup>The Jews also joined in, asserting that these things were so.

<sup>10</sup>But the governor nodded to Paul to speak and he made reply: "Because I know that you have had jurisdiction over this nation for many years, I

make my defence the more gladly about the matters relating to me. <sup>11</sup>As you can ascertain, it is no more than twelve days since I went up to Jerusalem to worship. <sup>12</sup>They did not find me in the temple in dispute with anyone, or making a disturbance in the crowd, either in the synagogues or in the city, <sup>13</sup>nor can they prove the things of which they now accuse me.

<sup>14</sup>"But this I do confess to you, that I worship the God of my fathers according to the way which they term a heresy; I believe everything which is written in the Law and in the prophets. <sup>15</sup>And I have a hope in God, which they themselves also accept, that there will be a resurrection of the dead, both the just and unjust. <sup>16</sup>And in this matter I myself strive in every way to maintain a clear conscience towards God and man.

<sup>17</sup>"After many years I came to my nation bringing alms for the poor, and I offered sacrifice. <sup>18</sup>Some Jews from Asia\* found me engaged in these things in the temple after I had been purified; there was no crowd, no commotion. <sup>19</sup>They ought to be here in front of you and bring a charge if they have something against me.

<sup>20</sup>Or let these men here say what misdeed they found in me when I stood before the Sanhedrin\*, <sup>21</sup>unless it was this one thing which I shouted as I stood before them: 'It is about the

resurrection of the dead that I am being tried by *you* today.”

<sup>22</sup>Having heard all this Felix, who was apprised more exactly of the matters relating to the Way, deferred the case and said, “When Lucius the commander comes down I shall ascertain exactly the details concerning you.”

<sup>23</sup>And he gave orders for Paul to be guarded by a centurion and to have some indulgence, and for no one to prevent his own friends from attending to him or visiting him.

<sup>24</sup>Some days after, when Felix arrived in public with his wife Drusilla, who was a Jewess, he sent for Paul and listened to him about faith in Christ.

<sup>25</sup>But when Paul discoursed on righteousness and self-restraint, and the judgment to come, Felix became alarmed and replied, “For the time being, go; when I find time I will send for you.” <sup>26</sup>At the same time he also hoped that he might be bribed by Paul so that he might release him and he therefore used to send for him the more frequently and converse with him. <sup>27</sup>When two years had passed, Felix was replaced by his successor Porcius Festus; and wishing to gain himself favour with the Jews, Felix left Paul confined.

**25**<sup>1</sup>Now when Festus had entered the province, after three days he went up to Jerusalem from Caesarea. <sup>2</sup>And the Chief Priest and

the leading men of the Jews laid before him information against Paul and continued their entreaties, <sup>3</sup>asking him as a favour to send for Paul to come to Jerusalem, when they would set an ambush along the way to kill him. <sup>4</sup>But Festus answered that Paul was to be kept at Caesarea, where he himself was about to go shortly. <sup>5</sup>“And so,” he said, “let those among *you* come down who are able to, and if there is anything amiss in this man they may bring charges against him.”

<sup>6</sup>After staying among them for no more than eight or ten days he went down to Caesarea and the next day, taking his seat on the judgment seat, he gave orders for Paul to be brought.

<sup>7</sup>When Paul appeared, the Jews who had come down from Jerusalem stood around him bringing many serious charges against him, which they could not prove. <sup>8</sup>And then Paul made his defence: “I have committed no offence against the Law of the Jews, nor against the temple nor against Caesar.” <sup>9</sup>But because Festus wished to gain favour with the Jews, he said in reply to Paul, “Do you wish to go up to Jerusalem and to be tried there by me on these matters?” <sup>10</sup>And Paul said, “I stand at Caesar’s judgment seat, where I ought to be tried. I have done no wrong to the Jews, as you very well know. <sup>11</sup>If indeed I have done wrong and have done something worthy of death, I do not seek to avoid to die; but if there is nothing

to the things of which I am accused, no one can give me up to them; I appeal to Caesar.” <sup>12</sup>Then, after he had conferred with the council, Festus answered, “You have appealed to Caesar? You will go to Caesar.”

<sup>13</sup>Now after some days had elapsed King Agrippa and Bernice came to Caesarea to greet Festus. <sup>14</sup>During the several days they were staying there, Festus laid before the king the charges made against Paul, saying to him, “There was one man who was left behind by Felix in confinement, <sup>15</sup>against whom, when I was in Jerusalem, the chief priests and the Jewish elders laid information before me, asking for judgment against him. <sup>16</sup>I made answer to them that it is not the practice among the Romans for any man to be given up to death before the accused man meets his accusers face to face and is afforded opportunity to defend himself against their accusations.

<sup>17</sup>“And so when they had assembled here, I made no delay, but on the following day I took my seat on the judgment-seat and gave orders for the man to be brought. <sup>18</sup>When his accusers stood up they brought no charges against him of things which I was supposing, <sup>19</sup>but they had some questions against him concerning their own superstitions and about someone called Jesus, Who was dead but Whom Paul affirmed to be alive.

<sup>20</sup>But being in doubt as to the inquiry into this matter, I asked if he wished to go to Jerusalem and be judged there about these things. <sup>21</sup>But when Paul appealed to be reserved for the decision of the Emperor, I gave orders for him to be detained until I send him up to Caesar.” <sup>22</sup>Then Agrippa said to Festus, “I should also like to hear the man myself.” He said, “Tomorrow you will hear him.”

<sup>23</sup>And so the next day Agrippa and Bernice arrived with great pomp and entered the auditorium with the commanders and the chief men of the city and Festus gave orders that Paul should be brought. <sup>24</sup>Then Festus said, “King Agrippa, and every one present here with us, *you* see this man; I have been consulted about him, both at Jerusalem and here, by the whole body of the Jews, who claim that he should not live any longer. <sup>25</sup>I have found that he has done nothing worthy of death, but as he has appealed to the Emperor, I have decided to send him. <sup>26</sup>I am not sure what to write to my lord about him. I have therefore brought him before *you* all, and especially before you, King Agrippa, so that after there has been an investigation I shall have something to write, <sup>27</sup>for it seems to me illogical, when a prisoner is sent, not to indicate the charges against him.”

**26**<sup>1</sup>And Agrippa said to Paul, “You have permission to speak for yourself.” Then Paul stretched out his hand and began to make his defence. <sup>2</sup>“In respect of everything about which I am called in question by the Jews, King Agrippa, I count myself happy that I am about to make my defence today to you, <sup>3</sup>especially because I know that you are knowledgeable about all the customs of the Jews and also about their questions of debate; I therefore ask you to hear me patiently.

<sup>4</sup>“My way of life from my earliest youth was among my nation and at Jerusalem, and that the Jews all know, <sup>5</sup>because they have known me from the first, if they wished to testify to it, and that I lived as a Pharisee” according to the most exact sect of our religion. <sup>6</sup>And now I stand condemned for the hope of the promise made by God to our forefathers, <sup>7</sup>a promise to which our twelve tribes, worshipping earnestly night and day, hope to attain. It is concerning this hope, king Agrippa, that I am called in question by the Jews.

<sup>8</sup>“Why is it considered by *you* to be incredible if God should raise the dead? <sup>9</sup>I did myself consider that I ought to do much in opposition to the name of Jesus of Nazareth, <sup>10</sup>which indeed I did in Jerusalem, shutting up many of the saints in prison after I had received authority from the Chief

Priests, and casting my vote in favour when they were killed. <sup>11</sup>In all the synagogues many times, punishing them, I used to compel them to blaspheme and in extreme fury towards them I used to persecute them even as far as to foreign cities.

<sup>12</sup>“Engaged in these things, as I went to Damascus with authority and a commission from the Chief Priests, <sup>13</sup>at midday on the road, O king, I saw a light from heaven, brighter than the sun, shining around me and those travelling with me. <sup>14</sup>We fell to the ground, all of us, and I heard a Voice speaking in the Hebrew language say to me, ‘Saul, Saul, why do you persecute Me? It is hard for you to kick against the goad.’ <sup>15</sup>I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, Whom you persecute. <sup>16</sup>But get up and stand on your feet; I have appeared to you for this reason, to appoint you as a servant and as a witness to the things both which you have seen and which I will reveal to you. <sup>17</sup>I will deliver you from this people and from the Gentiles, to whom I am now sending you <sup>18</sup>in order to open their eyes, so that they turn from darkness to the light and from the power of Satan to God in order to receive the forgiveness of sins and an inheritance among the saints, through faith in Me.’

<sup>19</sup>“Because of this, king Agrippa, I was not disobedient to the heavenly

vision,<sup>20</sup>but first to those in Damascus, then in Jerusalem, and to all the district of Judea and to the Gentiles, I have preached that they should repent and turn to God, the while doing deeds worthy of the name of repentance.<sup>21</sup>Because of these things, when the Jews seized me in the temple they began to try to kill me.<sup>22</sup>And so, having obtained help from God down to this day, I have stood testifying to both high and low, saying nothing beyond those things which the prophets and Moses said would come to pass,<sup>23</sup>that Christ would suffer and that, being the first of the resurrection from the dead, He would proclaim light to this people and to the Gentiles.”

<sup>24</sup>When he brought these things forward in his defence, Festus said in a loud voice, “Paul, you are mad; your great learning drives you mad.”<sup>25</sup>But Paul said, “I am not mad, illustrious Festus, but I utter what is sober truth.

<sup>26</sup>The king is versed in these matters and to him I speak with freedom, because I am convinced that none of these things are hidden from him; for this was not carried out in a corner.

<sup>27</sup>King Agrippa, do you believe the prophets? I know that you believe”

<sup>28</sup>And Agrippa said to Paul, “You almost persuade me to become a Christian.”<sup>29</sup>Paul said, “I wish to God that both almost and in entirety not only you but all those who have heard me today might become just

as I am, save for these chains.”

<sup>30</sup>When Paul had said all this the king rose up with the governor, Bernice and those who had been sitting with them.<sup>31</sup>As they were going away they talked to each other and said, “This man does nothing worthy of death or imprisonment.”<sup>32</sup>And Agrippa said to Festus, “He could have been set free if he had not appealed to Caesar.”

**27**<sup>1</sup>Now after it had been decided when we should set sail for Italy, they began the hand-over of Paul and some other prisoners to a centurion named Julius, who was from the Imperial Cohort\*.<sup>2</sup>We went on board a ship from Adramyttium, which was about to sail for places along the coast of Asia\*, and put to sea, with us being Aristarchus, a Macedonian from Thessalonika.<sup>3</sup>The next day we touched at Sidon and treating Paul with kindly benevolence, Julius allowed him to go to obtain care from his friends.<sup>4</sup>Setting sail from there we sailed under the lee of Cyprus because the winds were against us,<sup>5</sup>and having sailed across the open sea past Cilicia and Pamphylia we came to Myra in Lycia.<sup>6</sup>There the centurion found a ship from Alexandria sailing for Italy and put us on it.<sup>7</sup>After some days, sailing slowly, with difficulty we came opposite Cnidus, because the wind did not allow us to

approach it, and sailed under the lee of Crete past Salmone. <sup>8</sup>Rounding it with difficulty we came to a particular place called "Fair Havens", which was near the city of Lasea.

<sup>9</sup>Since a considerable time had elapsed, by now it was dangerous to sail, because the Fast was already over and Paul began to warn them, <sup>10</sup>saying to them, "Gentlemen, I can see that the voyage will be attended with much hurt and damage not only to the cargo and the ship but also to our lives." <sup>11</sup>But the centurion was persuaded by the navigator and the shipowner rather than by what was said by Paul. <sup>12</sup>Since the harbour was unsuitable for us to overwinter there, the majority gave their opinion to leave there and, if it was at all possible, to reach Phoenix\* and overwinter there, it being a harbour in Crete looking towards the southwest and northwest. <sup>13</sup>And when the south wind blew softly they thought they had secured their purpose and so, weighing anchor, they sailed on close inshore to Crete.

\*most likely modern Loutro

<sup>14</sup>But after not much time a violent wind called "Euroclydon"\* blew up from offshore. <sup>15</sup>The ship was caught by the wind and being unable to bear up against it, we yielded to it and were carried along. <sup>16</sup>Running under the lee of a small island called Claudia we were able with difficulty to secure the ship's boat <sup>17</sup>and after hoisting it

\*i.e. the 'North-easter'

aboard we began to utilise supports, undergirding the ship. They were afraid lest they should run aground on The Syrtis\*, and after having lowered the top-sails and tackle, in this condition they were driven along.

\* Some well-known quick-sands

<sup>18</sup>We were severely battered by the storm and the next day they began to throw the cargo overboard <sup>19</sup>and the third day, with our own hands, we threw the ship's gear overboard. <sup>20</sup>When neither the sun nor the stars had appeared for several days and the stormy weather had been with us for no little while, all hope then remaining to us of being saved was taken from us.

<sup>21</sup>When a long time had passed without food, Paul stood up among them and said, "Gentlemen, it had been better to have followed my advice and not have set sail from Crete and then sustained this damage and loss.

<sup>22</sup>But now I urge *you* to be cheerful, for there will be no loss of life among *you*, but only of the ship. <sup>23</sup>This night an angel of God, Whose I am and Whom I serve, stood beside me <sup>24</sup>and said, 'Have no fear, Paul; you must stand before Caesar, and God has given you all those sailing with you.'

<sup>25</sup>And so, gentlemen, cheer up, for I believe God that it will be so in just the way that He has spoken to me.

<sup>26</sup>But we must run aground on some island."

<sup>27</sup>When the fourteenth night came, as we were being carried hither and thither in the Adriatic Sea, in the middle of the night the sailors began to suspect that they were approaching some land or other.

<sup>28</sup>When they had taken soundings they found that they were in twenty fathoms and proceeding a little further they took soundings again and found they were in fifteen fathoms.

<sup>29</sup>Then they were afraid that we might be cast up on rocks and dropping four anchors from the stern they prayed for day to come.

<sup>30</sup>The sailors, however, were looking to escape from the ship and while they were lowering the boat into the sea on the pretext of intending to carry some anchors out from the prow, <sup>31</sup>Paul said to the centurion and the soldiers, "Unless they remain in the ship *you* cannot be saved." <sup>32</sup>Then the soldiers cut the ropes holding the boat and let it fall.

<sup>33</sup>Up until day was about to break, Paul was urging them all to take some food, saying to them, "Today is the fourteenth day *you* have been waiting, having gone without food, for *you* have taken nothing. <sup>34</sup>I therefore urge *you* to take some food; it will help towards *your* deliverance, for not one hair of *your* head will be lost." <sup>35</sup>Having said this he took a piece of bread, gave thanks to God before them all and after breaking off

a piece, he began to eat. <sup>36</sup>Then they all cheered up and took some food themselves. <sup>37</sup>Now altogether in the ship we were two hundred and seventy-six souls. <sup>38</sup>And when they had eaten sufficiently they began to lighten the ship, throwing the grain into the sea.

<sup>39</sup>When day came they did not recognise the land, but they observed one particular inlet, with a beach, into which they decided if possible to drive the ship. <sup>40</sup>And so they cast loose the anchors and left them in the sea, at the same time loosening the lashings of the rudder oars; and after raising the foresail to the wind they held course for the beach. <sup>41</sup>They came on a spit of land, edged on two sides by the sea, where they ran the ship aground; the bow stuck fast and remained immovable, but the stern was broken up by the violence of the waves.

<sup>42</sup>The soldiers' counsel was to kill the prisoners so that no one, after having swum ashore, might escape. <sup>43</sup>But because the centurion wanted to keep Paul safe he prevented them from their purpose and ordered those able to swim to jump overboard first and to escape to land; <sup>44</sup>and of the rest, some escaped on boards and some on pieces from the ship. And so it happened that everyone came safely to land.

**28**<sup>1</sup>Once safe on shore we then discovered that the island was called Malta. <sup>2</sup>The natives showed us no ordinary kindness, for they made us all welcome and lit a fire because of the rain which had come on and because of the cold. <sup>3</sup>While Paul was gathering up a bundle of brushwood and putting it on the fire, an adder, driven out by the heat, fastened on to his hand. <sup>4</sup>When the natives saw the poisonous creature hanging from his hand, they said to one another, "This man is without doubt a murderer and although he has escaped from the sea, justice does not allow him to live." <sup>5</sup>But he shook the creature off into the fire and suffered no ill effect. <sup>6</sup>They were expecting that he would swell up or suddenly fall down dead. But after waiting a long time and seeing nothing out of place happen to him, they changed about and said that he was a god.

<sup>7</sup>Now in the same locality were the grounds belonging to the island's chief man, who was named Publius and who took us in and gave us hospitality for three days. <sup>8</sup>As it happened, Publius' father was in bed with a fever and dysentery; Paul went in to him and after praying laid his hands on him and healed him. <sup>9</sup>And so when this had happened, the rest on the island who were ill came and were healed. <sup>10</sup>They honoured us with many marks of respect and when we set sail they provided

for our needs.

<sup>11</sup>After three months we set sail in a ship from Alexandria which had over-wintered at the island and which bore the emblems of the twin gods Castor and Pollux. <sup>12</sup>Putting in at Syracuse we stayed three days; <sup>13</sup>from there we tacked and arrived at Rhegium and after one day the south wind blew and we came on the second day to Puteoli. <sup>14</sup>Here, when we found the brethren, they urged us to stay with them for seven days. And so we came to Rome. <sup>15</sup>From there, on hearing about us, the brethren came as far as the Appian Forum and the Three Taverns to greet us; and when Paul saw them he gave thanks to God and was heartened.

<sup>16</sup>When we came into Rome the centurion handed the prisoners over to the commander of the Imperial Guard; but Paul was allowed to live by himself, with a soldier guarding him.

<sup>17</sup>After three days Paul called to him those who were the leaders of the Jews; when they had gathered, he said to them, "Men and brethren, although I had done nothing in opposition to the nation or to the customs of our forefathers, I was handed over at Jerusalem as a prisoner into the hands of the Romans. <sup>18</sup>After an investigation they wished to release me because there was no cause in me

for death. <sup>19</sup>But because the Jews objected I had to appeal to Caesar, not that I had anything of which to accuse my nation. <sup>20</sup>And so this is the reason that I have called for *you*, to see *you* and to speak to *you*, for it is because of the hope of Israel that I am bound with this chain."

<sup>21</sup>They said to him, "We have received no letters about you from Judea, nor have any of the brethren who have arrived brought word or said anything bad about you. <sup>22</sup>We think it would be right to hear from you what you think, for we know that this sect is everywhere spoken against." <sup>23</sup>And when they had arranged a day with him many came to him at his lodging, and from morning to evening he expounded to them the things relating to Jesus from both the Law of Moses and from the prophets, testifying to the kingdom of God and persuading them.

<sup>24</sup>Some were persuaded by what he said, but some did not believe. <sup>25</sup>And when they clashed with one another and began to leave, Paul had this one thing to say: "The Holy Spirit spoke rightly to our forefathers through the

prophet Isaiah when he said:

<sup>26</sup>*"Go to this people and say,  
"When you\* hear you\* will hear  
and not understand,  
and when you\* see  
you\* will see and not perceive,  
<sup>27</sup>for this people's heart  
is dulled over;  
with their ears they hardly hear,  
and they have closed their eyes,  
lest they might see with their eyes,  
hear with their ears,  
understand with their hearts,  
and turn,  
and I might heal them."*

Is.6:  
9,10  
\**'you'*  
is plu-  
ral

<sup>28</sup>"And so let it be known to *you*, that God's salvation has been sent to the Gentiles; they will listen."  
<sup>29</sup>When he had said this the Jews left, having a great debate among themselves.

<sup>30</sup>And Paul remained a whole two years in his own rented house and welcomed all those who came to him, <sup>31</sup>preaching the kingdom of God and teaching the things relating to the Lord Jesus Christ quite openly and unhindered.

\* \* \* \* \*

FOREWORD  
TO  
PAUL'S LETTER TO THE ROMANS

THE penman of this letter, viz. Paul, was so called (as some think) because he was small or of low stature. Others suppose he had this name first given him on the conversion of Sergius Paulus the deputy, of which see Acts 12 and the commentary of Jerome in Ephesians and Philemon. But others are of the opinion that his name was not changed at all, and that he had two names, like all Jews had who were freemen of Rome. The text in Acts 13:9 favours this, for there you read of '*Saul, who was also called Paul*'. In the same way John was surnamed, or also called, Mark, Acts 12:12,25. Because he was the apostle of the Gentiles and his work lay mostly amongst them, at last he was called altogether by his surname, or Roman title.

As to the order of the book, all are agreed that it was not written as it is placed in our Bibles, but that the letters to the Thessalonians, to the Corinthians and others of his letters were written before this. The reason why it is placed before the other letters is either because of the dignity of the Romans, to whom it was directed, Rome being at that time the imperial city, or because of its prolixity and largeness, this being the longest of all the letters, or because of its excellence and fulness. So full and excellent is it that some have called it 'the marrow of divinity.' Chrysostom held it in such esteem that he caused it to be read to him twice every week. Melancthon called it 'the confession of the churches;' he is reported to have gone over it ten separate times in his ordinary lectures. Mr Perkins advises, in the reading of the Scriptures, to begin with the gospel of John and this letter to the Romans, they being the keys of the New Testament.

Its subject-matter seems to be much the same as that of the letter to the Galatians. The body of the letter, not to speak anything of the preface or conclusion, is partly doctrinal and partly practical. In the doctrinal part, the apostle handles, and that purposely and at large, the fundamental article of a sinner's justification in the sight of God, so that this letter, as one [man] says, is the proper seat of that doctrine; and from thence it is principally to be learned. Here we are taught the way and manner of our justification before God, that we are '*justified by faith, without the deeds of the Law*', by a righteousness imputed to us and not by righteousness inherent in us.

## FOREWORD TO PAUL'S LETTER TO THE ROMANS

This is proved in the first four chapters, by many indisputable arguments and vindicated from all objections. Then in the seven following chapters it is enlarged upon. The enlargement firstly relates the glorious effects and sweet privileges of justification by faith, viz. *'peace with God,'* which no tribulation can hinder or interrupt, chap. 5:1-10. Secondly there is rejoicing with God, through being reconciled through Jesus Christ, the Second Adam, Who abundantly transcends the first Adam in many particulars, chap. 5:11-21. Thirdly there is sanctification in both its parts, there being mortification and death to sin and vivification, or newness of life, chap. 6 throughout. Fourthly comes freedom from the Law, the Law being the first husband, now dead, chap. 7 throughout. Then in the eighth chapter you have several other privileges closely laid out, being non-condemnation, adoption, the indwelling of the Spirit, the co-operation of all things for good, the certainty of the love of God, together with the triumph we have over all our enemies upon that account.

The doctrine of justification is then further amplified from its remote cause, and that is God's predestination or eternal counsel. This is brought in to obviate an objection that this doctrine is not true, because the Jewish nation, God's ancient people, did not receive it. The apostle therefore shows that justification did not belong to the whole nation of the Jews but only to the elect amongst them, the rest being rejected by God until the fullness of the Gentiles had come in. Then the Jews would more generally believe and be converted. This you have at large in the ninth, tenth and eleventh chapters.

Then follows the practical part of the letter in which you have many useful exhortations, from the beginning of the twelfth chapter to the 14th verse of the fifteenth chapter. Some are more general, others more particular, showing Christians how they are to behave themselves in regard to the church of Christ and its fellowship, with everyone attending to the calling and ministry in which God has placed him, chap. 12. He deals next with Christian duty in regard to civil society and the government which God had set over them in the world, that they should yield all subjection to it, chap. 13. Then in regard to their brethren and neighbours, they were to exercise Christian charity towards all, avoiding censoriousness on the one hand and offence on the other, chaps. 14 and 15. These duties he expands on and urges, interweaving now and then many brief ethical and theological statements of principle and concluding with a series of salutations.

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## ROMANS

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**1** <sup>1</sup>This is Paul, a servant of Jesus Christ, called to be an apostle and set apart by God for the gospel, <sup>2</sup>which He had promised beforehand by His prophets in the holy scriptures, <sup>3</sup>and which concerns His Son, Jesus Christ our Lord, Who was born of the posterity of David as to [His] flesh <sup>4</sup>and declared to be the Son of God in power, through the Spirit of Holiness, by (His) resurrection from the dead. <sup>5</sup>Through Him we have received grace and an apostleship to bring about the obedience of faith, for the sake of His name, among all the nations, <sup>6</sup>from among whom *you* are also called to be the possession of Jesus Christ. <sup>7</sup>To all those in Rome who are loved by God and called to be saints: grace to *you* and peace from God our Father and from our Lord Jesus Christ.

<sup>8</sup>First of all, through Jesus Christ I thank my God for *you* all, because *your* faith is spoken of throughout the whole world. <sup>9</sup>God is my witness, Whom I serve in my spirit in the gospel of His Son, that I constantly mention you <sup>10</sup>in my prayers, always asking that in the will of God I might finally at last succeed in coming to *you*. <sup>11</sup>I long to see *you* in order to impart some spiritual benefit to

*you* for *your* strengthening, <sup>12</sup>which would be for each of us to take comfort from the other because of our mutual faith. <sup>13</sup>I do not wish *you* to be unaware, brethren, that many times I have purposed to come to *you*, so that I might have some fruit among *you* just as I also have among the rest of the Gentiles, but until now I have been hindered. <sup>14</sup>To both civilised and barbarian, to educated and illiterate alike I am under obligation. <sup>15</sup>Thus it is my desire to preach the gospel also to *you* who are in Rome; <sup>16</sup>for I am not ashamed of the gospel of Christ, because it is the power of God for salvation to everyone who believes, first to the Jew but also to the Greek, <sup>17</sup>for in it the righteousness of God is revealed from faith to faith, as it is written:

*“The just will live by faith;”*

Habakkuk 2:4

<sup>18</sup>for the wrath of God is revealed from heaven upon all the godlessness and unrighteousness of mankind, who in unrighteousness suppress the truth, <sup>19</sup>because what may be known of God is manifest to them, for God has shown it to them; <sup>20</sup>for His invisible attributes, both His eternal power and Godhead, are clearly perceived from the creation of the world, being

understood from the things which have been made, so that they are without excuse. <sup>21</sup>Although they knew Him to be God, they did not honour Him as God or give Him thanks, but became futile in their thinking, and their foolish hearts were darkened. <sup>22</sup>Professing to be wise they proved to be foolish <sup>23</sup>and changed the glory of the immortal God into an image in the resemblance of mortal man, birds, beasts and reptiles.

<sup>24</sup>God therefore gave them over, in the desire of their hearts, to the uncleanness of dishonouring their bodies between themselves. <sup>25</sup>They exchanged the truth of God for a lie and worshipped and served the creature in place of the Creator, Who is blessed for evermore. Amen.

<sup>26</sup>Because of this God gave them up to shameful passions; even their females exchanged the natural practice for what is contrary to nature. <sup>27</sup>In the same way males forsook the natural usage of the female and burnt in lust for one another, male with male doing what is shameful, then to receive within themselves the due requital for their perversion.

<sup>28</sup>And as they did not deem God worthy to be kept in mind, God gave them over to a reprobate mind, to do those things which are not fit, <sup>29</sup>for they abound in all unrighteousness, immorality, wickedness, covetous-

ness and malice; they are full of envy, murder, strife, deceit, malevolence; they are backbiters, <sup>30</sup>slanderers, God-haters, unloving, arrogant, boastful; they contrive evil, are disobedient to parents, <sup>31</sup>lack understanding and are faithless, with no natural affection, implacable and merciless. <sup>32</sup>And though such as these know the judgment of God, that they who practice such things are worthy of death, they not only do them but also applaud those who make them their practice.

**2**<sup>1</sup>Therefore, you are without defence, every man of you when you condemn, because in passing judgment on another you condemn yourself for you, the judge, do these same things. <sup>2</sup>Now we know the judgment of God on those who do such things as these is in accordance with the truth. <sup>3</sup>And do you, the man condemning those who do such things and yet who does the same himself, consider that you will escape the judgment of God? <sup>4</sup>Or do you despise the riches of His kindness, His forbearance and His patience, unaware that in His goodness God leads you to repentance? <sup>5</sup>In the hardness of your unrepentant heart you store up wrath for yourself on the day of wrath and the revelation of the righteous judgment of God, <sup>6</sup>Who will render to each according to his deeds. <sup>7</sup>On the one hand, for those who in the patience of good works seek glory, honour and immortality, there will be eternal life.

<sup>8</sup>On the other hand, for those who are contentious and who disobey the truth, but obey unrighteousness, there will be wrath and anger, <sup>9</sup>distress and anguish for the soul of every man who works evil, first on the Jew and also on the Greek. <sup>10</sup>But there will be glory, honour and peace for everyone who does good, first to the Jew and also to the Greek, <sup>11</sup>for there is no respect of persons with God. <sup>12</sup>As many as have sinned without the Law will also perish without the Law and as many as have sinned under the Law will be condemned by the Law, <sup>13</sup>(for it is not those who hear the Law who are just before God, but those who perform its deeds who are justified, <sup>14</sup>for when the Gentiles, who do not have the Law, perform its deeds by nature, they create it for themselves, although they do not have it. <sup>15</sup>They show that what is demanded by the Law is written in their hearts, because their consciences bear witness, and within themselves they accuse or else excuse each other in their thoughts,) <sup>16</sup>on that Day when God will judge the secrets of mankind by Jesus Christ, according to my gospel.

<sup>17</sup>Lo, you are called a Jew and rest upon the Law and boast of God, <sup>18</sup>and know His will and probe the deeper points, because you are instructed by the Law, <sup>19</sup>and are persuaded that you are indeed a guide to the blind, a light to those in darkness, <sup>20</sup>an instructor of

the ignorant and a teacher of babes, because you have the form of knowledge and truth which is in the Law.

<sup>21</sup>You then, the teacher of another, do you not teach yourself? Do you, the one who preaches that we should not steal, steal yourself? <sup>22</sup>Do you, the one who says that we should not commit adultery, commit adultery? Do you, the one detesting idols, profane the sacred? <sup>23</sup>Do you whose boast is in the Law, dishonour God by transgressing His Law, <sup>24</sup>for the name of God is blasphemed among the Gentiles because of *you*, just as it is written? <sup>25</sup>Circumcision is of benefit, but only if you keep the Law, but if you transgress the Law then your circumcision becomes uncircumcision. <sup>26</sup>If, then, the man who is uncircumcised keeps the precepts of the Law, won't his uncircumcision count as circumcision? <sup>27</sup>And won't the man, uncircumcised by nature but who fulfils the Law, condemn you, whose circumcision is but in letter, as a transgressor of the Law? <sup>28</sup>He is not a Jew who is so outwardly, nor is circumcision something outward in the flesh, <sup>29</sup>but he is a Jew who is so inwardly, whose circumcision is of the heart and in the spirit not the letter, and whose praise is not from men but from God.

**3** <sup>1</sup>What advantage has the Jew, then, or what benefit has circumcision? <sup>2</sup>There is much in every

## ROMANS 3

way, chiefly because they were entrusted with the oracles of God. <sup>3</sup>But what if some did not believe? Does not their unbelief annul the faithfulness of God? <sup>4</sup>Never! Let God be true and every man a liar, as it is written:

Ps. 51:4           *That when You speak  
You may be justified,  
and conquer  
when You are accused.*

<sup>5</sup>But if our unrighteousness brings out the righteousness of God, are we to say God is unjust in bringing wrath to bear? (I am asking what a man may ask.) <sup>6</sup>Never! How otherwise is God to judge the world? <sup>7</sup>But if the rectitude of God emerged more greatly to His glory through my falsity, why am I still condemned as a sinner? <sup>8</sup>Is not this just how we are defamed, and saying just what some assert we say, "Let us do evil so that good may come." The condemnation of these is just.

<sup>9</sup>What then? Are we better placed? Not at all; we have already charged both Jew and Greek that they all are under sin, <sup>10</sup>just as the scriptures say:

Ps.14: 1-3   *No one is righteous, no not one,  
11there is no one who understands,  
Ps.53: 1-3       there is no one  
              who seeks for God;  
              12they all have turned away,  
              and together have become*

*of no benefit;  
there is no one who does good,  
not even one:  
13their throat is an               Ps. 5:9  
open sepulchre,  
with their tongues,  
they use deceit.  
The poison of an asp           Ps.  
is underneath their lips.       140:3  
14their mouths are full of cursing   Ps.  
and of bitterness,               10:7  
15their feet are swift to shed blood; Is.  
16ruin and suffering               59:  
come in their wake,               7:8  
17and they have not known  
the way of peace;  
18there is no fear of God       Ps.  
before their eyes.               36:1*

<sup>19</sup>Now we know that what the Law says, it says to those who are under the Law, so that every mouth may be silenced and all the world become accountable before God. <sup>20</sup>No one of humankind will therefore be justified before Him by works of the Law, for through the Law comes the knowledge of sin.

<sup>21</sup>But now, a righteousness from God has been revealed apart from the Law, attested by the Law and the prophets, <sup>22</sup>a righteousness from God through faith in Jesus Christ, for all and on all those who believe, because there is no difference; <sup>23</sup>for all have sinned and fail to attain the glory of God. <sup>24</sup>But in His grace they are freely justified through the

redemption which is in Christ Jesus,  
<sup>25</sup>Whom God has unveiled as a  
 a propitiation, through faith in His  
 blood, to display His righteousness,  
 because in His forbearance God let  
 pass the sins committed in the past.  
<sup>26</sup>This was to manifest His righteous-  
 ness, in order that He might be just  
 and yet justify the man with faith  
 in Jesus. <sup>27</sup>Where, then, is pride? It  
 is excluded. By what principle? The  
 principle of works? No, but by the  
 principle of faith. <sup>28</sup>We consider, then,  
 a man is justified by faith, without the  
 deeds of the Law. <sup>29</sup>Is God the God of  
 Jews alone but not also of the  
 Gentiles? Truly also of the Gentiles,  
<sup>30</sup>since there is one God, Who justi-  
 fies the circumcised by faith and the  
 uncircumcised through faith. <sup>31</sup>Do we  
 then through faith annul the Law?  
 Never! Rather, we uphold the Law.

<sup>4</sup>What are we, then, to say that  
 Abraham, our father in the flesh,  
 has found, <sup>2</sup>for if Abraham was  
 justified by works, he has grounds  
 to boast, but he has not in the sight  
 of God? <sup>3</sup>But what does Scripture  
 say? “Abraham believed God and it  
 was counted to him as righteous-  
 ness.” <sup>4</sup>To the man who does works,  
 the reward is counted not as grace but  
 as his due; <sup>5</sup>but to the man who does  
 no works and trusts in Him Who jus-  
 tifies the ungodly, his faith is counted  
 as righteousness. <sup>6</sup>This is what David  
 also mentions, when he describes the  
 blessedness of the man to whom God

counts righteousness without works:

*<sup>7</sup>Blessed are they whose  
 transgressions are forgiven  
 and whose sins are covered over.*

Ps.32:  
1,2

*<sup>8</sup>Blessed is the man to whom  
 the LORD will not attribute sin.*

<sup>9</sup>[It may be asked,] “Is this blessing,  
 then, upon the circumcised, or also  
 on the uncircumcised?”, for we say  
 this: “Faith was counted to Abraham  
 as righteousness.” <sup>10</sup>In what state was  
 he when it was accounted, uncircum-  
 cised or circumcised? It was not  
 while circumcised but while uncir-  
 cumcised, <sup>11</sup>and he received circumci-  
 sion as a sign, a seal upon the right-  
 eousness which he received by faith  
 while he was still uncircumcised.  
 This was that he might be the father  
 of all those who believe, although  
 they are uncircumcised, so that right-  
 eousness might also be attributed to  
 them. <sup>12</sup>And he also is the father of  
 circumcision to those who are not  
 only circumcised, but who also fol-  
 low in his footsteps in the faith he had  
 while still uncircumcised; <sup>13</sup>for the  
 promise to Abraham, or to his off-  
 spring, that he would be heir of the  
 world, was not fulfilled through the  
 Law, but through the righteousness of  
 faith. <sup>14</sup>If those who inherit do so  
 through the Law, faith becomes void  
 and the promise is nullified, <sup>15</sup>for the  
 Law works wrath; but where there is  
 no Law, there is no transgression.  
<sup>16</sup>Therefore it comes by faith, so that

it may be according to grace, in order that the promise may be sure to all the offspring, not to those alone who have the Law, but also to those who have the faith of Abraham, who is the father of us all, <sup>17</sup>(as it is written: "I have made you a father of many nations,") in the sight of God Whom he believed, Who brings the dead to life and calls things with no being as though they had.

<sup>18</sup>Against all hope he believed in hope that he would become the father of many nations according to what was said: "So will your offspring be." <sup>19</sup>Not being weak in faith, he paid no consideration to the fact that his own body was already dead, (because he was about one hundred years of age,) or to the deadness of Sarah's womb. <sup>20</sup>He did not stagger in unbelief at God's promise, but was strong in faith, glorifying God, <sup>21</sup>and was fully convinced that He was able also to perform His promise. <sup>22</sup>And therefore it was counted to him as righteousness. <sup>23</sup>This was not written for his sake alone, that righteousness was counted to him, <sup>24</sup>but for us also, to whom it would be counted in the future, who believe in the One Who raised up Jesus our Lord from the dead, <sup>25</sup>Who was delivered up for our offences and raised up for our righteousness.

**5**<sup>1</sup>Being justified by faith, then, we have peace with God through our

Lord Jesus Christ, <sup>2</sup>through Whom we now have access by faith into this grace in which we stand and in which we rejoice in hope of the glory of God. <sup>3</sup>And it is not in this only that we rejoice, but we also rejoice in troubles, <sup>4</sup>because we know that trouble works endurance, endurance character and character hope. <sup>5</sup>And hope does not deceive, because the love of God is shed abroad in our hearts through the Holy Spirit, Who has been given to us; <sup>6</sup>for when we still could not help ourselves, at the set time Christ died for the ungodly. <sup>7</sup>Scarcely for someone innocent will anybody die; someone, maybe, might dare to die for some good man, <sup>8</sup>but God commends His love to us, in that while we were still sinners, Christ died for us. <sup>9</sup>Much more then, now we are justified by His blood, shall we be saved from wrath through Him; <sup>10</sup>for if, when enemies, we were reconciled to God through the death of His Son, much more, now being reconciled, shall we be saved by His life. <sup>11</sup>And not this only, but we joy in God Himself through our Lord Jesus Christ, through Whom we have now been reconciled.

<sup>12</sup>And so just as sin entered the world through one man and death through sin, so death also spread to all mankind, because all have sinned; <sup>13</sup>for until the Law, sin was in the world but sin was not imputed, there not being any Law. <sup>14</sup>Nevertheless

from Adam to Moses death reigned, even over those who had not sinned in the manner of Adam's transgression, who is a figure of the One to come.

<sup>15</sup>However, the offence and grace are not alike, for if by the offence of one man many died, the grace of God and His gift in grace, which is by the one Man Jesus Christ, abounds much more to the many. <sup>16</sup>Nor is what came through one man, who sinned, like the free gift; for the sentence to condemnation came from one offence, but the gift of grace brings justification from many offences. <sup>17</sup>Now if by the offence of one man, death reigned by that one man, much more will those receiving the abundance of grace and the gift of righteousness, reign in life through the one Man Jesus Christ.

<sup>18</sup>Therefore, then, just as through one man's offence condemnation came on all men, so also through one Man's righteousness came justification, resulting in life for all men, <sup>19</sup>for just as through the disobedience of one man many were made sinners, so also through the obedience of one Man will many be made righteous.

<sup>20</sup>The Law entered so that the offence might abound; but where sin abounded, grace abounded even more, <sup>21</sup>so that just as sin reigned in death, so also grace might reign in righteousness to bring everlasting life through Jesus Christ our Lord.

**6**<sup>1</sup>What shall we say, then? Are we to go on in sin, that grace may abound? <sup>2</sup>Never! How shall we, those who are dead to sin, live in it any longer? <sup>3</sup>Are *you* unaware that as many of us as were baptised into Christ Jesus were baptised into His death? <sup>4</sup>We were buried with Him through baptism into death, so that just as Christ was raised from the dead through the glory of the Father, so we also should live in newness of life; <sup>5</sup>for if we have become united [to Him] in the likeness of His death, we shall also be [united to Him] in the likeness of His resurrection.

<sup>6</sup>This we know, that our old man was crucified with Him, in order that the sinful body might be done away with, so that we should be enslaved to sin no longer. <sup>7</sup>The man who is dead is justified from sin. <sup>8</sup>If we died with Christ, we believe that we shall also live with Him, <sup>9</sup>because we know that Christ has been raised from the dead to die no more; death has no longer power over Him. <sup>10</sup>In the death He underwent He died to sin once for all; but in that He lives, He lives to God. <sup>11</sup>In the same way also account yourselves as dead indeed to sin, but alive to God in Christ Jesus our Lord.

<sup>12</sup>Do not let sin, then, reign in *your* mortal body so that *you* obey it in the body's lusts. <sup>13</sup>Neither yield *your* members to sin as instruments of

unrighteousness, but yield yourselves to God as those alive from the dead and present *your* members to God as instruments of righteousness, <sup>14</sup>for sin will not have dominion over *you*; *you* are not under Law but under grace.

<sup>15</sup>What then? Shall we sin because we are not under the Law but under grace? Never! <sup>16</sup>Do *you* not know *you* are the slaves to what it is that *you* obey, of that to which *you* yield yourselves obedient, whether as the slaves to sin, which leads to death, or to obedience, which leads to righteousness? <sup>17</sup>But thanks be to God that [though] *you* used to be the slaves of sin, *you* obeyed from the heart the form of doctrine in which *you* were instructed; <sup>18</sup>and being freed from sin, *you* became the slaves of righteousness.

<sup>19</sup>I am speaking in the way of men because of the infirmity of *your* flesh. Just as *you* yielded *your* members to be slaves to uncleanness and to iniquity after iniquity, so now yield them to be slaves to righteousness for the purpose of holiness. <sup>20</sup>When *you* were the slaves of sin *you* were free from righteousness. <sup>21</sup>What profit did *you* therefore have then in things of which *you* are now ashamed, for the end of them is death? <sup>22</sup>Now, however, freed from sin but slaves to God, *you* bear fruit in holiness, the end of which is everlasting life, <sup>23</sup>for the wages of sin is death, but the gift of

God is eternal life in Christ Jesus our Lord.

**7**<sup>1</sup>Do *you* not know, brethren, that the Law, for I speak to those who know the Law, holds rule over a man as long as he is alive? <sup>2</sup>This is why a married woman is bound by the Law to a husband while he is alive; but if the husband dies, she is freed from the Law by her husband. <sup>3</sup>Therefore, then while the husband is alive she will be judged an adulteress if she is married to another man. But should the husband die, she is free from the Law and is no adulteress though married to another man. <sup>4</sup>Just so, my brethren, through Christ's body *you* also have died to the Law, in order that *you* may be married to another, to One raised from the dead, so that we may bear fruit to God.

<sup>5</sup>When we were in the flesh, the sinful passions, stirred up by the Law, would work in our members to bear fruit for death. <sup>6</sup>But now we are set free from the Law, that being dead in which we were held, so that we may serve in newness of spirit and not in the old letter of the Law.

<sup>7</sup>What are we to say, then? Is the Law sin? Never! In fact I did not know my sin save for the Law; indeed I had not known covetousness had not the Law said: "You are not to covet." <sup>8</sup>But when sin took its rise through the commandment, it worked in me all

kinds of coveting; for without the Law sin lies dead. <sup>9</sup>Without the Law I was once alive but when the commandment came, sin came to life and I died, <sup>10</sup>and I found the very Law which was to lead to life was death to me, <sup>11</sup>for when sin took its rise through the commandment, it deceived me and through it killed me. <sup>12</sup>Thus the Law is holy and the commandment holy, just and good.

<sup>13</sup>Was, then, what is good made death to me? By no means! It was sin, so that it might be seen as sin, which brought death to me through what is good, so that through the commandment sin might become sinful beyond measure. <sup>14</sup>We know that the Law is spiritual; but I am fleshly, a man enslaved to sin. <sup>15</sup>What I do, I do not approve, because what I wish, I do not do, but what I hate, I do. <sup>16</sup>If what I do not wish to do, I do, I assent to the Law that it is good. <sup>17</sup>So now it is no longer I who act, but the sin which dwells within me, <sup>18</sup>for I know that nothing good dwells in me, that is, in my flesh; to will is present with me, but to perform the good I find not how. <sup>19</sup>I do not do the good I would, but the bad I would not do, I do. <sup>20</sup>Now if I do that which I do not wish, it is no longer I who act, but sin which is within me. <sup>21</sup>I therefore find a principle, that when I would do good, there is evil present in me, <sup>22</sup>for I delight in the Law of God in my inner man, <sup>23</sup>but I see another law

within my members which wars against the law of my mind and makes me captive to the law of sin within my members. <sup>24</sup>Wretched man that I am; who is there to deliver me from this body of death? <sup>25</sup>I give thanks to God through Jesus Christ our Lord. And so I am myself, within my mind, a slave to the law of God, but in the flesh a slave to the law of sin.

**8** <sup>1</sup>There is, therefore, now no condemnation for those who are in Christ Jesus, who do not live according to the flesh, but according to the Spirit; <sup>2</sup>for the law of the Spirit, of life in Christ Jesus, has set me free from the law of sin and death, <sup>3</sup>for because the Law was powerless through the weakness of the flesh, God sent His own Son in the likeness of sinful flesh, and for sin, and condemned sin in the flesh, <sup>4</sup>so that the just requirement of the Law might be fulfilled in us, who do not live according to the flesh but according to the Spirit. <sup>5</sup>Those who are of the flesh concern themselves with fleshly things, but those who are of the Spirit with spiritual things. <sup>6</sup>Now to be fleshly minded is death, but to be spiritually minded is life and peace. <sup>7</sup>Since the fleshly mind is hostility to God, it is not submissive to the Law of God, and neither can it be; <sup>8</sup>and they who are in the flesh cannot please God.

<sup>9</sup>But *you* are not in the flesh but in the spirit, if so be the Spirit of God indwells *you*. If anyone does not have the Spirit of Christ, he is not Christ's.

<sup>10</sup>But if Christ is in *you*, the body is dead because of sin and the spirit is alive because of righteousness. <sup>11</sup>Now if the Spirit of the One Who raised up Jesus from the dead indwells *you*, He Who raised Christ from the dead will also bring to life *your* dead bodies through His Spirit, Who indwells *you*.

<sup>12</sup>Therefore, brethren, we are then debtors, not to the flesh to live according to it, <sup>13</sup>for if *you* live according to the flesh *you* will die, but if by the Spirit *you* put to death the deeds of the body, *you* will live.

<sup>14</sup>As many as are led by the Spirit of God are the sons of God. <sup>15</sup>*You* did not receive a spirit of enslavement to fear again, but *you* received the Spirit of adoption, by which we cry, "Abba Father." <sup>16</sup>The Spirit Himself testifies to our spirits that we are the children of God. <sup>17</sup>And if we are children, we are also heirs, heirs of God and joint-heirs with Christ, if so be we suffer with Him that we may be also glorified with Him.

<sup>18</sup>Now I consider that the sufferings of the present time are not worth comparing to the glory which will be revealed in us. <sup>19</sup>The eager longing of creation waits for the sons of God to be revealed, <sup>20</sup>for creation was not

made subject to futility inherently, but because of Him Who made it to be subject so, but yet in hope, <sup>21</sup>because creation also will itself be set free from enslavement to decay into the glorious freedom of the sons of God.

<sup>22</sup>We know the whole creation groans with us and together toils in pain up to the present time. <sup>23</sup>Nor is it alone, but we, who have the first-fruits of the Spirit, groan also in ourselves as we wait for our adoption, the redemption of our bodies. <sup>24</sup>We have been saved in hope; hope which is seen is not hope, for why does someone hope for what he also sees? <sup>25</sup>But if we have hope for what we do not see, we will wait for it with patience.

<sup>26</sup>Just so the Spirit also helps us in our weaknesses, for we don't know what to pray for as we ought, but the Spirit intercedes Himself on our behalf with groans which are unable to be uttered. <sup>27</sup>But He Who searches the heart knows what is the Spirit's mind, for He makes intercession on the saints' behalf according to the will of God. <sup>28</sup>We know that all things work together for good to those who love God, to those who are called according to His purpose; <sup>29</sup>for those whom He foreknew He also predestined to have the likeness of the image of His Son, so that He might be the firstborn among many brothers. <sup>30</sup>And those whom He predestined He also called,

and those He called He also justified, and those He justified He also glorified.

<sup>31</sup>What shall we say, then, to these things? If God is for us who can be against us? <sup>32</sup>How will He, Who did not spare His own Son but gave Him up for us all, not also with Him freely give us everything? <sup>33</sup>Who is there to lay any charge against God's elect? It is God who justifies. <sup>34</sup>Who is it who condemns? It is Christ Who died, and more, has also been raised up, and Who is indeed at God's right hand and Who also intercedes for us.

<sup>35</sup>Who will separate us from the love of Christ? Will trouble, hardship, persecution, hunger, nakedness, danger or the sword, <sup>36</sup>for it is just as it has been written:

Ps,44:  
22

*"For Your sake we are killed  
the whole day long,  
we are accounted sheep  
for slaughter."?*

<sup>37</sup>No, in all these things we are more than conquerors through Him Who loved us. <sup>38</sup>I am convinced that neither death nor life, nor angels, principalities, powers, things of the present, things to come, <sup>39</sup>no heights, no depths, nothing in creation is able to separate us from the love of God which is in Christ Jesus our Lord.

**9**<sup>1</sup>I tell the truth in Christ; I do not lie and my conscience bears me witness in the Holy Spirit <sup>2</sup>that I have great grief and an enduring sadness in my heart. <sup>3</sup>I could almost wish myself accursed from Christ for the sake of those born my brethren in the flesh. <sup>4</sup>They are Israelites, to whom belongs the sonship, the glory, the covenants, the giving of the Law, the ceremonies and the promises, <sup>5</sup>from whom come the patriarchs and out of whom came Christ, as to the flesh, Who is over all things, God blessed for evermore. Amen.

<sup>6</sup>Yet it is not as though the word of God has come to nothing, for not everyone of Israel is an Israelite. <sup>7</sup>Neither because they are the offspring of Abraham are they all children, but it is: "In Isaac will your off-<sup>Gen.</sup>spring be called." <sup>8</sup>This is to say that <sup>21:12</sup>it is not the children of the flesh who are the children of God, but that the children of the promise are to be accounted as the offspring. <sup>9</sup>This is the wording of the promise: "At the <sup>Gen.</sup>set time I will come and a son will be <sup>18:10</sup>borne by Sarah." <sup>10</sup>And that is not all, but in addition when Rebecca conceived by that same son, our father Isaac, (<sup>11</sup>for when her children were not yet born and had done nothing good or bad, in order that the purpose of God according to election might stand, not because of their deeds but because of His call,) <sup>12</sup>it was said to her: "The older will serve the <sup>Gen.</sup>

25:23

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younger.” <sup>13</sup>This is just as it is written:  
 Mal. “Jacob I loved, but Esau I hated.”  
 1:2,3

<sup>14</sup>What are we, then, to say to this?  
 Surely not that God is unrighteous?  
 Exod. Never, <sup>15</sup>for He says by Moses: “I will  
 33:19 have mercy on whom I will have  
 mercy and I will have pity on whom I  
 will have pity.” <sup>16</sup>And so it does not  
 therefore rise from man being will-  
 ing, nor from man striving, but from  
 God Who shows mercy. <sup>17</sup>The scrip-  
 Exod. ture says of Pharaoh: “I have raised  
 9:16 you up for this very purpose, that I  
 might show My power through you,  
 and that My name might be spread  
 across all the earth.” <sup>18</sup>He therefore,  
 then, shows mercy to whom He will  
 and whom He will He hardens.

<sup>19</sup>You will say to me then, “Why does  
 He still attribute guilt, for who is  
 there who withstands His will?”  
<sup>20</sup>Man, are you really one to dispute  
 with God? Will the urn say to the one  
 See Is. who moulded it, “Why have you  
 29:16 made me like this?” <sup>21</sup>Does not the  
 Jer. potter have the right over the clay to  
 18:6 make of the same mass either a vessel  
 for honour or one for dishonour?

<sup>22</sup>Now, what if God, wishing to dis-  
 play His anger and to make known  
 His power, endured in great patience  
 vessels of wrath designated for  
 destruction, <sup>23</sup>was it not that He also  
 might make known the riches of His  
 glory on the vessels of His mercy,  
 whom He had previously prepared in  
 readiness for glory <sup>24</sup>and whom He

called us to be, not only from among  
 the Jews but also from the Gentiles?  
<sup>25</sup>It is just as it says in Hosea:

*I will call ‘My people’,* Hosea  
*those who were not My people,* 2:23-  
*and ‘Beloved’,*  
*she who was not beloved.*  
<sup>26</sup>*And it will be that in the place* Hosea  
*where it was said to them,* 1:10  
*‘You’ are not My people’,*  
*that there they will be called* \*‘you’  
*the sons of the living God.* is plu-  
 ral

<sup>27</sup>Yet Isaiah cries out concerning  
 Israel:

*Though the number* Is.10:  
*of the sons of Israel* 22,23  
*is as the sand of the sea,*  
*yet just a remnant will be saved;*  
<sup>28</sup>*for He will bring the matter*  
*to an end*  
*and cut it short in righteousness;*  
*because the Lord*  
*will shortly execute the matter*  
*on the earth.*

<sup>29</sup>And more, as Isaiah prophesied:

*Except the Lord of Hosts* Is.1:9  
*had spared us a succession*  
*we should have become* Is. 13:19  
*as Sodom*  
*and been made like Gomorrah.*

<sup>30</sup>What are we then to say? This, that  
 the Gentiles who did not pursue right-  
 eousness found it, and the righteous-  
 ness of faith at that; <sup>31</sup>but that though

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Israel pursued the Law for righteousness, they did not attain that righteousness in the Law. <sup>32</sup>Why? Because they did not pursue it by faith but, as it were, by the works of the Law, <sup>33</sup>for they stumbled at the stumbling Stone, as it is written:

Is.8:14  
28:16

*Lo, I place in Zion  
a stumbling Stone  
and a Rock of offence,  
and no one who believes in Him  
will have his hope in vain.*

**10**<sup>1</sup>Brethren, my heart's desire and my prayer to God for Israel is for their salvation. <sup>2</sup>I testify of them that they have a zeal for God, but it is not according to knowledge, <sup>3</sup>for not knowing of the righteousness from God and seeking to stand in their own, they have not yielded to the righteousness from God. <sup>4</sup>To everyone who believes, Christ is the end of the Law as to righteousness, <sup>5</sup>for Moses writes of the righteousness which is from the Law that the man who does those things will live by them. <sup>6</sup>But the righteousness which is by faith speaks thus: "Do not say in your heart, 'Who will ascend into heaven?' (which is to fetch Christ back down) <sup>7</sup>or, 'Who will descend into the abyss?' (which is to fetch Christ back from the dead)." <sup>8</sup>On the contrary, what does it say? <sup>9</sup>"The word is near you, in your mouth and heart." This is the word of faith, which we proclaim; <sup>9</sup>because if you

Levit.  
18:5

Deut.  
30:12

Deut.  
30:13

Deut.  
30:14

confess the Lord Jesus with your mouth and believe in your heart that God raised Him from the dead, you will be saved, <sup>10</sup>for it is in the heart a man believes for righteousness, and with the mouth he makes confession for salvation. <sup>11</sup>The scripture says:

*"No one who believes in Him  
will have his hope in vain,"*

Is.28:  
16

<sup>12</sup>for there is no distinction between Jew and Greek; He is the same Lord of all, bountiful to all who call upon Him, <sup>13</sup>for everyone who calls upon the name of the Lord will be saved.

<sup>14</sup>How then will people call on Him in Whom they have not believed? And how will those who have not heard believe? And how are they to hear without someone to preach? <sup>15</sup>And how are they to preach unless they have been sent? Accordingly it is written:

*How beautiful are the feet  
of those who preach  
the gospel of peace,  
who preach the gospel  
of good things.*

Is.52:7

<sup>16</sup>Yet not everyone obeys the gospel. Isaiah says:

*"Lord, who has believed  
our preaching?"*

Is.53:1

<sup>17</sup>Faith therefore comes by preaching and preaching by the word of God.

<sup>18</sup>But I ask, “Did they not hear?”  
Indeed:

Ps.19:4 *Their sound went out into all lands,  
and their words  
to the far ends of the earth.*

<sup>19</sup>But still I say, “Surely didn’t Israel  
know?” First Moses says:

Deut. 32:21 *I shall provoke your\* jealousy by  
those who are not a nation; by a  
\*‘you’ nation without knowledge I will  
\*‘your’ anger you\*.*  
are plural

<sup>20</sup>Further, Isaiah is bold to say:

Is.65:1 *I shall be found by those  
who do not seek Me,  
I am made manifest to those  
who do not ask for Me.*

Is.65:2 <sup>21</sup>But to Israel he says:

*“All day long  
I have held out my hands  
to a people  
who disobey and contradict.”*

**11** <sup>1</sup>What am I saying then? Surely  
not that God has cast away His  
people from Himself? Never! I also  
am myself an Israelite, a descendant  
of Abraham, from the tribe of  
Benjamin. <sup>2</sup>God has not cast away  
His people, whom He knew before-  
hand. Do *you* not know what the  
scripture says of Elijah, how he

appealed to God against Israel, <sup>3</sup>saying: “Lord, they have killed your <sup>1</sup> Kings  
prophets and have torn down your <sup>19:</sup>  
altars; and I alone am left and they <sup>10,14</sup>  
seek my life.”? <sup>4</sup>But what did the  
voice of God say to him? “I have <sup>1</sup> Kings  
reserved for Myself seven thousand <sup>19:18</sup>  
men who have not bent their knee to  
Baal.” <sup>5</sup>Thus also at the present time  
there exists a remnant according to  
the election of grace. <sup>6</sup>But if it is by  
grace it is no more by works; else  
grace becomes no longer grace. But if  
it is by works it is no longer grace;  
else works are no more works. <sup>7</sup>What  
then? [This,] that what Israel sought  
they did not secure; but the chosen  
did and the rest were hardened, <sup>8</sup>just  
as it is written:

*God has given them  
a spirit of sleepiness,  
eyes not to see  
and ears not to hear,  
down to this very day.* Is.29:10

<sup>9</sup>David also says:

*Let their table be a snare, a trap,  
a stumbling block,  
what they deserve.* Ps.69:22,23

<sup>10</sup>*Let their eyes be darkened  
like the blind,  
and their backs forever bared.*

<sup>11</sup>Am I saying, then, that they  
stumble so that they may fall?  
Never! Rather is it that through their

transgression salvation might come to the Gentiles, to provoke them to emulation. <sup>12</sup>Now if their transgression is to the enrichment of the world and their diminishment the Gentiles' wealth, how much more will their restoration be?

<sup>13</sup>I speak to *you*, the Gentiles. In so much as I am myself the apostle of the Gentiles I glorify my office, <sup>14</sup>that by so doing I might provoke those of my flesh to emulation and save some of them. <sup>15</sup>If their rejection is reconciliation for the world, what will their restoration be if not life from the dead? <sup>16</sup>If the first-fruit of the dough is holy, so also is the lump, and if the root is holy so also are the shoots.

<sup>17</sup>But if some of the branches were cut out and you, being a wild olive, were grafted in amongst them and came to share in the root and the luxuriance of the olive, <sup>18</sup>don't glory over the branches. But if you do, consider, you do not bear the root, the root bears you.

<sup>19</sup>You may then say, "The branches were cut out so that I might be grafted in." <sup>20</sup>You are right. They were cut out because of unbelief and you stand by faith. Do not be proud, but rather fear. <sup>21</sup>If God did not spare those who were branches by nature, maybe neither will He spare you. <sup>22</sup>See then the kindness and severity

of God; on those who fell He was severe, but He was kind to you, if so be you continue in that kindness, otherwise you also may be cut away. <sup>23</sup>And should they no longer remain in unbelief, they will be grafted in again; God is able to graft them in again. <sup>24</sup>If you were cut out from an olive tree which is wild by nature and were grafted contrary to nature into a good olive tree, how much more readily will those who are the natural branches be grafted into their own olive tree.

<sup>25</sup>Now I do not wish *you* to be ignorant of this secret, brethren, in case *you* become wise in *your* own conceits. Stubbornness in some measure has come on Israel until the fullness of the Gentiles has come in; <sup>26</sup>and thus all Israel will be saved, just as it is written:

*The Deliverer will come forth  
from Zion,  
and He will remove  
ungodliness from Jacob.*

Is.59:  
20,21

*<sup>27</sup>And this will be  
My covenant with them,  
when I take away their sins.*

<sup>28</sup>As concerns the gospel, they are its enemies because of *you*, but as far as their election is concerned, they are beloved because of the patriarchs, <sup>29</sup>for the gifts and call of God can never be revoked. <sup>30</sup>Just as *you* also once were disobedient to God, but

have now found mercy through their disobedience, <sup>31</sup>so too they now have disobeyed, to the end that they might also find the mercy which *you* found. <sup>32</sup>God has altogether shut up everyone in unbelief, so that He might have mercy on them all.

<sup>33</sup>Oh, how deep the richness of the wisdom and knowledge of God, how unsearchable His judgments, how fathomless His ways.

Is.40: 13,14 <sup>34</sup>*"Who has known the mind of the Lord, or who has been His counsellor?"*  
 Job 35:7 <sup>35</sup>*"Who has first given to Him, for it to be recompensed to him?"*

<sup>36</sup>Because from Him, through Him and for Him all things exist; to Him be glory for ever. Amen.

**12**<sup>1</sup>I urge *you* then, brethren, by the mercies of God, to present *your* bodies as a living sacrifice, holy and acceptable to God, which is *your* reasonable service. <sup>2</sup>Do not be conformed to this world, but be transformed by the renewal of *your* minds, so that *you* may prove the will of God to be what is good, acceptable and perfect.

<sup>3</sup>By the grace given to me, I say to everyone among *you* that *you* are not to think more highly of yourself than what *you* ought, but to think in soberness, accordingly as God has dealt to

each the measure of his faith. <sup>4</sup>Since we have many members in one body and all the members do not have the same function, <sup>5</sup>so also we are many in one body in Christ, and accordingly are members of each other.

<sup>6</sup>We have, then, gifts of grace which differ according to the grace given to us. If they are of prophecy, it is according to the measure of our faith; <sup>7</sup>if of service, let us serve; if of teaching, let us teach; <sup>8</sup>if of encouragement, let us encourage; let the one who gives do so in sincerity, the one who rules, in diligence, the one dispensing kindness, in cheerfulness. <sup>9</sup>Let love be without pretence. Turn away from what is evil, adhere to what is good. <sup>10</sup>Be affectionate to each other with a brother's love; place each other first in honour; <sup>don't</sup> be slack in zeal; be fervent in spirit; serve the Lord; <sup>rejoice</sup> in hope; be patient in distress; persist in prayer; <sup>supply</sup> the needs of the saints; be ready with hospitality. <sup>14</sup>Bless those who persecute *you*, bless and do not curse them. <sup>15</sup>Rejoice with those who rejoice and weep with those who weep. <sup>16</sup>Live in agreement with each other; don't aspire to lofty things but keep company with humble men. Don't be wise in *your* own conceits. <sup>17</sup>Let no one return evil for evil; provide things honestly in the sight of all men. <sup>18</sup>Where possible on *your* side, be at peace with everyone; <sup>19</sup>do not avenge yourselves, my <sup>Levit.</sup> beloved ones, but give ground to <sup>19:18</sup>

Deut. 32:35 anger; it is written: “‘Vengeance is mine, I will repay,’ says the Lord.”  
 Prov.25:20<sup>20</sup>And so should your enemy hunger, feed him; if he is thirsty, give him drink. In doing this you will be heaping burning coal upon his head.  
 21<sup>21</sup>Don’t be overcome by evil, but overcome evil with good.

**13**<sup>1</sup>Let everyone be subject to the governing powers. There is no authority except from God and the powers that be have been instituted by God. <sup>2</sup>Thus the man who opposes authority pits himself against the appointment of God; and those who do so will find themselves condemned; <sup>3</sup>for rulers are not a terror to those who do good, but to the wicked. Do you wish to have no fear of the one in power? Do what is right and you will have his praise. <sup>4</sup>He is God’s servant for your good. However, if you do what is evil, then fear; he does not bear the sword for nought. He is God’s servant, righteous in wrath against the evildoer. <sup>5</sup>You therefore should submit yourselves, not only because of his wrath but also for the sake of conscience. <sup>6</sup>You also pay your tax because of this; they are God’s servants, attending to these very things. <sup>7</sup>And so give to all of them what is their due, tax to whom tax is due, duty to whom duty is due, reverence to whom reverence is due, respect to whom respect is due.

<sup>8</sup>Owe no one anything, except your

debt of love to others; he who loves others has fulfilled the Law, <sup>9</sup>for this is: “You are not to commit adultery, <sup>Exod.</sup> you are not to kill, you are not to steal, you are not to bear false witness, you are not to covet,” and if there is another commandment, it is summed up in the phrase, “You are to love your neighbour as yourself.”  
<sup>10</sup>Love works no evil to its neighbour; and so love is the fulfilling of the Law.

<sup>11</sup>Further, there is this: we know the hour, that it is high time for us to wake from sleep, for our salvation is now closer than when we came to faith. <sup>12</sup>The night is far spent and day is at hand; so let us throw off the deeds of darkness and put on the armour of the light. <sup>13</sup>Let us live honourably, as in the day, not in revelling and drunkenness, not in promiscuity and lasciviousness, not in strife and jealousy. <sup>14</sup>But put on the Lord Jesus Christ and make no provision for the flesh to fulfil its lusts.

**14**<sup>1</sup>Accept the man who is weak in faith, but not to debates on matters in doubt. <sup>2</sup>On the one hand is a man who believes he can eat anything, but on the other is one who, weak in faith, eats only vegetables. <sup>3</sup>The man who eats is not to despise the man who refrains and the man who refrains is not to condemn the man who eats, for God has accepted him. <sup>4</sup>Who are you to judge another’s servant? He

stands or falls before his own Master; and he will be upheld, for God is able to uphold him. <sup>5</sup>Again, one man decides one day is above another and this man decides all days are alike; let each be fully convinced in his own mind. <sup>6</sup>The man who observes the day observes it [in service] to the Lord; the man who does not observe the day does not observe it [in service] to the Lord. The man who eats whatever eats it [in service] to the Lord, for he gives thanks to God; the man who does not eat refrains from eating [in service] to the Lord and he gives thanks to God. <sup>7</sup>Not one of us lives for himself, or dies for himself. <sup>8</sup>If we live, we live [in service] to the Lord, and if we die, we die [in service] to the Lord; whether indeed we die or live we are the Lord's. <sup>9</sup>To this end Christ both died and rose and lives again, so that He might rule both the dead and living. <sup>10</sup>Why do you condemn your brother? Or why do you despise your brother? Each one of us will stand before the judgment seat of Christ. <sup>11</sup>It is written:

Is.45:  
23

*“‘As surely as I live,’  
says the LORD,  
‘Every knee will bend before Me,  
and every tongue confess to God.’”*

<sup>12</sup>So each one of us, then, will give account of himself to God.

<sup>13</sup>Let us judge others no more, then, but rather consider how not to lay a

stumbling-block or obstacle before a brother. <sup>14</sup>I know and I am convinced by the Lord Jesus that nothing is unclean in itself, but to the man who regards it as unclean, it is unclean. <sup>15</sup>But if your brother is grieved by what you eat, you are no longer living according to love. Do not for the sake of food destroy that one on whose behalf Christ died. <sup>16</sup>Don't let *your* blessing be ill-spoken of. <sup>17</sup>The kingdom of God does not lie in food and drink, but in righteousness and peace and joy in the Holy Spirit. <sup>18</sup>Truly the man who serves Christ in these things is acceptable to God and approved by men. <sup>19</sup>And so let us therefore pursue the things which make for peace and which are edifying to each other. <sup>20</sup>Do not destroy the work of God because of food. All things are clean, but fault lies with the man who so eats as to be a stumbling-block. <sup>21</sup>It is good not to eat meat or drink wine or do anything at which your brother stumbles, is offended, or which weakens him. <sup>22</sup>Do you have faith? Then have it to yourself before God. He is a happy man who does not condemn himself in what he thinks permissible. <sup>23</sup>The man who questions is condemned if he should eat because he does not eat in faith; for everything not done in faith is sin.

**15** <sup>1</sup>We, then, who are strong, ought to bear with the frailties of the weak and not to please ourselves. <sup>2</sup>But let each of us please his

neighbour for his good, to build him up, <sup>3</sup>for Christ also did not please Himself, but as it is written:

*Praise the LORD, all you Gentiles, Ps.  
speak His glory, all you peoples. 117:1*

Ps.69:9 *“The abuse of those insulting You  
fell on Me.”*

<sup>4</sup>What was written in the past was written for our instruction, so that through patience and the comfort of the scriptures we might have hope. <sup>5</sup>May the God of patience and comfort grant *you* to live in agreement with each other in the manner of Christ Jesus, <sup>6</sup>so that with one mind and voice *you* may extol the God and Father of our Lord Jesus Christ.

<sup>7</sup>Accept each other, then, just as Christ also accepted us, to the glory of God. <sup>8</sup>Now I say, Jesus Christ became the servant of the Circumcised for the sake of the truth of God, for the confirmation of the promises to the patriarchs, <sup>9</sup>and so that the Gentiles might praise God for His mercy, just as it has been written:

Ps.18:  
49 *Because of this  
I will glorify You  
among the Gentiles,  
and I will sing to Your name.*

<sup>10</sup>And again it says:

Deut.  
32:43 *Rejoice, O Gentiles,  
with His people.*

<sup>11</sup>And again:

<sup>12</sup>And again Isaiah says:

*The Shoot of Jesse will emerge, Is.11:1  
and He will rise  
to rule the Gentiles;  
and in Him  
will they hope.*

<sup>13</sup>May the God of hope fill *you* with all joy and peace in believing, so that *you* abound in hope through the power of the Holy Spirit.

<sup>14</sup>I am myself certain about *you*, my brethren, that *you* yourselves indeed are full of kindness, overflow with all knowledge and are able to counsel one another, <sup>15</sup>and I have written to *you*, brethren, to some extent somewhat daringly, as someone just reminding *you*, because I have the privilege, given me by God, <sup>16</sup>to be the minister of Jesus Christ to the Gentiles and to officiate in the gospel of God, so that the offering of the Gentiles might be acceptable, it being sanctified by the Holy Spirit.

<sup>17</sup>I have, then, grounds to glory in Christ Jesus as concerns the things of God, <sup>18</sup>for I would not dare to speak of anything [as] not worked by Christ through me in bringing Gentiles to obedience by word and deed, <sup>19</sup>by mighty signs and wonders,

through the power of the Spirit of God, so that from Jerusalem and round about as far as Illyricum I have filled everywhere with the joyful news of Christ. <sup>20</sup>Thus I endeavoured to spread the gospel where Christ had not been named, so that I might not build on another man's foundation, <sup>21</sup>but as it is written:

Is.52: *Those to whom the message of Him*  
15 *has not come will see,*  
*and those who have not heard*  
*will understand.*

<sup>22</sup>Because of this I have been hindered many times from coming to you. <sup>23</sup>However, as now I have no longer any room in these parts and have had the desire for many years of coming to you, <sup>24</sup>I shall come to you whenever it is I go to Spain; for I hope to see you as I pass through and possibly have you send me forward on my way there, after I have first in some measure taken my fill of your company.

<sup>25</sup>But I go now to Jerusalem in the service of the saints, <sup>26</sup>for Macedonia and Achaia wished to make a special contribution to the poor among the saints in Jerusalem. <sup>27</sup>It was out of their goodwill and they are their debtors. If the Gentiles have shared in their spiritual things, then they are indebted to minister to them in material things. <sup>28</sup>When I have fulfilled this and have cleared this fruit with

them, I shall leave for Spain, by way of you. <sup>29</sup>I know that when I come to you I shall come in the fulness of the blessing of the gospel of Christ.

<sup>30</sup>I urge you, brethren, because of our Lord Jesus Christ and because of the love of the Spirit, to toil with me in prayer to God on my behalf. <sup>31</sup>Pray that I may be preserved from those in Judea who do not believe, and that my service in Jerusalem may be acceptable to the saints, <sup>32</sup>so that in the will of God, I may come to you in joy and be refreshed in spirit with you. <sup>33</sup>The God of peace be with you all. Amen.

**16**<sup>1</sup>I commend to you our sister Phoebe, who is a servant of the church in Cenchrea, <sup>2</sup>so that you receive her in the Lord as befits the saints and help her in whatever way she needs you; for she herself has been a benefactress to many, including me also. <sup>3</sup>Greet Priscilla and Aquila my colleagues in Christ Jesus. <sup>4</sup>They risked their own necks for my life and it is not I alone who give thanks for them but also all the Gentile churches do; <sup>5</sup>also greet the church which is in their house. Greet my dear Epictetus, who is the first-fruit of the offering of Achaia to Christ. <sup>6</sup>Greet Mary, who worked hard for us. <sup>7</sup>Greet Andronicus and Junia my relations and my fellow prisoners, who are approved among the apostles and who were in Christ

before me. <sup>8</sup>Greet Amelia's, who is dear to me in the Lord. <sup>9</sup>Greet Urbanus our colleague in Christ and my dear Stacy's. <sup>10</sup>Greet Apelles who has been proved in Christ. Greet the members of Aristotle's' household. <sup>11</sup>Greet Herodion my relation. Greet the members of Narcissus' household who are in the Lord. <sup>12</sup>Greet Tryphena and Tryphosa, those labourers in the Lord. Greet my dear Persis, who has laboured much in the Lord. <sup>13</sup>Greet Rufus, who is choice in the Lord, and his mother and mine. <sup>14</sup>Greet Asyncritus, Phlegon, Hermas, Patrobas and Hermes and the brethren with them. <sup>15</sup>Greet Philologos and Julia, Nereus and his sister, also Olympas and all the saints who are with them. <sup>16</sup>Greet each other with a holy kiss. The churches of Christ greet *you*.

<sup>17</sup>Now brethren, I urge *you* to mark those who cause dissension and raise stumbling-blocks against the doctrine *you* have learned; turn away from them. <sup>18</sup>Such as these are not the servants of our Lord Jesus Christ but of their own stomachs, and by smooth speech and fine words they lead astray the hearts of the gullible. <sup>19</sup>The news of *your* obedience has reached everyone; I rejoice about

*you*, but I would have *you* wise to what is good and unspoilt by what is

evil. <sup>20</sup>The God of peace will shortly grind Satan beneath *your* feet.

The grace of our Lord Jesus Christ be with *you*. Amen.

<sup>21</sup>Timothy, my colleague, and Luke, and Jason and Sosipater my relations greet *you*. <sup>22</sup>I, Tertius, who wrote down this letter, greet *you* in the Lord. <sup>23</sup>Gaius, who is my host and that of all the church, greets *you*. Erastus, the city treasurer, and Quartus, a brother, greet *you*.

<sup>24</sup>The grace of our Lord Jesus Christ be with *you* all. Amen.

<sup>25</sup>Now to Him Who is able to establish *you* according to my gospel, [namely] the preaching of Jesus Christ, in accordance with the revelation of the secret which was concealed in ancient times <sup>26</sup>but revealed through the prophets' writings and now, at the command of the eternal God, is made known to all the nations to bring about the obedience of faith, <sup>27</sup>to God, Who alone is wise, be glory through Jesus Christ for ever and ever. Amen.

*Written down by Tertius and sent from Corinth by means of Phoebe.*

**1** <sup>1</sup>This is Paul, called to be an apostle of Jesus Christ by the will of

\* \* \* \* \*

FOREWORD  
TO  
PAUL'S FIRST LETTER TO THE CORINTHIANS

CORINTH, the inhabitants of which are called Corinthians, was an eminent city of Achaia, a small district of ancient Greece, and was situated on an isthmus, or neck of land, between the Aegean and Ionian Seas and so was very convenient for trading.

By its merchandise it came to great riches, which gave its citizens great temptations to luxury, drunkenness and whoredom etc. They were infamous for the latter, as we read in ancient writers, and had grown so brazen that they made the increase of whores a part of their prayers to their idols, making their bringing into the city a part of their vows. Lais, one of the whores amongst them, was very famous in civil history. As pride is usually attendant upon wealth, so they also were a people very proud and puffed up. In addition they were also anciently famous for pagan learning and had amongst them Stoics and Epicureans, who laughed at the resurrection of the body and looked upon incest, adultery and fornication as very venial things, if unlawful at all.

We read of Paul's first stay there, coming from Athens, Acts 18:1, when he continued there for eighteen months, v.11. While there he converted Crispus, v.8, and Sosthenes, and many others believed and were baptized. Paul went from there to Ephesus, vv. 18,19. At what time he wrote this letter to the church thus planted at Corinth is not certain, but he is thought to have written it from Ephesus, where he came, Acts 19:1, the second time, and, as appears from v.10, was going to and coming from that city for between two and three years.

The reason for his writing the letter will appear to any who considers what he reads. He had heard from some who were of the family of Chloe, chap. 1:11, of factions and contentions that were amongst them, and had heard it reported that they suffered an incestuous person to remain in their communion, chap. 5:1. They had also written to him for his opinion in the resolution of several cases and questions about marriage, divorce, etc. In addition he had heard of several disorders amongst them relating to their communion in the Lord's supper, and of some amongst them who denied the resurrection.

## FOREWORD TO PAUL'S FIRST LETTER TO THE CORINTHIANS

To calm these heated arguments and quieten their divisions he writes this letter for their direction in those cases about which they had written to him. Also he sets them right in the doctrine of the resurrection, directs them in the true and profitable use of their gifts and in the right celebration of the Lord's Supper, while also quickening the exercise of their charity.

Though plainly written earlier in order of time before it, the letter is thought to be placed in our Bibles next after the Letter to the Romans because just as that letter most fully discourses on the doctrine of justification, so this one most fully resolves questions concerning church order and government.

It is a book of holy writ concerning which there was never any doubt as to its divine authority. Neither has any portion of holy writ, for the size of it, a greater variety of matter, nor more of those *'things hard to be understood,'* which the apostle Peter ( 2 Peter 3:16), tells us are in Paul's epistles. These difficulties largely arise from our ignorance of some rites used in the primitive church, but long since disused, and the customs of that country being different from ours.

\* \* \* \* \*

# THE FIRST LETTER OF PAUL TO THE CORINTHIANS

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God, with our brother, Sosthenes, <sup>[writing]</sup> to the church of God in Corinth, to those who are sanctified in Christ Jesus and are called to be saints, together with all those everywhere who call on the name of Jesus Christ our Lord, Who is both their Lord and ours; grace and peace to *you* from God our Father and from the Lord Jesus Christ.

<sup>4</sup>I forever give thanks to my God concerning *you* because of His grace given to *you* in Christ Jesus, <sup>5</sup>for *you* are enriched by Him in every way, in all utterance and all understanding, accordingly as the testimony of Christ has been confirmed within *you*. <sup>7</sup>As a result *you* are not lacking in any grace whatever, like men awaiting the revelation of our Lord Jesus Christ, <sup>8</sup>Who will also support *you* until the end, so that *you* are blameless on the day of our Lord Jesus Christ. <sup>9</sup>God, by Whom you were called into the fellowship of His Son, Jesus Christ our Lord, is faithful.

<sup>10</sup>I would call on *you* all, brethren, in the name of our Lord Jesus Christ, not to disagree, so that there may be no divisions among *you* and that *you*

may be united and of the same mind and opinion. <sup>11</sup>It has been disclosed to me about *you*, my brethren, by the family of Chloe, that there are disputes among *you*. <sup>12</sup>I say this because each of *you* says, “I am of Paul”, or “I am of Apollos”, or “I am of Cephas”, or “I am of Christ”. <sup>13</sup>Is Christ divided? Was Paul crucified for *you* or were *you* baptised\* in the name of Paul? <sup>14</sup>I am thankful to God that I baptised\* none of *you*, except Crispus and Gaius, <sup>15</sup>so that no one may say that I baptised\* in my own name. <sup>16</sup>I also baptised\* Stephanus’ household; beyond that I do not know if I baptised\* anyone else. <sup>17</sup>Christ did not send me to baptise\* but to preach the gospel, and that not with skill in words lest the cross of Christ should be emptied of its power.

<sup>18</sup>The message of the cross is foolishness to those who perish, but to us who are saved it is the power of God, <sup>19</sup>for it is written:

*“I will destroy  
the wisdom of the wise,  
and I will dismiss  
the knowledge of the sage.”*

Is.29:14

<sup>20</sup>Where is the philosopher? Where is the scribe? Where is the pundit of this world? Has God not made the wisdom of this world foolish?, <sup>21</sup>for since in the wisdom of God the world did not come to know Him through wisdom, God was pleased, through the folly of preaching, to save those who believe. <sup>22</sup>Now the Jews ask for a sign and the Greeks seek wisdom; <sup>23</sup>but we preach Christ crucified, to the Jews a stumbling-block and to the Greeks folly. <sup>24</sup>But to those who are called, both Jew and Greek alike, Christ is the power of God and the wisdom of God, <sup>25</sup>for the simpleness of God is wiser than men and the weakness of God is stronger than men.

<sup>26</sup>Truly, therefore, see *your* calling, brethren, there are not many wise according to mankind, not many powerful, not many well-born; <sup>but</sup> God chose for Himself the foolish things of the world that He might put to shame the wise, and the weak that He might put to shame the strong. <sup>28</sup>He chose the low-born of the world, the despised and the nobodies, that He might bring to nothing things of standing, <sup>29</sup>so that no one of mankind might boast before Him. <sup>30</sup>But it comes from Him that *you* are in Christ Jesus, Who became to us the wisdom of God, both righteousness and sanctification, and redemption, <sup>31</sup>so that it is just as it is written:

*"Let him who glories  
glory in the LORD."*

Jer.

<sup>9:24</sup>

**2**<sup>1</sup>Now when I came to *you*, brethren, I did not come abounding in eloquence or skill as I declared the testimony of God to *you*, <sup>2</sup>for I decided to know nothing while among *you* save Jesus Christ and Him crucified. <sup>3</sup>I came to *you* in weakness, fear and great trepidation. <sup>4</sup>I did not speak and preach in persuasive words of human wisdom, but in a demonstration of the Spirit and power, <sup>5</sup>so that *your* faith might not rest in the wisdom of man but in the power of God.

<sup>6</sup>Yet to those who are perfected we do talk wisdom, but it is not the wisdom of this world or of the leaders of this world, who come to nothing. <sup>7</sup>But we utter the secret wisdom of God, a wisdom which has been concealed and which God fore-ordained before time was, that we should be made glorious. <sup>8</sup>None of the leaders of this world knew it; for if they had they would not have crucified the Lord of glory. <sup>9</sup>But it is as it is written:

*"Eye has not seen,  
nor has ear heard,  
neither has it dawned  
upon the heart of man  
what God has prepared  
for those who love Him."*

Is.64:4

<sup>10</sup>But God has revealed it to us through His Spirit, for the Spirit searches out all things, the deep things indeed of God. <sup>11</sup>Among men, who knows the secrets of a man except the spirit of the man within him? And just so does no one know the secrets of God except the Spirit of God. <sup>12</sup>Now we did not receive the spirit of the world but the Spirit Who is from God, so that we may know the things which have been given in grace to us by God. <sup>13</sup>And we speak of these things not in words taught by the wisdom of men but in those taught by the Holy Spirit, explaining spiritual things to spiritual men. <sup>14</sup>Now the fleshly man does not receive the things of the Spirit of God; they are foolishness to him and he cannot understand them for the reason they are spiritually discerned. <sup>15</sup>But the spiritual man discerns all things, yet he himself is discerned by no one.

<sup>16</sup>*“Who has known  
the mind of the LORD,  
who will instruct Him?”*

Job  
15:8  
Is.40:  
13

And we have the mind of Christ.

**3**<sup>1</sup>Yet I was not able to speak to *you* as to spiritual men, brethren, but as to those who were fleshly, as to babes in Christ. <sup>2</sup>I fed *you* milk and not meat, because as of then *you* were incapable of more; and *you* are still incapable, <sup>3</sup>for *you*

are still fleshly; for where there is envy, quarrelling and disagreements among *you*, aren't *you* fleshly and living in the way of men? <sup>4</sup>When one says, “I am of Paul,” and another, “I am of Apollos,” aren't *you* fleshly? <sup>5</sup>Who is Paul, then, who is Apollos, if not servants through whom *you* came to faith, just as the Lord gave to each one? <sup>6</sup>I have planted, Apollos has watered, but God gave the increase. <sup>7</sup>So then, neither he who plants nor he who waters is anything, but it is God, Who gives the increase. <sup>8</sup>He who plants and he who waters are alike and each will receive his own reward according to his own labour, <sup>9</sup>for we are co-workers with God; *you* are God's husbandry, God's building.

<sup>10</sup>In accordance with the grace of God which has been given me, as a wise master-builder I have laid the foundation and someone else has built upon it. But let each man watch just how he builds. <sup>11</sup>There can be laid no other foundation besides the one that has been laid, which is Jesus Christ. <sup>12</sup>Now if anyone builds gold, silver, precious stones, timber, hay or straw upon this foundation, <sup>the</sup> work of each man will be revealed, for the Day will disclose it because it will be revealed by fire, and the fire will show what the work of each man is. <sup>14</sup>If the work which anyone has built endures, he will receive a

reward. <sup>15</sup>If the work of anyone is consumed, he will suffer from its loss; he will be saved himself, but like someone from a fire.

<sup>16</sup>Do *you* not know *you* are a temple of God and that the Spirit of God dwells in *you*? <sup>17</sup>If anyone destroys the temple of God, God will destroy him. The temple of God is holy and *you* are that temple.

<sup>18</sup>Let no one deceive himself; if any one of *you* seems wise in the way of this world, let him become foolish in it so that he may become wise. <sup>19</sup>The wisdom of this world is foolishness with God, for it is written:

Job  
5:13                   *"He takes the wise  
                          in their own subtlety,"*

and again:

Ps.94:  
11                   <sup>20</sup>*"The LORD knows  
                          the arguments of the wise,  
                          and they are empty."*

<sup>21</sup>So let no one glory in men; for everything is *yours*, <sup>Paul</sup>, Apollos, <sup>\*i.e. Cephas\*, the world, life, death, things of the present and things to come; everything is *yours*, <sup>Peter</sup>, <sup>23</sup>and *you* are Christ's and Christ is God's.</sup>

**4** <sup>1</sup>Let a man consider us like this, as servants of Christ and stewards of the hidden things of God. <sup>2</sup>Moreover, in stewards it is looked for that a man is found faith-

ful. <sup>3</sup>It is of but the slightest concern to me that I should be judged by *you* or any human assize; neither do I judge myself. <sup>4</sup>I am not conscious in myself of anything, but I am not justified by this; the One who judges me is the Lord. <sup>5</sup>And so condemn nothing before the time, until whenever it is the Lord comes and brings to light secrets of the dark and reveals the counsels of the heart; and then there will be praise for each one from God.

<sup>6</sup>I have, as an illustration, applied these things to myself and Apollos for *your* sakes, brethren, so that from us *you* may learn to think nothing beyond what is written and that none of *you* may be puffed up over one man as opposed to another; <sup>7</sup>for Who is it makes you different? What do you have which you have not been given? If you but receive, why boast as if you did not but receive? <sup>8</sup>*You* [already] have enough, *you* are already enriched; without us *you* are kings. I wish indeed *you* did reign, so that we might reign with *you*, <sup>9</sup>for I would imagine that God has exhibited us, the apostles, last in the column, men about to be slain, because we are a spectacle to the world, to angels and to men. <sup>10</sup>We are fools for Christ's sake, but *you* are wise in Christ; we are weak, but *you* are strong; *you* are highly esteemed, but

we are despised. <sup>11</sup>Up to the present hour we go hungry, we go thirsty, we go naked, we suffer assault, we have no fixed abode, <sup>12</sup>we labour working with our hands; when we are abused we bless, when we are persecuted we endure it, <sup>when</sup> we are reviled we answer gently; we have become the refuse of the world, the off-scourings of everything, and still are.

<sup>14</sup>I am not writing these things to shame *you*, but as my dear children I warn *you*; <sup>15</sup>for though *you* have a myriad teachers in Christ, yet *you* don't have many fathers; it was I who fathered *you* in Christ Jesus through the gospel. <sup>16</sup>I urge *you* then, become my imitators. <sup>17</sup>This is the very reason that I sent to *you* Timothy, who is my dear son and faithful in the Lord, and who will remind *you* of my ways, which are in Christ and which are just as I teach everywhere in every church. <sup>18</sup>But some have become arrogant as though it were not me coming to *you*. <sup>19</sup>However, I shall come to *you* shortly, if the Lord wills, and I will see, not the eloquence, but the power of these boastful men, <sup>20</sup>for the kingdom of God does not exist in word but in power. <sup>21</sup>What do *you* wish? Am I to come to *you* with a rod, or in love and in a spirit of gentleness?

**5** <sup>1</sup>It is reported that there is actually immorality amongst *you*, and immorality of such a nature as is not named among the Gentiles, namely that a man should have his step-mother as his wife. <sup>2</sup>And *you* are proud and have not rather mourned, so that the man who has perpetrated this deed might be removed from *your* midst. <sup>3</sup>Now as someone absent in body, but present in spirit as though I was there, on the man who has acted in this way I have already passed sentence in the name of our Lord Jesus Christ, <sup>4</sup>so that when *you* are assembled, with my spirit, on the authority of our Lord Jesus Christ, <sup>such</sup> a man as this is to be delivered over to Satan for the destruction of the flesh, so that the spirit may be saved in the Day of the Lord Jesus. <sup>6</sup>*Your* boasting is not good. Are *you* unaware that a little yeast leavens all the dough? <sup>7</sup>And so clear out the old leavening, that *you* may be a new lump, seeing *you* are unleavened, for Christ, our Passover Lamb, has been sacrificed for us. <sup>8</sup>Let us, then, eat the Supper, not with the old leaven, nor with the leaven of wickedness and evil, but with the unleavened bread of purity and truth.

<sup>9</sup>I wrote to *you* in a letter not to mix with immoral men, <sup>10</sup>and not at all meaning the immoral of this world, or the covetous, the extortionate, or idolaters, since *you* would therefore

be obliged to leave the world. <sup>11</sup>But now I write to *you* not to mix with anyone whatever who is called a brother and who is immoral, covetous, an idolater, abusive, a drunkard, or extortionate, nor to eat with such a man, <sup>12</sup>for what is it to do with me also to judge those who are outside? Aren't *you* to judge those who are within? <sup>13</sup>God will judge those who are outside. Therefore drive out the evildoer from among you.

**6**<sup>1</sup>How is it that anyone of *you* who has a case against another dares to be judged before the unrighteous and not before the saints? <sup>2</sup>Or are *you* unaware the saints will judge the world? And if the world is to be judged by *you*, aren't *you* adequate for these least of matters? <sup>3</sup>Are *you* unaware that we shall judge angels, let alone this life's affairs? <sup>4</sup>If ever then *you* hold inquiries on the matters of this life, appoint as judges those who are of lower standing in the church. <sup>5</sup>I speak [thus] to shame *you*. Is it thus among *you* that there is not one wise man who can arbitrate between his brethren? <sup>6</sup>As it is, brother goes to law with brother, and this in front of unbelievers. <sup>7</sup>There is already therefore total failure among *you* in that *you* have matters for judgment between yourselves. Why don't *you* rather suffer wrong? Why don't *you* rather

be defrauded? <sup>8</sup>Instead *you* are unjust and fraudulent, and these to brethren. <sup>9</sup>Are *you* unaware that the unrighteous will not inherit the kingdom of God? Don't be deceived; neither fornicators, idolaters, adulterers, the passive and the active sodomite, <sup>10</sup>thieves, the greedy, drunkards, slanderers nor robbers will ever inherit the kingdom of God. <sup>11</sup>And such were some of *you*; but *you* were washed, *you* were sanctified, *you* were justified in the name of the Lord Jesus and by the Spirit of our God.

<sup>12</sup>All things are lawful for me, but not all things are expedient. All things are lawful for me, but I shall not become a slave to anything. <sup>13</sup>Food is for the stomach and the stomach for food, but God will bring both to destruction. The body is not meant for immorality but for the Lord and the Lord is meant for the body. <sup>14</sup>God raised up the Lord and also will raise us up through His power. <sup>15</sup>Are *you* unaware that *your* bodies are Christ's members? Am I then to take the members of Christ's body and make them members of a whore? Never! <sup>16</sup>Or are *you* unaware that the man who couples with a whore becomes one body with her? "The two", it says, "will become one flesh". <sup>17</sup>He Gen. 2:24 who is united to the Lord is one spirit with Him. <sup>18</sup>Flee immorality; every sin whatever that a man commits is

external to his body; the man who commits immorality profanes his own body. <sup>19</sup>Or don't *you* understand the body of each one of *you* is a temple of the Holy Spirit within *you*, Whom *you* have from God? <sup>20</sup>And *you* are not *your* own, for *you* were purchased at a price; glorify God then in *your* bodies, and in *your* spirits, which are God's.

**7**<sup>1</sup>Now concerning the things of which *you* wrote to me, it is good for a man to have no carnal knowledge of a woman. <sup>2</sup>But to avoid immorality let each man have his own wife and each woman her own husband. <sup>3</sup>Let the husband discharge his kindly duty to the wife and in the same way the wife also to the husband. <sup>4</sup>The wife does not have authority over her own body, but the husband; in the same way also the husband does not have authority over his own body, but the wife. <sup>5</sup>Don't deprive each other, except maybe by agreement for a time to give yourselves to fasting and to prayer, and then resume *your* previous way so that Satan may not tempt *you* through *your* lack of self-control. <sup>6</sup>But I say this by way of leave and not as a command, <sup>7</sup>for I wish all men were as I am myself; but each has his own gift from God, one in this way, one in that.

<sup>8</sup>But I would say to the unmarried

and to widows that it is good for them if they remain as I am. <sup>9</sup>Yet if they cannot contain themselves, let them marry; it is better to marry than to burn. <sup>10</sup>But to those who are married I command, and it is not I but the Lord, that a wife is not to separate from her husband, (<sup>11</sup>and if she should be separated let her remain unmarried or be reconciled to her husband,) and a man is not to divorce his wife. <sup>12</sup>But to the rest I, and not the Lord, say this, that if any brother has a wife who is an unbeliever and she is pleased to live with him, he is not to leave her. <sup>13</sup>A wife also who has a husband, who is an unbeliever but who is pleased to live with her, is not to leave him. <sup>14</sup>The husband who does not believe is sanctified by the wife and the wife who does not believe is sanctified by the husband; otherwise *your* children are unclean, but as it is they are holy. <sup>15</sup>But if the unbelieving spouse does leave, let him leave. The brother or the sister is not bound in cases such as these; God has called us to peace. <sup>16</sup>How do you know, wife, if you will save your husband? Or how do you know, husband, if you will save your wife? <sup>17</sup>But let each one live as God has apportioned and as the Lord has called. This I prescribe in all the churches. <sup>18</sup>Was someone called who has been circumcised? Let him not obliterate the sign. Has anyone been called who was uncir-

cumcised? Let him not be circumcised. <sup>19</sup>Circumcision is nothing and uncircumcision is nothing; what matters is to keep the commands of God. <sup>20</sup>Let each one continue in the calling he was in when he was called. <sup>21</sup>Were you called being a slave? Let it be of no concern to you; but if you can become free, rather take [it]. <sup>22</sup>The man in the Lord who was called while a slave is the Lord's freedman; similarly also the man who was called being free is Christ's slave. <sup>23</sup>*You* have been purchased at a price; don't be slaves to men. <sup>24</sup>Let everyone continue, brethren, in the circumstance in which he was when he was called, [but] in the sight of God.

<sup>25</sup>Now I have no command from the Lord concerning virgins; but I give an opinion as one who has received mercy from the Lord and who is faithful. <sup>26</sup>I consider, then, the single state is good, because of the troubles of the present distress and that it is good for a man to be thus. <sup>27</sup>Are you bound to a wife? Then do not seek a separation. Are you free from a wife? Then don't look for one. <sup>28</sup>But if you have married you have not sinned and if a virgin has married, she has not sinned; but such as do will have trouble while in this body and I would spare *you* that. <sup>29</sup>I say this, brethren, because the time is short; it follows that even those

who have wives should be just as though they had none, <sup>30</sup>and those who weep as though they did not, and those who rejoice as though they did not, and those who buy as though they bought but not to own, <sup>31</sup>and those who use this world not be as those who use it to excess, for the form of this world passes away. <sup>32</sup>I would have *you* free from care. The single man is concerned with the things of the Lord, how he may please the Lord. <sup>33</sup>But the married man is concerned with the things of this world, how he may please his wife. <sup>34</sup>The married woman and the single also differ. The unmarried woman cares for the things of the Lord in order to be holy both in body and in spirit; but the married woman concerns herself with the things of this world, how she may please her husband. <sup>35</sup>I say this for *your* profit, not to impose a restraint on *you*, but for what is fitting and that *you* may be constant to the Lord without distraction. <sup>36</sup>But if anyone considers that he brings disgrace upon his virgin [daughter], if she is past the flower of her age, and needs must, let him do as he wishes; he does not sin; let them marry. <sup>37</sup>But the man who stands resolved in heart, there being no necessity, and has power in the matter of his own will and determines in his heart to keep his virgin [daughter], does well. <sup>38</sup>And thus the man who gives in marriage does

well, but the one who does not give in marriage does better. <sup>39</sup>A wife is bound by the Law as long as her husband lives; but should her husband die she is free to be married to whoever she may wish, but only in the Lord. <sup>40</sup>But she is happier, in my opinion, if she continues as she is; and I think also that I have the Spirit of God.

**8** <sup>1</sup>Now concerning meat offered up as idol sacrifices, we know that we all have knowledge; but knowledge puffs up, it is love that builds up. <sup>2</sup>And if a man does suppose that he knows somewhat, he still knows nothing as he ought. <sup>3</sup>But if anyone loves God, this man is known by Him. <sup>4</sup>Now concerning meat, then, offered up in sacrifice to idols, we know no heathen god in the world has existence and that there is no other God except the One, <sup>5</sup>for even though there are those who are called gods, whether they are in heaven or on the earth, as indeed there are many gods and many powers, <sup>6</sup>yet for us there is one God, the Father, by Whom all things exist and in Whom we exist, and one Lord Jesus Christ, through Whom all things exist and through Whom we exist. <sup>7</sup>However, not all have this knowledge. Some, still with a conscience over idols up to now, eat of its sacrifices and their conscience, being weak, is stained. <sup>8</sup>Food does

not give us standing with God; for neither if we do eat are we advantaged, nor if we do not eat do we fall short. <sup>9</sup>But watch in case your liberty becomes itself a stumbling-block to those who are weak, <sup>10</sup>for if anyone should see you, the man with knowledge, eating in an idol's shrine, won't his conscience, which is weak, be emboldened, so that he eats the idol sacrifice? <sup>11</sup>And is the brother who is weak, for whom Christ died, to be destroyed by your knowledge? <sup>12</sup>In sinning so against the brethren, wounding their weak consciences, *you* sin against Christ. <sup>13</sup>Because of this, if food would make my brother stumble, I will never eat flesh sacrificed, so that I place no stumbling-block before my brother.

**9** <sup>1</sup>Am I not an apostle? Am I not a free man? Have I not seen Jesus Christ our Lord? Are *you* not my labour in the Lord? <sup>2</sup>If I am not an apostle to others, I am indeed to *you*; truly *you* are the seal in the Lord of my apostleship. <sup>3</sup>This is my defence against those who query me. <sup>4</sup>Don't we have the right to eat and drink? <sup>5</sup>Don't we have the right to take a sister, a wife, around with us as do the rest of the apostles and the brothers of the Lord and Cephas\*? <sup>6</sup>Or do I and Barnabas alone not have the <sup>\*i.e. Peter</sup> right to desist from working? <sup>7</sup>When did anyone go to war at his own

Deut. 25:4 expense? Who plants a vineyard and doesn't eat its produce? Or who tends a flock and doesn't drink the milk? <sup>8</sup>Do I just draw these things from human practice, or does the Law not also say the same, <sup>9</sup>for in the Law of Moses it is written, "You are not to muzzle an ox as he treads the threshing floor." Is God concerned for oxen [only]? <sup>10</sup>Or does He speak because of us? Doubtless it was written because of us, so that the ploughman should plough in hope and the man who threshes should hope to share in his expectation. <sup>11</sup>If we sowed spiritual things to *you*, is it too much if we reap *your* material things? <sup>12</sup>If others share this right over *you*, should not we more? But we have not used it; to the contrary, we have put up with everything so that we might not make any obstacle to the gospel of Christ. <sup>13</sup>Are *you* unaware that those who work in the temple eat food from the sacred things and that those who serve at the altar carve a portion from the altar? <sup>14</sup>In the same way also has the Lord appointed that those who preach the gospel should live off the gospel. <sup>15</sup>But I have used none of these rights. And I have not written these things for it to become so in my case; I had far rather die than have someone make my boasting empty, <sup>16</sup>for though I preach the gospel it is not for me to boast; necessity is laid upon me and it is

woe to me if I were not to preach, <sup>17</sup>for if I do this of my own will, I have a reward; but if against my will, I have been entrusted with a stewardship. <sup>18</sup>What then is my reward? That as I preach I may make the gospel of Christ free of charge, not using to the full my rights therein. <sup>19</sup>Although I am free from everyone, I have enslaved myself to all, so that I may gain the more. <sup>20</sup>I became like a Jew for the Jews, in order that I might win Jews; to those under the Law I became as someone who is under the Law, so that I might win those under the Law. <sup>21</sup>To those outside the Law [I became] like someone outside the Law, although I myself am not outside the Law to God but subject to the law of Christ, so that I might win those outside the Law. <sup>22</sup>I have become as someone weak to those who are weak, so that I might win those who are weak; I was all things to all men so that I might by any means save some. <sup>23</sup>And I do this because of the gospel so that I may jointly share it with *you*. <sup>24</sup>Don't *you* know that of those running in a race, although all run, just one receives the prize? Run so that *you* may obtain. <sup>25</sup>Everyone contending in the games exercises self-restraint in everything, striving to receive a short-lived crown; but we strive in order to receive a lasting one. <sup>26</sup>Accordingly I run likewise, with no uncertainty; and likewise I

box, but not as one who jabs the air.  
<sup>27</sup>But I subdue my body and control it, lest having preached to others, I might myself be found a counterfeiter.

**10**<sup>1</sup>Now I don't wish *you* to be unaware, brethren, that our forebears were all beneath the cloud,

Exod. 13:21 that they all passed through the sea,  
 Exod. 14:22 and that they all were baptised into Moses in the cloud and in the sea.

<sup>3</sup>They all ate the same spiritual food  
 Exod. 16:15 and they all drank the same spiritual drink; for they drank out of the  
 Exod. 17:6 spiritual Rock which went with them, the Rock being Christ. <sup>5</sup>Yet with the greater number of them God was not pleased, for they were overthrown in the wilderness. <sup>6</sup>These things happened as examples to us, in case we should desire what is bad just as they did. <sup>7</sup>Neither are *you* to

Exod. 32:1-6 be idolaters just like some of them, as it is written: "The people sat down to eat and drink and rose up to the revels of idolatry." <sup>8</sup>Nor are we to

Num. 25:1-9 commit immorality, as indeed did some of them when twenty-three thousand fell in one day. <sup>9</sup>Nor are we

Num. 21:5,6 to try Christ just as some of them did also and were destroyed by snakes.

<sup>10</sup>Nor are *you* to grumble just as some of them did also and were destroyed by the destroyer. <sup>11</sup>Now all of these things befell them as examples and were written down for a warning to us upon whom the end of

the age has come. <sup>12</sup>And so let the man who thinks he stands take heed<sup>Exod. 32:6</sup> lest he should fall. <sup>13</sup>No trial has seized *you* but what is common to man; but God is faithful and He will not permit *you* to be tried<sup>Num. 21:7-9</sup> beyond what *you* can bear, but with the trial<sup>or tempted</sup> He will also make a way out so that<sup>or temptation</sup> *you* can bear it.

<sup>14</sup>On account of this, my beloved ones, flee idolatry. <sup>15</sup>I speak as to wise men; *you* are the judges of what I say. <sup>16</sup>Isn't the cup of blessing, which we bless, communion with the blood of Christ? Isn't the bread we break communion with His body? <sup>17</sup>Because there is one bread, we who are many are one body; we all partake of that one bread. <sup>18</sup>See the Israel of the flesh; aren't they partners in the altar who eat its sacrifices? <sup>19</sup>What am I saying, then? That an idol is something? Or that an idol sacrifice is something? <sup>20</sup>No; but what the Gentiles sacrifice they sacrifice to demons and not to God; and I wish *you* not to have fellowship with demons. <sup>21</sup>*You* cannot drink the cup of the Lord and the cup of demons; *you* cannot participate in the Lord's table and in the table of demons. <sup>22</sup>Are we to provoke the Lord to jealousy? Are we mightier than He is?

<sup>23</sup>Everything is lawful to me, but not everything is expedient; everything

is lawful to me, but not everything edifies. <sup>24</sup>Let no one seek his own advantage but let each seek that of the other. <sup>25</sup>Eat anything which is being sold on the market, asking no questions for the sake of conscience.

<sup>26</sup>*“The earth is the LORD’s  
and all that it contains.”*

Ps.24:1,  
50:12

<sup>27</sup>And if anyone who is an unbeliever gives *you* an invitation and *you* are disposed to go, eat anything which is set before *you*, without asking questions for the sake of conscience. <sup>28</sup>But if someone says to *you*, “This is an idol sacrifice,” then don’t eat it, for his sake who said it and because of conscience, for: “The earth is the Lord’s, and all that it contains.” <sup>29</sup>I say [because of] conscience, yet not your own but his. But it may be asked: “Why should my freedom be proscribed by someone else’s conscience?” <sup>30</sup>And if I take my food through grace, why am I slandered for something for which I give thanks?” <sup>31</sup>Whether, then, *you* eat or drink or whatever *you* do, do all to the glory of God. <sup>32</sup>Be no stumbling-block to Jew or Greek or to the church of God, <sup>33</sup>just as I please all men in everything, not seeking my own benefit but that of the many, so that they may be saved. **11** <sup>1</sup>Make me *your* model, as also Christ is mine.

<sup>2</sup>I commend *you*, brethren, because

*you* have remembered me in everything and keep the ordinances just as I gave them to *you*. <sup>3</sup>I want *you* to know that the Head of every man is Christ, that the head of the woman is the man and that the Head of Christ is God. <sup>4</sup>Any man who prays or prophesies with his head covered shames his Head. <sup>5</sup>And every woman who prays or prophesies with her head uncovered shames her head; it is one and the same as if she were shorn. <sup>6</sup>If a woman is uncovered she might as well be shorn; but if it is shameful for a woman to be shorn or shaven, then let her be covered. <sup>7</sup>A man ought not to be covered on his head, because he is the image and glory of God; but the woman is the glory of the man. <sup>8</sup>The man does not derive from the woman, but the woman from the man; <sup>9</sup>the man was not created for the woman, but the woman for the man. <sup>10</sup>Because of this the woman ought to have a symbol of authority upon her head because of the angels. <sup>11</sup>However, neither does the man differ from the woman nor the woman differ from the man in the Lord. <sup>12</sup>Just as the woman came from the man, so also does the man come through the woman; but all things come from God. <sup>13</sup>Judge among yourselves: is it becoming for a woman to pray to God uncovered? <sup>14</sup>Doesn’t nature itself teach *you* that if a man has long hair it dishonours him, <sup>15</sup>but if a

woman has long hair it is her glory? Her hair is given to her for a covering. <sup>16</sup>But if anybody thinks to argue, we have no such custom, nor have the churches of God.

<sup>17</sup>Now in declaring this I don't commend [you], because *you* are not meeting for the better but for the worse. <sup>18</sup>Firstly, when *you* meet in church there are schisms among *you*, I hear, and in some measure I believe it. <sup>19</sup>It is necessary for there to be dissensions among *you* so that the genuine among *you* might be revealed. <sup>20</sup>When *you* assemble, then, in one place, it is not the Supper of the Lord *you* eat, <sup>21</sup>for each one takes his own supper to eat and this one is hungry and this one is drunk. <sup>22</sup>Now, have *you* no houses in which to eat and drink? Or do *you* despise the church of God and embarrass those with nothing? What can I say to *you*? Shall I commend *you* in this? I do not commend [you]. <sup>23</sup>I received from the Lord what I also passed on to *you*, that the Lord Jesus, on the night in which He was betrayed, took bread, <sup>24</sup>and after giving thanks, He broke it saying, "Take, eat, this is My body, which is broken for *you*; do this in remembrance of Me." <sup>25</sup>In the same manner He also took the cup, when He had eaten, and said, "This cup is the new covenant in My blood; do this, as often as *you* drink it, in remembrance of Me.", <sup>26</sup>for as

often as *you* eat this bread and drink this cup *you* declare the Lord's death until He comes. <sup>27</sup>And so whoever eats this bread and drinks the cup of the Lord unworthily will be guilty of the body and blood of the Lord.

<sup>28</sup>Let a man examine himself and having done so, then let him eat of the bread and drink from the cup.

<sup>29</sup>The man who eats and drinks unworthily and does not honour the body, eats and drinks judgment on himself, not discerning the Lord's body. <sup>30</sup>Many among *you* are therefore weak and sick, and several sleep. <sup>31</sup>Now if we were to examine ourselves we should not be judged.

<sup>32</sup>But when we are judged, we are chastened by the Lord so that we may not be condemned with the world. <sup>33</sup>So, my brethren, when *you* come together to eat, wait for each other. <sup>34</sup>And if anyone is hungry let him eat at home, so that *you* do not meet and find condemnation. The matters that remain I will set in order when I come.

**12** <sup>1</sup>Now I do not wish *you* to be ignorant, brethren, concerning spiritual [gifts]. <sup>2</sup>*You* know that being Gentiles *you* were drawn, like men misled, to dumb idols. <sup>3</sup>I am giving *you* to know, therefore, that no one speaking by the Spirit of God says, "Jesus is accursed," and no one is able to say, "Jesus is Lord," except by the Holy Spirit.

<sup>4</sup>Now there are different gifts of grace, yet it is the same Spirit. <sup>5</sup>There are also different ministries, but it is the same Lord. <sup>6</sup>Further, there are different operations, but it is the same God Who works everything in everyone. <sup>7</sup>Now the manifestation of the Spirit is given to each one to be profitable. <sup>8</sup>Through the Spirit there is given to one the word of wisdom, to another the word of knowledge from the same Spirit, <sup>9</sup>to another faith by the same Spirit, to another the gift of healing by the same Spirit, <sup>10</sup>to another the working of miracles, to another prophecy, to another the discernment of spirits, to another [different] kinds of tongues, to another the interpreting of tongues. <sup>11</sup>The one and the same Spirit works all these things, dividing out to each his own just as He wills.

<sup>12</sup>And just as there is one body and it has many members, and all the members of the one body, though there are many, make one body, so also is Christ. <sup>13</sup>We were all baptised in one Spirit into one body, whether we were Jews, Greeks, slaves or freemen; and it was given to all of us to drink of one Spirit. <sup>14</sup>The body does not consist of one member but of many. <sup>15</sup>If the foot were to say, "Because I am not a hand, I am not part of the body," is it therefore not

part of the body? <sup>16</sup>If the ear were to say, "Because I am not the eye, I am not part of the body," is it therefore not part of the body? <sup>17</sup>If all the body was an eye, where would be the hearing? If all was hearing, where would be the smelling? <sup>18</sup>But as it is, God has set the members, each one of them, in the body just as He wished. <sup>19</sup>If everything was one limb, where would be the body? <sup>20</sup>As things are, there are many members but one body. <sup>21</sup>The eye cannot say to the hand, "I have no need of you," or again, the head to the feet, "I have no need of *you*." <sup>22</sup>But rather are the members of the body which seem weaker more essential; <sup>23</sup>and body parts we deem more base we cover over for a greater comeliness and parts which are our shame thus have a greater decency, <sup>24</sup>while our attractive members have no need. But God has blended the body, having given greater honour to that which lacked it, <sup>25</sup>so that there might be no division in the body, but that the members might have the same solicitude for one another. <sup>26</sup>Thus if one member suffers, all the members suffer with it; and if one member is honoured, then all the members share its joy. <sup>27</sup>Now *you* are the body of Christ and members individually. <sup>28</sup>And God has set in the church first those who are apostles, second those who are prophets, third those who are teachers, after that miracle work-

ers, then those with gifts of healing, helpers, those who govern, those who speak in [various] tongues. <sup>29</sup>Is everybody an apostle? Is everybody a prophet? Is everybody a teacher? Is everybody a miracle-worker? <sup>30</sup>Do all have gifts of healing? Do all speak in tongues? Do all interpret? <sup>31</sup>But strive for the gifts which are better. And yet I will show *you* a better way by far.

**13** <sup>1</sup>Although I speak with men's and angels' tongues, but have no love, I am a noisy gong or clanging cymbal. <sup>2</sup>And if I have prophetic insight and understand all mysteries and all there is to know, and have such faith that I can move a mountain, but have no love, I am nothing. <sup>3</sup>If all I have I were to give to feed the poor and give my body to be burned, and have no love, I am benefited nothing. <sup>4</sup>Love is patient, it is kind; love is not jealous; love does not boast itself, is not conceited, <sup>5</sup>does not behave unfitly, does not seek its own advancement, is not provoked, does not think evil, <sup>6</sup>does not rejoice at wrong, but rejoices in the truth. <sup>7</sup>It bears all things, believes all things, hopes all things, endures all things. <sup>8</sup>Love never fails; where there are prophecies, they will be brought to a close, where there are tongues, they will cease; where there is knowledge it will vanish away. <sup>9</sup>We know in part and we prophesy in

part. <sup>10</sup>But when perfection comes, then what is partial will be caused to cease. <sup>11</sup>When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put aside the things of childhood, <sup>12</sup>for now we dimly see as in a mirror, but then we shall see face to face; now I know imperfectly, but then I shall know fully just as I am also fully known. <sup>13</sup>But now, faith, hope and love remain, these three, and out of these the greatest one is love.

**14** <sup>1</sup>Pursue the way of love; and strive for the things of the spirit, but most that *you* may prophesy. <sup>2</sup>The man who speaks with a tongue does not speak to men but to God, for no one understands, but in the Spirit he speaks of hidden things. <sup>3</sup>But the man who prophesies speaks to men to edify, encourage and console. <sup>4</sup>The man who speaks in a tongue edifies himself; the man who prophesies edifies the church. <sup>5</sup>I wish all of *you* did speak in tongues, but even more that *you* might prophesy; for the man who prophesies is greater than the man who speaks in tongues, except the latter interprets, so that the church may be edified. <sup>6</sup>Now if I come to *you* speaking in tongues, brethren, what benefit shall I be to *you* unless I speak to *you* either with a revelation, with knowledge, with a prophecy or with doc-

trine. <sup>7</sup>Take lifeless things which make a sound, either a pipe or a harp; if they make no clear distinction in the notes how will it be known what [tune] is being piped or harped?

<sup>8</sup>Also if the trumpet gives an uncertain sound, what man will prepare himself for battle? <sup>9</sup>In the same way, too, unless *you* give a clear word with the tongue how will what is said be known? *You* will be speaking into air. <sup>10</sup>There are, for example, [many] kinds of languages in the world, yet not one of them is meaningless. <sup>11</sup>If I do not know the meaning of the language, then, I shall be like a foreigner to the man who speaks and the man who speaks will be like a foreigner to me. <sup>12</sup>In the same way, since *you* strive for spiritual gifts, seek excellence so that *you* may edify the church. <sup>13</sup>Therefore the man who speaks in tongues should pray that he may interpret. <sup>14</sup>If I pray in a tongue my spirit prays but my mind is fruitless. <sup>15</sup>What then? I will pray with the spirit\*, but I will also pray with the mind; I will sing with the spirit\*, but I will also sing with the mind. <sup>16</sup>Otherwise, if you bless in the spirit\*, how will the man unversed in tongues, who sits with the inquirers, say "Amen" to your thanksgiving since he does not know what you are saying? <sup>17</sup>On the one hand you give thanks well, but the other is not edified. <sup>18</sup>I thank my God that I speak with tongues more than

*you* all; <sup>19</sup>but in the church I would rather speak five words with my mind in order to teach others, than speak ten thousand in a tongue.

<sup>20</sup>Brethren, don't be children in understanding; be babes in malice but be men in understanding. <sup>21</sup>In the Law it is written:

*'I will speak to this people  
with other tongues  
and by the lips of strangers;  
yet for all this  
they will not listen to Me,'  
says the LORD.*

Is.28:  
11,12

<sup>22</sup>Tongues are therefore for a sign, not to those who believe but to the unbelieving; but prophecy is not for unbelievers [only] but for those [also] who believe. <sup>23</sup>If then the whole church has assembled in one place and everybody speaks in tongues, and those who are unversed or who do not believe come in, won't they say that *you* are mad? <sup>24</sup>But if all speak in prophecy and someone unbelieving or unversed comes in, he will be convicted by all, judged by all, <sup>25</sup>and thus the secrets of his heart will be laid bare; and so falling on his face he will kneel before God, declaring, "Truly God is among *you*."

<sup>26</sup>What then, brethren? When *you* meet, each one of *you* has a psalm, a

\* or,  
'Spirit'

doctrine, a tongue, a revelation, an interpretation. Let everything be done to edify. <sup>27</sup>If anybody speaks in a tongue, it is to be by two or three at most, and in turn, and let one man interpret. <sup>28</sup>But if there is no interpreter, he is to remain silent in church; let him speak within himself and to God. <sup>29</sup>Let two or three prophets speak and let the others comment. <sup>30</sup>If a revelation comes to another sitting by, the first is to be quiet. <sup>31</sup>*You* can all prophesy one at a time, so that everybody learns and everybody is encouraged; <sup>32</sup>the spirits of the prophets also are subject to them. <sup>33</sup>God is not a God of confusion but of peace, as He is in all the churches of the saints.

<sup>34</sup>Let *your* women be quiet in the churches; they are not given leave to talk but are to subject themselves, as the Law also says. <sup>35</sup>If they wish to know something, they are to ask their husbands at home; it is a shameful thing for women to talk in church. <sup>36</sup>Now, did the word of God originate from *you*? Or did it but come to *you*?

<sup>37</sup>If anyone considers himself a prophet or spiritual, let him acknowledge that the things I write to *you* are the Lord's commands. <sup>38</sup>But if anyone is ignorant, let him be ignorant.

<sup>39</sup>So, brethren, seek to prophesy and don't forbid to speak in tongues.

<sup>40</sup>Let everything be done decently and in order.

**15** <sup>1</sup>Now, brethren, I want to make plain to *you* the gospel which I preached to *you*, which *you* accepted, in which *you* stand, <sup>2</sup>and through which *you* are saved, if *you* hold fast to the word I preached to *you*, unless *you* have believed to no avail; <sup>3</sup>for I delivered to *you* first and foremost what I also received: that Christ died for our sins according to the scriptures: <sup>4</sup>that He was buried: and that He rose again on the third day in accordance with the scriptures: <sup>5</sup>and that He was seen by Cephas\* and then by the Twelve. <sup>6</sup>After that He appeared to more than <sup>\*i.e.</sup> five hundred brethren at the same <sup>Peter</sup> time, of whom the greater part remain alive till now, though some have fallen asleep. <sup>7</sup>After that He appeared to James and then to all the apostles. <sup>8</sup>And last of all, to one who is like a foetus born before its time, He appeared also to me, <sup>9</sup>for I am the least of the apostles and am not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup>But by the grace of God I am what I am and His grace in me was not unfruitful, but I laboured to a greater extent than all of them; and yet it was not me but the grace of God which was with me.

<sup>11</sup>Whether, then, it was me or whether it was them, so we preached and so *you* believed.

<sup>12</sup>However, if it is preached that Christ was raised up from the dead, how is it some among *you* say there is no resurrection of the dead? <sup>13</sup>If there is no resurrection of the dead, neither has Christ been raised; <sup>14</sup>and if Christ has not been raised, then our preaching is in vain and *your* faith is also in vain. <sup>15</sup>We are also found to be false witnesses of God, because we testified of God that He raised up Christ, Whom He did not raise up if, as you say, the dead are not raised. <sup>16</sup>Now if the dead are not raised, neither was Christ raised; <sup>17</sup>and if Christ has not been raised, *your* faith is worthless; *you* are still in *your* sins. <sup>18</sup>Therefore also those who sleep in Christ have perished. <sup>19</sup>If we have hope in Christ in this life only, we are of all men most miserable.

<sup>20</sup>But now that Christ is risen from the dead, He has become the first-fruits of those who sleep. <sup>21</sup>Since by man came death, by Man came also the resurrection from the dead. <sup>22</sup>Just as in Adam all die, so also in Christ will all be made alive. <sup>23</sup>But each will be raised in his own order: Christ the first-fruits, then those who are Christ's at His advent. <sup>24</sup>Then comes the end, when He will yield

up the kingdom to God the Father, when He has destroyed all dominion, authority and power, <sup>25</sup>for He must reign until He has placed every enemy beneath His feet. <sup>26</sup>Death, the last enemy, will be destroyed, <sup>27</sup>for He has put everything beneath His feet. But when it says all things are placed beneath Him, it is plain that this excepts the One Who places everything beneath Him. <sup>28</sup>When everything is in subjection to Him, then the Son Himself will also be in subjection to the One Who placed all things in subjection to Him, so that God may be all in all.

<sup>29</sup>If it is otherwise, what will they do who are baptised\* for the dead? If the dead are not really raised why are they baptised\* on their behalf? <sup>30</sup>And why do we risk danger every hour? <sup>31</sup>I die daily, as surely as I affirm my glorying in *you*, which I have in Christ Jesus our Lord. <sup>32</sup>If I fought in Ephesus as a man against wild beasts, where is the benefit to me if the dead do not rise?

*"Let us eat and drink,  
for tomorrow we die."*

Is.22:  
13

<sup>33</sup>Do not be deceived, evil communications corrupt good habits. <sup>34</sup>Be sober as is right and do not sin, for some have no knowledge of God; I say this to *your* shame.

<sup>35</sup>But someone will ask, "How are the dead raised up? And in what body do they come?" <sup>36</sup>What folly; what you sow does not sprout unless it dies. <sup>37</sup>Now what you sow is not the thing which will result but the bare seed, it may perhaps be wheat or one of the rest. <sup>38</sup>God gives it a body as He has wished and each seed has its own form. <sup>39</sup>Not all flesh is the same, but there is one flesh of mankind, another of animals, another of fish, another of birds. <sup>40</sup>There are also heavenly bodies and earthly bodies; there is one splendour of the heavenly body, but another of the earthly. <sup>41</sup>There is one splendour of the sun, another of the moon, and another of the stars; one star also differs from another in its splendour. <sup>42</sup>So it will be also in the resurrection of the dead. What was sown subject to decay will be raised up free from decay; <sup>43</sup>what was sown in shame will be raised in honour; what was sown in weakness will be raised in might. <sup>44</sup>What was sown a natural body will be raised a spiritual body. There is a natural body and there is a spiritual body. <sup>45</sup>Thus it is also written: "The first man Adam was made Gen. a living soul," the last Adam a life-  
2:7 giving Spirit. <sup>46</sup>However, the spiritual was not first, but the natural; afterwards comes the spiritual. <sup>47</sup>The first man was from the earth, a man of dust; the second Man is the Lord from heaven. <sup>48</sup>As the dust is, so also

are those of the dust; as the heavenly is, so also are those of heaven; <sup>49</sup>and as we bore the image of the man of dust, so we shall also bear the image of the Man of heaven.

<sup>50</sup>I also declare this, brethren, that flesh and blood cannot inherit the kingdom of God and neither can the perishable inherit the imperishable.

<sup>51</sup>Lo, I tell *you* a secret; we shall not all fall asleep but we shall all be changed, <sup>52</sup>in a moment, in the wink of an eye, at the last trumpet; for the trumpet will sound and the dead will be raised imperishable, and we shall be changed, <sup>53</sup>for this which is perishable must put on the imperishable and this which is mortal must put on the immortal. <sup>54</sup>When this the perishable has put on the imperishable and this the mortal has put on the immortal, then will come to pass the word which has been written:

*Death has been swallowed up  
in victory.*

Is.25:8

<sup>55</sup>*O Death, where is your sting,  
O Hades, where your victory?*

Hosea  
13:14

<sup>56</sup>The sting of death is sin and the strength of sin is the Law; <sup>57</sup>but thanks be to God, Who gives us the victory through our Lord Jesus Christ. <sup>58</sup>And so, my dear brethren, be steadfast and immovable, always abounding in the work of the Lord because *you* know that *your*

labour in the Lord is not in vain.

**16**<sup>1</sup>Now concerning the collection for the saints, do just as I appointed for the churches of the Galatians. <sup>2</sup>On the first day of the week let each of *you*, by himself, set something aside, saving accordingly as he has been prospered, so that when I come there may be no collections. <sup>3</sup>When I come I will send whomever *you* approve with letters to bear *your* gift to Jerusalem; <sup>4</sup>if you think fit for me to go they will come with me. <sup>5</sup>I will come to *you* when I have been through Macedonia, for I am travelling through Macedonia; <sup>6</sup>possibly I will stay with *you* or even overwinter [with *you*], so that *you* may send me on my way provisioned wherever I go. <sup>7</sup>I do not wish to see *you* just in passing, but I hope to stay some time with *you*, if the Lord permits. <sup>8</sup>I shall stay at Ephesus until Pentecost<sup>\*</sup>; <sup>9</sup>for a great door of opportunity has opened up to me and there are many who oppose.

<sup>10</sup>If Timothy comes, see that he has nothing to be afraid of while he is with *you*; he labours in the Lord's work just as I do. <sup>11</sup>Let no one look down on him. Send him on his way in peace so that he may come to me; I am waiting for him with the brethren. <sup>12</sup>As concerns our brother Apollos, I have urged him many

times to come to *you* with the brethren; it was not at all his will to come at present but he will come when he has the opportunity.

<sup>13</sup>Be watchful, stand firm in faith, acquit yourselves like men, be strong. <sup>14</sup>Let all *your* matters be handled in love. <sup>15</sup>I appeal to *you*, brethren (*you* know that the household of Stephanus was the first-fruits of Achaia and that they have devoted themselves to the service of the saints), <sup>16</sup>to subordinate yourselves to men like these and to everyone who toils and works with them. <sup>17</sup>I have been gladdened by the arrival of Stephanus, Fortunatus and Achaicus, because they have supplied what I missed from *you*. <sup>18</sup>They have refreshed my spirit and yours also; and so grant such men due recognition.

<sup>19</sup>The churches of Asia<sup>\*</sup> send *you* their greetings. Aquila and Priscilla, together with the church in their house, send *you* heartfelt greetings in the Lord. <sup>20</sup>All the brethren send *you* their greetings; greet each other with a holy kiss. <sup>21</sup>The greeting, Paul, is in my own hand. <sup>22</sup>If anyone does not love the Lord Jesus Christ, let him be accursed. The Lord is coming. <sup>23</sup>The grace of our Lord Jesus Christ be with *you*. <sup>24</sup>My love is to *you* all in Christ Jesus. Amen.

FOREWORD  
TO  
PAUL'S SECOND LETTER TO THE CORINTHIANS

ENOUGH has been said previously concerning the sacred penman of this letter as well as the former, and the church to whom this as well as that letter was sent. It is plain that the apostle, when he wrote it, was in Macedonia, probably at Philippi, which was the chief city of Macedonia, Acts 16:12, where Paul went after the uproar that Demetrius had made at Ephesus, of which we read in Acts 20:1.

The reason for his writing seems to be partly because of the aspersions cast at him by false teachers. Firstly they said he was an inconstant man, because he had promised to come in person to Corinth, and had not yet come. He shows the reason for this in chap. 1. It was not levity, but the troubles he met with in Asia, together with his desire to hear they had first reformed the abuses with which he had taxed them. Secondly, they said he was a domineering man because of the incestuous person against whom he had written. This charge he avoids by showing the necessity of his writing in that manner and giving new orders for restoring him, upon the repentance he had shown. Thirdly, he was accused of being a proud and vain-glorious man. Fourthly, they alleged he was a contemptible person, base in his person, as he expresses it.

The further reasons for writing were to commend them for their kind reception of and compliance with the precepts and admonitions of his former letter, their kind reception of Titus and also to exhort them to a liberal contribution to the necessities of the saints in Judea, to which they had showed their forwardness a year before. Further he had heard that there was still a party amongst them bad enough to continue vilifying him and his authority, as well as going on in other sinful courses. He vindicates himself against these, magnifying his office and assuring them he was about to come to Corinth, when they would find him, when present, to be such as he had by his letters declared himself to be when absent, unless they had reformed.

The substance therefore of the letter is threefold. Partly it is apologetic or excusatory, where he excuses himself for not coming to Corinth as soon as he thought and for his writing so severely in respect of the incestuous person. Partly it is exhortation, where he persuades them more generally

## FOREWORD TO PAUL'S SECOND LETTER TO THE CORINTHIANS

found insubordinate and impenitent offenders. He concludes, as usual, to walk worthy of the gospel, and then more especially, chaps. 8 and 9, to a liberal contribution to the saints. Then partly it is threatening, where he threatens severity against those whom, when he came amongst them, he with a salutation, various exhortations to them and a prayer for them.

\* \* \* \* \*

## CORINTHIANS

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**1** <sup>1</sup>This is Paul, an apostle of Jesus Christ by the will of God, with Timothy our brother, [writing] to the church of God which is in Corinth and to all the saints throughout the whole of Achai-a: <sup>2</sup>grace and peace to *you* from God our Father and from the Lord Jesus Christ.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort,

<sup>4</sup>Who comforts us in all our distresses, so that we are able to comfort those who are in any distress with the comfort with which we ourselves are comforted by God, <sup>5</sup>for just as the sufferings Christ endured abound in us, so also our comfort abounds through Him. <sup>6</sup>And if we are afflicted, it is in the cause of *your* consolation and salvation, which exerts itself in the endurance of the same trials which we also suffer; or if we are comforted, it is in the cause of *your* consolation and salvation. <sup>7</sup>Further, our hope for *you* is well grounded because we know that just as *you* participate in suffering, so *you* also participate in consolation. <sup>8</sup>We do not wish to leave *you* unaware, brethren, of the trouble which befell us in Asia\*, of how we

were weighed down far beyond our strength, so that we even despaired of life. <sup>9</sup>But we had the sentence of death in ourselves, so that we might not trust in ourselves but in the God Who raises up the dead. <sup>10</sup>He delivered us from so great a death, and still delivers, and our hope is in Him that He will continue to deliver, <sup>11</sup>with your help also in prayer on our behalf, so that for the grace shown to us through many prayers, thanks may be given by many people. <sup>12</sup>Our boast is this, and it is the testimony of our conscience, that we conducted ourselves in the world, and more especially before you, in openness and godly sincerity, not in fleshly wisdom but by the grace of God. <sup>13</sup>We write nothing else to *you* other than what *you* read or acknowledge, and which I hope *you* will also acknowledge until the end; <sup>14</sup>and just as *you* have also acknowledged that we, in part, will be the subject of *your* rejoicing on the day of the Lord Jesus, so *you* will be ours.

<sup>15</sup>In this confidence I wished to come first to *you*, so that *you* might have a second benefit, <sup>16</sup>and then to pass on through *you* into Macedonia, to come back again to *you* from Macedonia and then be sent on my

way by *you* to Judea. <sup>17</sup>When I therefore purposed this, did I exercise levity? Or what I purpose do I purpose in the way of the flesh, so that with me there is “Yes, Yes,” and “No, No,”? <sup>18</sup>But God is faithful, because our word to *you* was not “Yes and No.” <sup>19</sup>When Jesus Christ as the Son of God was preached to *you* by us, Silas, Timothy and me, it was not “Yes and No”, but it was “Yes” in Him; <sup>20</sup>for all the promises of God in Him are “Yes” and “Amen,” to the glory of God through us. <sup>21</sup>The One Who makes us steadfast, with *you*, in Christ, and Who anointed us is God, <sup>22</sup>Who has also sealed us and given us the pledge of the Spirit in our hearts.

<sup>23</sup>Upon my soul, I call upon God as a witness, that it is to spare *you* that I have not yet come to Corinth. <sup>24</sup>It is not that we lord it over *your* faith but we work together for *your* joy; for it is by faith that *you* stand firm.

**2** <sup>21</sup>Now I had decided this in myself, that I would not come to *you* again in sorrow, <sup>2</sup>for if I cause *you* sorrow, who is there indeed to cheer me apart from *you*, the one distressed by me? <sup>3</sup>I have written to *you* as I have so that when I come I may not have sorrow from those from whom I should have joy, because I am persuaded about *you* all that there will be joy for me in all of *you*. <sup>4</sup>I wrote to *you* out of great distress,

anguished in heart and with many tears, not that *you* should be made to sorrow, but that *you* might realise that the love I have for *you* is beyond measuring.

<sup>5</sup>If someone has caused grief, he has not caused grief to me, except in part; so I would not be too hard on *you* all. <sup>6</sup>Sufficient for such a man is the censure in itself of so many, <sup>7</sup>so that rather to the contrary it is for *you* to forgive and console him, in case he is consumed by too much sorrow. <sup>8</sup>I would therefore urge *you* to confirm *your* love to him. <sup>9</sup>I have also written for the purpose of proving *you*, to know if *you* are obedient in everything. <sup>10</sup>Whatever grace *you* show him, I concur with; and what I have forgiven, if there was something for me to forgive, I have forgiven it for *your* sakes in the sight of Christ, <sup>11</sup>so that we might not be exploited by Satan; for we are not ignorant of his designs.

<sup>12</sup>On coming to Troas to preach the gospel of Christ, even though a door was opened for me by the Lord, <sup>13</sup>I had no rest in my spirit because I did not find my brother Titus there; and having taken leave of them, I went on to Macedonia. <sup>14</sup>Thanks be to God, Who in Christ always leads us on in triumph and by means of us makes the fragrance of the knowledge of Him manifest in every

place, <sup>15</sup>for to God we are the aroma of Christ, in those who are saved and in those who perish. <sup>16</sup>To some we are the odour of death which leads to death, but to some the fragrance of life which leads to life. What man is adequate to preach these things? <sup>17</sup>We are not like many who adulterate the word of God, but we speak in Christ as men of sincerity and men of God, who stand before God.

**3** <sup>1</sup>Are we starting to praise ourselves again? Or do we need, as some do, letters of recommendation to *you* or recommendations from *you*? <sup>2</sup>*You* are our letter, written in our hearts, known and read by all men; <sup>3</sup>*you* are shown to be a letter of Christ's, transmitted by us, it being written not with ink but by the Spirit of the living God, and not on stone tablets but on the fleshy tablets of the heart.

<sup>4</sup>Now we have a confidence such as this before God through Christ. <sup>5</sup>It is not that in and of ourselves we are to be accounted able as though anything was of us; but our ability is from God, <sup>6</sup>Who also makes us able as ministers of the new testament, not of the letter but of the Spirit; for the letter kills but the Spirit gives life. <sup>7</sup>If the administration of death, inscribed in letters on stone, had a glory, so that the sons

of Israel could not look steadily on Moses' face because of its glory, a glory which was passing, <sup>8</sup>how will the administration of the Spirit not be more glorious? <sup>9</sup>If the administration of condemnation has a glory, the administration of righteousness will abound much more in glory, <sup>10</sup>for what had been adorned with glory was not adorned to this degree, because this glory transcends it. <sup>11</sup>Now if what passes away had a glory, what endures is much greater in its glory.

<sup>12</sup>Because we have a hope, then, such as this, we use great plainness <sup>13</sup>and are not like Moses, who placed a veil over his own face for the children of Israel not to see the end of what would pass away. <sup>14</sup>Their minds were blinded; for until today the self-same veil remains upon the reading of the old covenant and has not been removed; but in Christ it is abolished. <sup>15</sup>To this very day when Moses is read, the veil remains upon their hearts; <sup>16</sup>but when there is a turning to the Lord, the veil is taken away. <sup>17</sup>The Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. <sup>18</sup>And all of us, when with unveiled face we see, as in a looking glass, the glory of the Lord, are changed into the self-same image, from glory into glory, as it were by the Spirit of the Lord.

**4**<sup>1</sup>Therefore having this ministry, accordingly as we have found mercy, we do not lose heart. <sup>2</sup>We have disclaimed hiding shameful secrets and neither live deceitfully nor falsify the word of God, but in displaying the truth we commend ourselves to the consciences of all men in the sight of God. <sup>3</sup>And if our gospel is indeed veiled, it is veiled to those who perish, <sup>4</sup>for the god of this world has blinded the mind of those who do not believe, so that the light of the gospel of the glory of Christ, Who is the image of God, would not shine on them. <sup>5</sup>We do not proclaim ourselves but Christ Jesus as Lord; and we ourselves are *your* slaves for the sake of Jesus. <sup>6</sup>But God, Who commanded the light to shine out of darkness, has shone in our hearts to reveal the knowledge of His glory in the face of Jesus Christ.

<sup>7</sup>We have this treasure in vessels of clay, so that the excellence of the power may be of God and not of us. <sup>8</sup>On every hand we are assailed but not crushed; perplexed, but not in despair; <sup>9</sup>persecuted, but not deserted; struck down, but not destroyed; <sup>10</sup>always carrying around in our body the dying of the Lord Jesus so that His life may be revealed in our bodies; <sup>11</sup>for we who live are ever given over to death because of Jesus in order that His life may be

revealed in our mortal flesh. <sup>12</sup>So indeed, death is at work in us, but life in *you*. <sup>13</sup>But having the same spirit of faith, according to what is written:

*"I have believed,  
therefore I speak."*

Ps.116:  
10

we also believe and therefore speak, <sup>14</sup>because we know that He Who raised up the Lord Jesus will also raise us up through Jesus and will place us beside Him with *you*. <sup>15</sup>Everything is for *your* sakes, so that the abundance of grace may overflow to bring God glory in the thanksgiving of many.

<sup>16</sup>Therefore we do not lose heart, for even though our outer man decays, yet the inner man is renewed from day to day, <sup>17</sup>for the present light-weight trouble which is ours does but generate a measureless, eternal weight of glory for us, <sup>18</sup>whose regard is not to things which can be seen but to things which are unseen; for the things which can be seen are passing, but the things which are unseen are eternal.

**5**<sup>1</sup>Now we know that if the earthly structure of our tabernacle were dissolved, we have a building from God, a house not built by hand but eternal in the heavens, <sup>2</sup>for in this one we groan, longing to be clothed

with our dwelling from heaven. <sup>3</sup>And if indeed we are still clothed we shall not be found naked. <sup>4</sup>Now while we are in this tabernacle we groan because we are burdened. It is not that we wish to be unclothed but to be clothed, so that what is mortal may be swallowed up by life. <sup>5</sup>The One Who formed us for this self-same thing is God, Who has also given us the pledge of the Spirit. <sup>6</sup>And so we ever keep our confidence and know that while we are present in the body we are absent from the Lord (for we walk by faith and not by sight). <sup>8</sup>But we keep our confidence and wish rather to be absent from the body and be present with the Lord. <sup>9</sup>We therefore aim, whether present or absent, to be pleasing to Him, <sup>10</sup>for we must all be examined before the judgment seat of Christ, so that each may be requited according to his actions for the deeds done in the body, whether good or bad.

<sup>11</sup>Because we know, then, the fear of the Lord, we seek to win men; and what we are is apparent to God, and I hope also to *your* consciences. <sup>12</sup>Truly we are not praising ourselves to *you* again but giving *you* a reason to be proud of us, so that *you* may have an [answer] to those who glory in appearance and not in what is in the heart. <sup>13</sup>If we are in a frenzy, it is for God; if in our right mind, it is for *you*, <sup>14</sup>for the love of Christ impels

us, because we have concluded this, that if one Man died on behalf of all, then all have died. <sup>15</sup>And He died on behalf of all so that those who live should live no longer for themselves but for the One Who died for them and rose again. <sup>16</sup>So then we now view no one from the viewpoint of the flesh; but even if we did know Christ in the body, yet we know Him now no longer in that way. <sup>17</sup>And so if anyone is in Christ he is a new creature; old things have passed and lo, all things have become new. <sup>18</sup>All this is from God, Who has reconciled us to Himself through Jesus Christ and given us the ministry of reconciliation, <sup>19</sup>namely, that in Christ God was reconciling the world to Himself, not imputing men's transgressions to them; and He has placed the message of reconciliation with us.

<sup>20</sup>We are, then, ambassadors for Christ as though God entreated through us; we implore *you*, in place of Christ, be reconciled to God, <sup>21</sup>for He has made the One Who knew no sin to be sin for our sakes, so that in Him we might become the righteousness of God.

**6** <sup>1</sup>Therefore as His co-workers, we urge *you* not to receive the grace of God to no purpose (for it says:

*"I heard you"*

Is.49:8  
\**'you'*  
is sin-  
gular

\*‘you’  
is sin-  
gular

*in the time of acceptance,  
and ran to help you\*  
in the day of salvation.*

*Lo, now is the time of acceptance,  
lo, now is the day of salvation.”).*

<sup>3</sup>We give no one cause to stumble, so that our ministry may not be blamed, <sup>4</sup>but we show ourselves in all things to be ministers of God, in drawn out endurance, in distress, in the discharge of our duties, in dire calamities, <sup>5</sup>in blows, in prisons, in riots, in hard work, in sleepless nights, in fasts, <sup>6</sup>in purity of life, in knowledge, in patience, in kindness, in the Holy Spirit, in unfeigned love, <sup>7</sup>in the word of truth, in the power of God, by the weapons of righteousness on the right hand and the left, <sup>8</sup>in honour and shame, in disrepute and good report; as deceivers, yet truthful; <sup>9</sup>obscure, but well known; dying, but lo, we live; beaten, yet not killed; <sup>10</sup>sorrowing, but ever rejoicing; poverty-stricken, but enriching many; having nothing, yet possessing everything.

<sup>11</sup>O Corinthians, our mouth is opened to you, our heart is opened wide. <sup>12</sup>There is no holding back in us to you, but you hold back in your affections; <sup>13</sup>now reciprocate the same (I speak as to my children), open wide to us.

<sup>14</sup>Do not become unequally yoked to

unbelievers; for what companionship have righteousness and wickedness? What fellowship has light with darkness? <sup>15</sup>What concord has Christ with Belial? What does a believer and an unbeliever share? <sup>16</sup>What union has God’s temple with an idol shrine? *You* are the temple of the living God, just as God has said:

*“I will dwell within them  
and live amongst them,  
and I will be their God,  
and they will be My people.*

<sup>17</sup>Therefore ‘Come out  
from among them,  
and be separate,’ says the Lord,  
‘Do not touch what is unclean;  
and I will welcome you\*  
<sup>18</sup>and be as a Father to you\*;  
and you\* will be to Me  
as sons and daughters.’  
says the Lord Almighty.”

Levit.  
26:12,  
Jer.  
31:33,  
32:38  
Is.52:  
11

\*‘you’  
is plu-  
ral  
Jer.31:  
1,9

**7**<sup>1</sup>And so then, beloved, since we have these promises, let us cleanse ourselves from all defilement of the flesh and spirit and perfect our holiness in the fear of God.

<sup>2</sup>Take us to your hearts; we have wronged no one, have corrupted no one, have robbed no one. <sup>3</sup>I do not speak in condemnation; I have said already that *you* are in our hearts so that we would live and die with *you*. <sup>4</sup>I have been very free spoken with *you*, I greatly glory in *you*; I am full

of encouragement, I overflow with joy in the midst of all our distress.

<sup>5</sup>When we arrived in Macedonia there was no relaxing for us in the flesh but there were troubles everywhere; without was strife, within was fear. <sup>6</sup>But God, who encourages the dejected, encouraged us with the coming of Titus. <sup>7</sup>There was not only cheer in his arrival, but also in the encouragement which cheered him over *you*, as he brought us word of *your* yearning, *your* mourning, *your* zeal for me, so that I was the more gladdened. <sup>8</sup>Truly, even if I pained *you* in the letter, I am not regretful, even if I did regret it, because I see the letter grieved *you* only for an hour. <sup>9</sup>Now I am glad, not that *you* were grieved but that *your* grief led to repentance; for *you* grieved in a godly way, so that *you* were not harmed through us, <sup>10</sup>for godly sorrow works repentance leading to salvation, which never is regretted; but the sorrow of the world works death. <sup>11</sup>For see this selfsame thing, the godly way *you* grieved, what great earnestness it worked in *you*, what explanations, what indignation, what fear, what longing, what zeal, what rectification. In everything *you* showed that *you* yourselves were blameless in the matter. <sup>12</sup>Therefore even though I wrote to *you*, it was not merely on account of the one who suffered

wrong or of the one who caused the wrong, but so that our concern for *you* in the sight of God should be revealed to *you*. <sup>13</sup>It is because of this that we have been comforted by the encouragement from *you*; and we were cheered so much the more because of Titus' joy, because his spirit had been set at rest by *you* all. <sup>14</sup>If I had been somewhat boastful of *you* to him, I have not been let down; but as everything we had said of *you* was true, so our boasting to Titus was found true. <sup>15</sup>His affection for *you* is the more when he recalls the obedience of *you* all, how that *you* received him with trembling fear. <sup>16</sup>And so I rejoice that I may be confident in *you* in every way.

**8** <sup>1</sup>Brethren, we would have *you* know of the grace of God which has been given to the churches of Macedonia; <sup>2</sup>for in a great trial of affliction the abundance of their joy, even in their deep poverty, issued in the wealth of their liberality. <sup>3</sup>Because accordingly as they were able, and, I testify, voluntarily beyond what they were able, <sup>4</sup>they asked us with great urgency to take the gift and share with them in service to the saints. <sup>5</sup>Now this was not just as we anticipated, but first they gave themselves to the Lord and to us through the will of God. <sup>6</sup>Consequently we have urged Titus, that as he has already started, he

would also complete this act of grace on *your* part as well. <sup>7</sup>And just as *you* abound in everything, in faith, word, knowledge and total zealotry, and in *your* love to us, see that you abound as well in this grace. <sup>8</sup>I am not saying this by way of command, but because of the fervency of others and to prove the sincerity of *your* own love, <sup>9</sup>for *you* know the grace of our Lord Jesus Christ, that although He was rich, for *your* sakes He became poor, so that *you* might become rich through His poverty. <sup>10</sup>I am but giving my advice in the matter; for it befits *you* who already a year ago began not just to act but were willing. <sup>11</sup>But now also complete what there is to be done, so that just as *you* were ready to resolve *you* also may be ready to fulfil from what *you* have. <sup>12</sup>If the willingness is there, a man is accepted according to what he has, and not to what he has not. <sup>13</sup>It is not that others should be eased and a burden placed on *you*, <sup>14</sup>but that in fairness *your* current abundance may supply their want, so that the abundance of what they have may supply the things *you* lack, so that there may be equality,

Exod. <sup>15</sup>as it is written: "The man with  
16:18 much had nothing over, the man with little had no lack."

<sup>16</sup>Thanks be to God, Who put the same zeal into Titus' heart for *you*,  
<sup>17</sup>for he did not just accede to the

request, but being very zealous he came to *you* of his own accord.

<sup>18</sup>Together with him we sent the brother whose praise in the gospel is in all the churches. <sup>19</sup>And that is not the only reason, but also he was chosen by the churches to be our travelling companion with this gift in its administration, a gift which is to the glory of the Lord Himself and a tribute to *your* willingness. <sup>20</sup>We would avoid criticism by anyone in our handling of this great liberality, <sup>21</sup>and we take care that things appear honest, not only before the Lord but also before men. <sup>22</sup>With them we have sent our brother, whom we have proved diligent on many occasions in many things and who will now be even more diligent because of our confidence in *you*. <sup>23</sup>As regards Titus, he is my companion and a fellow-worker sent to *you*; and as regards our brethren, they are the messengers of the churches, the glory of Christ. <sup>24</sup>And so show them, and thus the churches, the proof of *your* love and our boasting about *you*.

**9** <sup>1</sup>It is superfluous for me to write to *you* concerning this service to the saints; <sup>2</sup>I know *your* willingness and I boast about *you* of it in Macedonia, "that Achaia was prepared a year ago," and *your* enthusiasm has stimulated many. <sup>3</sup>I sent to the brethren so that our boast of *you*

might not be found empty in this respect, so that as I have just said, *you* may be prepared, <sup>4</sup>in case any Macedonians come with me and, finding *you* unprepared, we (to say nothing of *you*) are ashamed at the very point where we boasted. <sup>5</sup>I thought it necessary, then, to urge the brethren to come on ahead to *you* in order to prepare beforehand the blessing which *you* had already indicated, so that this, being ready, should be seen as rising out of bounty and not begrudgingly.

thanksgiving to God on our part, <sup>12</sup>for the ministry of this service does not only supply the needs of the saints, but also produces much thanksgiving to God. <sup>13</sup>Through the proof afforded by this very ministry they glorify God for the obedience *you* profess to the gospel of Christ and for the sincerity of the fellowship towards them and to all. <sup>14</sup>In prayer on *your* behalf they long after *you* because of the abundance of God's grace to *you*. <sup>15</sup>But thanks be to God for His unspeakable gift.

Prov. 11:24, 19:17, 22:9 <sup>6</sup>The thing is this: he who sows sparingly will also harvest sparingly, and he who sows bountifully will harvest bountifully. <sup>7</sup>Let each man act as he has purposed in his heart, not grudgingly or under duress, for God loves a cheerful giver. <sup>8</sup>God is able to make every blessing overflow to *you*, so that always having everything sufficient for yourselves in every way, *you* may abound in every good work, <sup>9</sup>just as it is written:

Ps. 112:9 *He scatters [his goodness] around,  
he gives to the poor,  
his charity endures for ever.*

<sup>10</sup>May He Who supplies seed to the sower also provide bread for food, multiply *your* sowing and increase the fruits of *your* righteousness. <sup>11</sup>You are enriched in everything to be totally liberal, something which produces

**10**<sup>1</sup>I myself, Paul, call on *you* in the meekness and forbearance of Christ. I am humble in bearing when among *you*, but bold towards *you* when away. <sup>2</sup>I beg, that when with *you*, I shall not need the boldness of that confidence I have when absent from you, and with which I reckon to confront those certain men who think of us as if we live according to the flesh. <sup>3</sup>Although we live in the flesh we do not fight according to the flesh <sup>4</sup>(for the weapons of our warfare are not fleshly, but are strong through God to pull down strongholds), <sup>5</sup>and we demolish hostile reasonings and all the loftiness which rears itself against the knowledge of God; for we bring every thought captive into obedience to Christ <sup>6</sup>and are ready to punish all disobedience when *your* obedience is complete.

<sup>7</sup>Do *you* view things according to appearance? If someone is convinced in himself that he is Christ's, let him consider this again of himself, that just as he is Christ's, so we are also Christ's, <sup>8</sup>for even should I also boast somewhat more concerning our authority (which was given to us by the Lord to edify and not destroy you), I should not be made ashamed; <sup>9</sup>I do not wish to seem to terrify *you*, as it were, with letters.

<sup>10</sup><sup>10</sup>"The letters are weighty and forceful," they say, "but his bodily presence is feeble and his oratory derisory." <sup>11</sup>Let a man like that think this, that what we are in word by letters when absent, we shall also be in deed when we are present. <sup>12</sup>We do not venture to include ourselves or compare ourselves with some who make themselves an elite; as they measure themselves against themselves and compare themselves with themselves they are not wise. <sup>13</sup>We do not boast of things beyond our sphere, but of those within the measure of the sphere God has apportioned out to us, a sphere which reaches out as far as *you*. <sup>14</sup>It is not as [if], not reaching to *you*, we overreached ourselves, for we did reach also as far as *you* in the gospel of Christ. <sup>15</sup>We are not men to boast in labours outside our sphere which are not our own, but we have a hope that with the increase of *your* faith we shall be

greatly enlarged by *you* in the sphere of our activity, <sup>16</sup>so that we may preach the gospel in the regions beyond *you* and not in another man's sphere, where we could boast of what had already been achieved. <sup>17</sup>Let the man who boasts boast in the Lord. <sup>18</sup>It is not the man who commends himself who is approved but the man the Lord commends.

**11** <sup>1</sup>I would have *you* bear with me in a little folly; just bear with me. <sup>2</sup>I am jealous over *you* with a godly jealousy, for I have betrothed *you* to one Husband to present *you* as a chaste virgin to Christ. <sup>3</sup>But I fear lest as the serpent in his cunning deceived Eve, so *your* minds may be corrupted from the simplicity which is in Christ; <sup>4</sup>for if someone comes and preaches another Jesus whom we did not preach, and *you* accept another spirit *you* had not accepted, or take in another gospel which *you* had not taken in, *you* bear well with him. <sup>5</sup>I may reckon to be in no way inferior to the most eminent apostles. <sup>6</sup>And even if I am unrefined in speech, I am not in knowledge; but we have become thoroughly known to *you* in everything. <sup>7</sup>Or did I commit a sin when I abased myself so that *you* might be raised up, because we preached the gospel of God to *you* free of

charge? <sup>8</sup>I robbed other churches, taking an allowance from them in order to serve *you*. <sup>9</sup>While I was with *you*, although in need, I was burdensome to no one; the brethren who came from Macedonia supplied my needs. I have kept and shall keep myself from being a burden on *you* in any way. <sup>10</sup>The truth of Christ is in me when I say that this selfsame boast of mine will not be silenced throughout the region of Achaia. <sup>11</sup>Why did I do this? Because I do not love *you*? God knows. <sup>12</sup>What I am doing and what I shall go on doing is to cut off opportunity from those desiring opportunity, so that in respect of what they boast they also may be found to be just as we are. <sup>13</sup>Such as these are false apostles, deceitful workers transforming themselves into apostles of Christ. <sup>14</sup>And no wonder, for Satan himself is transformed into an angel of light. <sup>15</sup>It is no great wonder, then, if his servants also are transformed as ministers of righteousness, whose end will be according to their deeds.

<sup>16</sup>I repeat what I said earlier, lest anyone should think me foolish; but if indeed you take me otherwise, then take me as foolish, so that I may boast a little. <sup>17</sup>What I say I do not say as from the Lord, but as it were in folly, in this confident boasting. <sup>18</sup>Since many boast of

outward show, I also will. <sup>19</sup>*You* gladly suffer fools though *you* are wise. <sup>20</sup>*You* endure it if anyone imposes on *you*, if he devours your substance, if he takes from *you*, if he exalts himself, if he strikes *you* in the face. <sup>21</sup>I speak as one disparaged as being weak; but what another dares [to do], I speak in foolishness, I will also dare. <sup>22</sup>Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I. <sup>23</sup>Are they servants of Christ? (I speak as someone out of his mind.) I am more; in toiling more, in beatings more frequently, in prisons more, at death's door many times. <sup>24</sup>Five times from the Jews I received forty stripes less one. <sup>25</sup>Three times I was beaten with canes, once I was stoned, three times shipwrecked, I have spent a day and night in the sea itself. <sup>26</sup>I constantly journeyed, on dangerous rivers, in dangers from robbers, in dangers from my countrymen, in dangers from the Gentiles, in dangers in cities, in dangers in the wilderness, in dangers at sea, in dangers among false brethren, <sup>27</sup>in toil and hardship, many times sleepless, hungry and thirsty, often driven by want to fast, cold and destitute. <sup>28</sup>Apart from things which are external there is the pressure on me day by day, the care of all the churches. <sup>29</sup>Does anybody flag and

I do not flag? Is anybody caused to stumble and I do not burn? <sup>30</sup>If it is necessary to boast I will boast of matters of my weakness. <sup>31</sup>The God and Father of our Lord Jesus Christ, Who is blessed for evermore, knows that I do not lie. <sup>32</sup>In Damascus the governor under King Aretas closed off the city of the Damascenes, wishing to arrest me, <sup>33</sup>and I was lowered in a basket through a window opening in the city wall and escaped his hand.

**12**<sup>1</sup>To boast is indeed no gain to me; yet I will come to visions and revelations of the Lord. <sup>2</sup>Fourteen years ago I knew [as] a man in Christ (whether in the body I do not know, whether out of the body I do not know; God knows), what it was to be caught up to the third heaven. <sup>3</sup>I knew [as] such a man (whether in the body or whether out of the body I do not know, God knows,) <sup>4</sup>what it was to be caught up into Paradise and to hear words which cannot be spoken, which are not within the power of man to utter. <sup>5</sup>I might boast of being such a man, but of myself I will not boast except of my infirmities. <sup>6</sup>If I wished to boast, I should not be unreasonable, for I should be telling the truth; but I forbear, so that no one may think of me more than he sees I am or what he hears of me. <sup>7</sup>And so that I should not be

lifted up beyond myself by the transcendence of the revelations there was given to me a thorn in the flesh, a messenger from Satan to buffet me in case I should exalt myself. <sup>8</sup>Three times I implored the Lord concerning this, that He would remove it from me. <sup>9</sup>And He said to me, "My grace is sufficient for you; for My strength is made perfect in weakness." Most gladly, then, will I glory the more in my weaknesses, so that the power of Christ may rest upon me. <sup>10</sup>I therefore am well pleased with weaknesses, insults, poverty, persecutions and dire straits for Christ's sake; for when I am weak, then I am strong.

<sup>11</sup>In boasting I have become foolish; *you* have compelled me. I ought to be commended by *you*, for in nothing do I lag behind the most eminent apostles, even if I am a nothing. <sup>12</sup>The signs of an apostle were performed amongst *you* in great patience, in signs, wonders and in mighty works. <sup>13</sup>What is there in which *you* fared worse than the rest of the churches, except that I did not make myself a burden on *you*? Forgive me this wrong.

<sup>14</sup>Lo, I am in readiness to come to *you* a third time, and I shall not be a burden on *you*; for I am not seeking what *you* own, but *you*. Children ought not to lay aside

for the parents, but parents for the children. <sup>15</sup>I will most gladly incur expense and be expended for the sake of *your* souls, even if the more I love *you* I am loved the less. <sup>16</sup>But let it be, I shall not be a burden to *you*; yet being crafty, I took *you* with guile. <sup>17</sup>Did I take advantage of *you* through anyone of those I sent *you*? <sup>18</sup>I urged Titus to come and I sent a brother with him; did Titus take advantage of *you*? Did we not walk in the same spirit, in the same footsteps?

<sup>19</sup>Are *you* thinking that we defend ourselves again to *you*? We speak before God in Christ; everything, beloved, is to build *you* up. <sup>20</sup>I am afraid that when I come I may not find *you* as I wish and I may be found by *you* to be not as *you* wish, if there is wrangling, rivalry, outbursts of anger, self-seeking, backbiting, whispering, pride and disorder. <sup>21</sup>May my God not humble me before *you* when I come again, so that I mourn for many who have earlier sinned and have not repented of the uncleanness, the immorality and the licentiousness they practice.

**13** <sup>1</sup>This will be the third time I come to *you*. Every word will be established in the mouth of two or three witnesses. <sup>2</sup>I told *you* before and I am forewarning *you*, as I did when I was present [with *you*] the

second time. And now being away, I am writing to those who still sin and to all the rest, that if I come again I shall not spare [*you*]. <sup>3</sup>Since *you* seek proof of Christ speaking through me, [it lies in this], that He is not weak toward *you* but is mighty within *you*, <sup>4</sup>for though He was crucified in weakness, by the power of God He is now alive. And we also are weak with Him, but we shall live with Him, by the power of God, as concerns *you*. <sup>5</sup>Try yourselves, whether *you* are in the faith, examine yourselves. Or do *you* not know for yourselves that Jesus Christ is in *you*, unless maybe *you* are not genuine? <sup>6</sup>I hope that *you* will know we are not counterfeit. <sup>7</sup>I pray to God that *you* do nothing evil, not that we may be seen to be vindicated but that *you* may do the right, and we ourselves be like reprobates. <sup>8</sup>We have no power against the truth but only on behalf of it. <sup>9</sup>We rejoice when we are weak and *you* are strong; and we pray also for this, *your* strengthening. <sup>10</sup>I am therefore writing these things while I am away, so that when I am with *you* I may not need to be severe in accordance with the authority which the Lord has given me to edify, and not destroy.

<sup>11</sup>Finally, brethren, I say goodbye; be united, be comforted, be like-minded, live in peace, and the God of love

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and peace will be with *you*. <sup>12</sup>Greet  
each other with a holy kiss.

<sup>13</sup>All the saints greet *you*.

<sup>14</sup>The grace of the Lord Jesus Christ,  
the love of God and the fellowship  
of the Holy Spirit be with *you* all.  
Amen.

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FOREWORD  
TO  
PAUL'S LETTER TO THE GALATIANS

GALATIA, to the churches in which country this letter is directed, is by all agreed to be a part of Asia Minor. Geographers tell us it is bounded on the west by Phrygia, Bithynia and Asia Propria, a country of Anatolia, on the south, by Pisidia, Lycaonia, on the east by Cappadocia, and on the north by Paphlagonia. The whole country was anciently called Gallo-Grecia, from some French who, leaving their country and coming to live there, gave it that name. It had in it several cities, amongst which geographers reckon Ancyra, Synopa, Pompeiopolis, Claudiopolis, Nicopolis and Laodicea, to which some also add Antioch.

When or by whose ministry this people first received the gospel, we do not read. Paul travelled there, Acts 16:6, but was at that time *'forbidden by the Holy Spirit to preach'* there, but in Acts 18:23, it is said that when *'he had spent some time at Antioch, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.'* This was about two years after he was forbidden to preach there, in which time the gospel was planted and disciples made in this country.

At what time Paul wrote this letter to them is very uncertain; some think that it was written much at the same time when the letter to the Romans was written, the argument being much the same as that of that letter. Others think it was written at Rome during his last imprisonment, because he says, chap. 6:17, that he *'bore in his body the marks of the Lord Jesus.'* It is manifest that it was written some length of time after the first planting of the gospel there, for the enemy had had time to sow tares.

The reason for writing was partly to reprove the members of this church for their apostasy from the doctrine of the gospel as to the matter of justification and partly to set them right again in it. He was also concerned to vindicate himself from the aspersions and imputations which their false teachers had cast on him, in order to improve their own success with their new doctrine.

Now the new doctrine brought in by these false teachers was the necessity of adding circumcision and other works of the Law to simple

## FOREWORD TO PAUL'S LETTER TO THE GALATIANS

faith in Christ in order to secure the justification of the sinner before God. This they urged for the sake of expediency rather than for any religious consideration. Those who were circumcised, though they also professed faith in Christ, could save themselves from the imputation of Christianity and so avoid the inevitable persecution which at that time attended all Christians. To buoy themselves up, these false teachers vilified the apostle Paul to the churches as being no apostle, but one who had learned all he knew from James, Peter and John, yet varied from them as to his doctrine and practice, indeed, from himself also.

The two first chapters of this letter are mostly spent in the apostle's vindication of himself. In them he proves himself to be a true apostle, who had not learned what he taught from Peter, James or John, but that he had it by revelation from Jesus Christ. In the two following chapters, using various arguments, he proves the doctrine of justification by faith in Christ, in opposition to justification by the works of the Law, which was taught by these false teachers. In the last two chapters, he urges them to stand fast in the liberty with which Christ had made them free, together with several other things, which are the common duties of all Christians. He then closes his letter with praying for grace, mercy and peace to be their portion, together with all true Christians.

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# GALATIANS

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**1** <sup>1</sup>This is Paul an apostle ([sent] not from men nor by man, but by Jesus Christ and God the Father, Who raised Him from the dead), <sup>2</sup>and all the brethren with me [writing] to the churches of Galatia: <sup>3</sup>grace and peace to *you* from God the Father and from our Lord Jesus Christ, <sup>4</sup>Who gave Himself for our sins, in order to deliver us from the present evil age, in accordance with the will of God our Father, <sup>5</sup>to Whom be glory for ever and ever. Amen.

<sup>6</sup>I am amazed that even already *you* have left the one who called *you* in the grace of Christ for a different gospel; <sup>7</sup>not that there is another one, but there are some who confuse *you* and wish to corrupt the gospel of Christ. <sup>8</sup>Now even if we or an angel from heaven were to preach to *you* something other than what we have already preached to *you*, let him be accursed. <sup>9</sup>I have said it once and now I repeat it: if anyone preaches to *you* a gospel other than what *you* have received, let him be accursed. <sup>10</sup>Do I now seek favour with men or God? Do I seek to please men? If I still pleased men I would never be the servant of Christ.

<sup>11</sup>But I will reveal to *you*, brethren,

[as to] the gospel I preached, that it is not according to man; <sup>12</sup>I did not receive it from men, neither was I taught it, but it came through a revelation of Jesus Christ. <sup>13</sup>Now *you* have heard of my life in the past in Judaism, that to excess I persecuted the church of God and ravaged it, <sup>14</sup>and advanced in Judaism beyond many of my own age in my nation, because I was more zealous for the traditions of my fathers. <sup>15</sup>But when it pleased God, Who separated me from my mother's womb and called me by His grace, <sup>16</sup>to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately seek advice from flesh and blood. <sup>17</sup>Nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia and then returned to Damascus.

<sup>18</sup>Then three years afterwards I went up to Jerusalem to see Peter and I stayed with him fifteen days, <sup>19</sup>but I saw none of the other apostles, with the exception of James, the Lord's brother\*. <sup>20</sup>In what I write to *you*, \*i.e.kins-  
lo, in the sight of God, I tell you that <sup>man, or  
relation</sup> I do not lie. <sup>21</sup>Afterwards I went into the regions of Syria and Cilicia, <sup>22</sup>but I was unknown by face to the churches in Judea which are in

Christ; <sup>23</sup>they had only heard, "The man who once persecuted us now preaches the faith which he formerly destroyed." <sup>24</sup>And they praised God for what was done in me.

**2**<sup>1</sup>Fourteen years after this I went up again to Jerusalem with Barnabas and also took Titus with me. <sup>2</sup>I went up in response to a revelation and I set before them the gospel which I preach among the Gentiles, but privately to those who appeared to have some standing, in case I should run or had run in vain. <sup>3</sup>But it was not deemed necessary for Titus, who was with me, to be circumcised, although he was a Greek. <sup>4</sup>And this was despite the false brethren who stole in, who came along to spy out the liberty which we have in Christ Jesus in order to bring us back into bondage. <sup>5</sup>We did not yield submission to these for a moment, so that the truth of the gospel might remain unchanged for *you*. <sup>6</sup>But of those who seemed to be something (however great they were bore no weight with me; God does not receive a man according to his outward standing), I say, of those who seemed to be something, none had anything to add to me. <sup>7</sup>But, on the contrary, when they saw that I had been entrusted with the gospel for the Uncircumcised, just as Peter had been for the Circumcised\* <sup>8</sup>(for He Who was at work in Peter to be the apostle of the Circumcised was

also at work in me for the Gentiles), <sup>9</sup>and realised the grace which had been given to me, James, Peter and John, who appeared to be the pillars, gave Barnabas and me the right hand of fellowship, so that we might go to the Gentiles and they to the Circumcised\*. <sup>10</sup>They only stipulated that we should remember the poor, which I was very ready to do.

<sup>11</sup>However, when Peter came to Antioch I opposed him to his face because he was at fault, <sup>12</sup>for before a group came from James he used to eat with the Gentiles, but when they came he acted like a hypocrite and separated himself, afraid because they were of the Circumcised\*. <sup>13</sup>The rest of the Jews also played false along with him so that even Barnabas was led away with them in their hypocrisy. <sup>14</sup>But when I saw that they did not act correctly according to the truth of the gospel, I said to Peter in front of them all, "If you are a Jew, but live like a Gentile and not like a Jew, why do you compel Gentiles to live like Jews?" <sup>15</sup>We are Jews by nature and not Gentile sinners, <sup>16</sup>and we know that a man is not justified by the deeds of the Law\* but through faith in Jesus Christ. And we have trusted in Christ Jesus in order that we may be justified by faith in Christ and not by the deeds of the Law; for by those deeds no one will be justified." <sup>17</sup>Now it may be objected: if in seeking to be justified by Christ

we ourselves are found to be sinners, is not Christ therefore the minister of sin? Never! <sup>18</sup>If I rebuild the things I had destroyed, I make myself the transgressor, <sup>19</sup>for through the Law I am dead to the Law, so that I might live to God. <sup>20</sup>I have been crucified with Christ; but I am alive. Yet I no longer live but Christ lives in me; and the life I now live in the body I live through faith in the Son of God, Who loved me and gave Himself for me. <sup>21</sup>I do not make the grace of God unnecessary, for if there is justification through the Law, then Christ died to no purpose.

**3** <sup>1</sup>You witless Galatians, who has spellbound *you* so that *you* are dissuaded from the truth, *you* among whom and before whose very eyes Jesus Christ was portrayed crucified? <sup>2</sup>I would just learn this from *you*: did *you* receive the Spirit by the deeds of the Law or by the preaching of faith? <sup>3</sup>Are *you* so devoid of understanding? Having begun in the Spirit, are *you* now perfected by a fleshly way? <sup>4</sup>Have *you* suffered so much in vain, if indeed it is in vain? <sup>5</sup>Does then the one who furnishes the Spirit to *you* and works miracles among *you* do so by the deeds of the Law or by preaching faith? <sup>6</sup>Just as Abraham believed God and it was imputed to him as righteousness, [so] it is. <sup>7</sup>Know, therefore, that it is those who are of faith who are the sons of

Abraham. <sup>8</sup>Moreover, because the scripture foresaw that God would justify the Gentiles by faith, it brought the gospel beforehand to Abraham, that: "In you all the <sup>Gen.</sup> nations will be blessed." <sup>9</sup>Thus those <sup>12:3.</sup> who are of faith are blessed along <sup>18:18</sup> with Abraham, the man of faith.

<sup>10</sup>As many as live by the works of the Law are under a curse, for it is written: "Cursed is everyone who does <sup>Deut.</sup> not continue to do all things written <sup>27:26</sup> in the book of the Law." <sup>11</sup>But that no one is justified by the Law in the sight of God is evident, because:

*"The just will live by faith."*

Habakkuk 2:4

<sup>12</sup>The Law is not to do with faith, but: "The man who does them will find <sup>Levit.</sup> life through them." <sup>18:5</sup>

<sup>13</sup>Christ redeemed us from the curse of the Law when He became accursed on our behalf (for it is written: "Cursed is everyone who hangs <sup>Deut.</sup> on a tree;"), <sup>14</sup>in order that the blessing of Abraham might come to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith.

<sup>15</sup>Brethren, I will speak with an example taken from the ways of men. No one sets aside or makes additions to a covenant once it has been ratified, although it is but a

man's. <sup>16</sup>The promises were made to Abraham and his Offspring. It does not say: "and to the offspring," as if it was to many, but it is to one: "and to your Offspring," Who is Christ. <sup>17</sup>Now I say this: the covenant, ratified beforehand by God in Christ, was not invalidated by the Law when it came into being four hundred and thirty years afterwards, so that the promise was annulled, <sup>18</sup>for if the inheritance comes by the Law, it is no more by promise; but God gave it to Abraham by promise.

<sup>19</sup>Then what about the Law? It was an addition on account of transgressions, until the Offspring came to Whom the promise was made, and it was dispensed by means of angels at the hand of a mediator. <sup>20</sup>Now a mediator is not [possible] of one, but God is one. <sup>21</sup>Is the Law then against the promises of God? Never, for if a law were given which could bring life, then righteousness would come indeed through law. <sup>22</sup>But scripture shut up all creation under sin, so that the promised [righteousness] through faith in Jesus Christ might be given to those who believe.

<sup>23</sup>But before faith came we were kept imprisoned by the Law, shut up till faith, which was to come, should be revealed. <sup>24</sup>And so the Law became our teacher, leading us to Christ in order that we might be justified by

faith.

<sup>25</sup>But now that faith has come, we are no longer under the teacher. <sup>26</sup>*You* are all the sons of God through faith in Christ Jesus, <sup>27</sup>for as many of *you* as were baptised\* into Christ have put on Christ. <sup>28</sup>In Him there is no Jew or Greek, there is neither slave nor freeman, there is neither male nor female; *you* are all one in Christ Jesus. <sup>29</sup>And if *you* are Christ's *you* are therefore Abraham's offspring, and heirs according to the promise.

**4** <sup>1</sup>Now I say this: as long as the heir is a minor, he in no way differs from a servant, although he is the lord of all, <sup>2</sup>but he is under tutors and trustees until the time appointed previously by the father. <sup>3</sup>And so it also was with us; when we were children we were in bondage to earthly rudiments. <sup>4</sup>But when the fullness of time came, God sent forth His Son, Who was born of a woman and born subject to the Law, <sup>5</sup>so that He might redeem those who were subject to the Law in order that we might receive adoption as sons. <sup>6</sup>Now because *you* are sons, God has sent forth into *your* hearts the Spirit of His Son, crying, "Abba, Father." <sup>7</sup>And so you are a slave no longer, but a son; and if a son, also an heir of God through Christ.

<sup>8</sup>However, then, when *you* did not know God, *you* were subject to things which in their nature are not gods. But now that *you* know God and more, are known by God, why turn back again to impotent and bankrupt rudiments, to which again *you* wish to be subjected anew? <sup>10</sup>*You* keep scrupulously days and months, seasons and years. <sup>11</sup>I fear for *you* lest I have toiled for *you* in vain.

<sup>12</sup>Be as I am, brethren, I implore *you*, because as *you* are I also am. In no way have *you* injured me. <sup>13</sup>*You* know it was because of physical infirmity that I first brought the gospel to *you*. <sup>14</sup>And *you* did not despise the trial I had in my body and reject me, but *you* received me as an angel of God, as Christ Jesus.

<sup>15</sup>Who was [declared] *your* blessing then? I testify to *you* that if possible *you* would have plucked out *your* own eyes and given them to me.

<sup>16</sup>And so have I become *your* enemy because I speak the truth to *you*?

<sup>17</sup>They are zealous in their affection for *you*, but not rightly; they wish to shut *you* off [from me] so that *you* are zealous after them. <sup>18</sup>Now it is good to be zealously sought after [but] always in a good way, and not only when I am present with *you*.

<sup>19</sup>My little children, for whom I am in labour once again until Christ is formed in *you*, <sup>20</sup>I wish to be present with *you* now and change my tone,

because I am perplexed about *you*.

<sup>21</sup>Tell me, those of *you* who wish to be under the Law, don't *you* listen to the Law? <sup>22</sup>It is written that Abraham <sup>Gen. 16:15, 21:2</sup> had two sons, one by a slave-girl and one by a free woman. <sup>23</sup>However, the the slave-girl's son was born according to the flesh, while that of the free woman was born because of the promise. <sup>24</sup>These things are allegories, for there are two covenants, one from Mount Sinai, which gives birth to slavery and is Hagar, <sup>25</sup>for Hagar symbolises Mount Sinai in Arabia, and answers to the Jerusalem which exists now, but is in bondage with her children. <sup>26</sup>But the Jeru-salem from above is free and she is the mother of us all, <sup>27</sup>for it is written:

*Rejoice, you\* who cannot conceive  
and do not give birth;  
call out and cry aloud,  
you\* who has not groaned  
in labour,  
for many are the children  
of the desolate,  
more than those  
of her who has a husband.*

Is.54:1  
\*‘you’  
is singular

<sup>28</sup>Now we, brethren, like Isaac, are the children of the promise. <sup>29</sup>But just as it was then, when the one who was born according to the flesh persecuted the one who was born according to the Spirit, so it is now.

**5** <sup>30</sup>Yet what does the scripture say? Gen.21:10,12 “Put out the slave-girl and her son; for the slave-girl’s son will not inherit with the son of the free woman.” <sup>31</sup>And so, brothers, we are not the children of the slave but of the free woman. **5**Stand firm, therefore, in the freedom for which Christ has set us free, and do not once again become entangled in the yoke of servitude.

<sup>2</sup>Lo, I Paul myself am saying to *you* that if *you* become circumcised, Christ will be of no benefit to *you*.

<sup>3</sup>Again I testify to every man becoming circumcised, that he is obligated to carry out the whole Law. <sup>4</sup>*You* have been severed from Christ, those of *you*, whoever *you* are, who are justified by the Law; *you* have fallen from grace, <sup>5</sup>for it is by the Spirit that we look in hope for the righteousness of faith. <sup>6</sup>In Christ Jesus neither circumcision nor uncircumcision is of any use but faith alone, which works through love. <sup>7</sup>*You* were running well; who obstructed *you*, for *you* to be dissuaded from the truth? <sup>8</sup>This persuasion does not come from the One who calls *you*. <sup>9</sup>A little leaven leavens all the dough. <sup>10</sup>I have confidence in *you* in the Lord that *you* will entertain nothing else; the one who unsettles *you* will bear his condemnation, whoever he may be. <sup>11</sup>Why, brethren, if I still preach circumcision, am I still persecuted? The offence of the cross would there-

by be caused to cease. <sup>12</sup>I could wish for those who trouble *you* to be cut off as well.

<sup>13</sup>*You* were called to freedom, brethren, but not to a freedom which is an opening for the flesh, but to a freedom where, in love, you serve each other, <sup>14</sup>for all the Law is fulfilled in this one word: “You are to love your neighbour as yourself.” <sup>15</sup>But if *you* bite and devour one another, beware that *you* are not destroyed by one another. <sup>16</sup>And so I say, live according to the Spirit and *you* will not fulfil the lust of the flesh; <sup>17</sup>for the flesh rises up against the Spirit, and the Spirit against the flesh; and these are in opposition to each other, so that *you* do not do the things *you* would. <sup>18</sup>But if *you* are led by the Spirit *you* are not under the Law. <sup>19</sup>Now the deeds of the flesh are plain; they are adultery, immorality, uncleanness, lasciviousness, <sup>20</sup>idolatry, witchcraft, hatred, wrangling, jealousy, anger, self-seeking, divisions, heresies, <sup>21</sup>envy, murders, drunkenness, carousals and suchlike things as these, concerning which I tell *you* in advance, just as I have also said in the past, that those who do such things will not inherit the kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, meekness, self-control; <sup>23</sup>against such things as

these there is no law. <sup>24</sup>And those who are Christ's have crucified the flesh with its passions and its lusts.

<sup>25</sup>If we are alive in the Spirit, let us also walk in keeping with the Spirit.

<sup>26</sup>Let us not become conceited, provoking one another and envying one another.

**6**<sup>1</sup>Brethren, if it happens that a man is overtaken by some fault, let the spiritual among *you* restore such a one in a spirit of meekness, looking at yourself for fear you also may be tempted. <sup>2</sup>Bear each other's burdens and thus *you* will fulfil the law of Christ. <sup>3</sup>Now if anyone supposes he is something when he is not, he deceives himself, <sup>4</sup>but let each one scrutinise his own work and then he will have [grounds of] boasting in himself alone and not in contrast with another, <sup>5</sup>for each will bear his own burden.

<sup>6</sup>Let him who undergoes instruction in the word share all good things with his instructor. <sup>7</sup>Don't be deceived, God is not mocked, for whatever a man sows he will also reap. <sup>8</sup>The man who sows to his flesh will harvest ruin from the flesh, but the man who sows to the Spirit will harvest life eternal from the Spirit.

<sup>9</sup>Let us not be weary in well-doing, for we who do not lose heart will harvest in due time. <sup>10</sup>And so then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

<sup>11</sup>*You* see in what large letters I have written to *you* in my own hand. <sup>12</sup>It is as many as wish to make a good show outwardly who make *your* circumcision a necessity; and it is just that they might not be persecuted for the cross of Christ. <sup>13</sup>Those who are circumcised do not themselves keep the Law, but they wish to have *you* circumcised so that they may glory in *your* flesh. <sup>14</sup>By no means let me glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified to me and I am to the world, <sup>15</sup>for in Christ Jesus neither circumcision nor uncircumcision avails anything; but [what matters] is the new creation. <sup>16</sup>Peace and mercy be upon as many as follow this rule; they are the Israel of God.

Let no one cause me any further trouble, for I bear the true marks of the Lord Jesus in my body.

<sup>18</sup>The grace of our Lord Jesus Christ be with *your* spirit, brethren. Amen.

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FOREWORD  
TO  
PAUL'S LETTER TO THE EPHESIANS

EPHESUS was the most considerable city of Asia Minor, famous first for sin, witchcraft, Acts 19:19, idolatry, especially the worship of Diana\*, v.24, \* i.e. and persecution, 1 Cor. 15:32, 16:9, then for devoutness, having received Artemis the gospel by Paul's preaching, Acts chap.18 and showing great zeal, Acts 19:11,18, etc., and Rev. 2:2,3. Lastly, however, it was noted for cooling and declining, Rev. 2:4, leaving her '*first love*.' The apostle seems to have foreseen this as likely to come to pass among them by means of false teachers, '*grievous wolves*' who would not spare the flock, Acts 20:29, and some who would arise from among themselves speaking perverse things, v.30. Hereupon he not only admonished the elders of the church to look to themselves and all the flock, v.28, but afterward, when a prisoner at Rome, he wrote this letter to them out of his care and concern for them all to confirm and settle them in the faith they had received, and persuade them to a holy way of life, as best suited to a holy gospel.

In the letter there are two principal parts. The first is doctrinal, and in the first three chapters he lays down and commends to them the doctrine of the grace of God in election, redemption, calling, justification and adoption, chap. 1, highlighting it by the deplorable condition in which they had been before their conversion, chap. 2, and assuring them of the truth of their call, by asserting, against all objectors and cavillers, his apostleship with respect to the Gentiles and his commission from God to "*preach among them the unsearchable riches of Christ*" (chap. 3:8).

The second is practical and he exhorts them to walk worthy of their calling in the diligent practice of Christian duties, whether these are more general and concern all believers, or are of more special application and belong to them in their various relationships, especially between master and servant, chaps. 5 and 6.

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THE LETTER OF PAUL TO THE

EPHESIANS

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**1** <sup>1</sup>This is Paul, an apostle of Jesus Christ by the will of God, [writing] to those in Ephesus who are saints and faithful in Christ Jesus: <sup>2</sup>grace and peace to *you* from God our Father and from the Lord Jesus Christ.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, Who in Christ has blessed us with every spiritual blessing in heavenly things, <sup>4</sup>accordingly as He chose us in Him, before the foundation of the world, so that we might be holy and blameless before Him in love, <sup>5</sup>for in the good pleasure of His will He predestined us for adoption to Himself through Jesus Christ, <sup>6</sup>to the praise of the glory of His grace, with which He favoured us freely in the Beloved. <sup>7</sup>In Him we have redemption through His blood, the forgiveness of sins, in accordance with the wealth of His grace, <sup>8</sup>in which He overflowed toward us in absolute wisdom and understanding. <sup>9</sup>He has disclosed to us the mystery of His will, which derives from His own good pleasure, <sup>10</sup>and which He determined in Himself, that in the outworking of the fulness of time, everything in the heavens and on earth should be restored to order in Christ. <sup>11</sup>In Him

we also received an inheritance, being predestined according to the purpose of the One Who works all things according to the counsel of His own will, <sup>12</sup>so that we who placed our hope in Christ might be to the praise of His glory. <sup>13</sup>In Him *you* also [placed your hope] on hearing the word of truth, the gospel of *your* salvation, and having believed in Him *you* were sealed in Him by the Holy Spirit, Who had been promised <sup>14</sup>and Who is the pledge of our inheritance until the redemption of what has been purchased, to the praise of His glory.

<sup>15</sup>Now because of this, after having heard of the faith in the Lord Jesus, which there is among *you*, and of the love *you* have toward all the saints, <sup>16</sup>I do not cease to give thanks for *you* when I make mention of *you* in my prayers, <sup>17</sup>asking that the God of our Lord Jesus Christ, the Father of glory, may give *you* a spirit of wisdom and revelation in the knowledge of Him, <sup>18</sup>so that with the eyes of *your* understanding opened, *you* may see what is the hope to which He has called you, and what is the richness of the glory of His inheritance among the saints, <sup>19</sup>and how immense, toward us who believe, is

the abundance of His power in the working of His mighty strength.

<sup>20</sup>This He brought to bear in Christ when He raised Him from the dead and sat Him at His right hand in the heavens, <sup>21</sup>far above all rule and authority, every power and dominion and every name which can be named, not only in this world but also in that which is to come. <sup>22</sup>And He placed everything beneath His feet and gave Him headship over all things for the church, <sup>23</sup>which is His body, the fulness of Him Who fulfils everything in everyone.

**2**<sup>1</sup>Now *you* were once dead in the transgressions and sins <sup>2</sup>in which *you* formerly went about in the manner of this world, in accordance with the ruler of the power of the air, who is the spirit now at work in the sons of disobedience. <sup>3</sup>In the past we all turned aside with them in the lusts of our flesh and fulfilled the desires of body and mind, being by nature children of wrath, as were the rest. <sup>4</sup>But God is rich in mercy and because of the great love with which He loved us, <sup>5</sup>even when we were dead in transgressions, He made us alive together with Christ (by grace *you* are saved), <sup>6</sup>and raised us up together, and sat us together in the heavens in Christ Jesus, <sup>7</sup>so that in the ages to come He might display the vast abundance of His grace in His kindness to us in Christ Jesus, <sup>8</sup>for *you*

are saved by grace through faith, and this is not of yourselves, it is the gift of God. <sup>9</sup>It is not by works, so that no one may boast, <sup>10</sup>for we are His handiwork, being created in Christ Jesus to do good works, which God has already decreed for us to walk in.

<sup>11</sup>Remember, therefore, that when *you* were Gentiles in the flesh and were termed the Uncircumcised by those circumcised in the flesh by hand, <sup>12</sup>*you* were at that time without Christ, being foreigners to the commonwealth of Israel and strangers to the covenants of the promise, and had no hope, being without God in the world. <sup>13</sup>Now, however, in Christ Jesus *you* who were formerly far off have been brought near by the blood of Christ, <sup>14</sup>for He is our peace, the One Who made the two parties into one. He broke down the dividing wall which separated us, which is enmity, <sup>15</sup>when in His flesh He abolished the ordinances of the law of commandments, so that from two He might create in Himself one new man, so making peace, <sup>16</sup>and reconcile the two parties in one body to God through the cross, by which He slew the enmity. <sup>17</sup>And now He has come and preached peace to *you* who were far away and to those who were near at hand, <sup>18</sup>for through Him we both have access by one Spirit to the

Father. <sup>19</sup>*You* are therefore, then, no longer strangers and foreigners, but fellow-citizens with the saints and are members of the household of God, <sup>20</sup>built upon the foundation of the apostles and prophets, with Jesus Christ Himself being the cornerstone. <sup>21</sup>In Him the whole structure is joined together and is growing into a holy temple in the Lord, <sup>22</sup>in Whom *you* also are being built, through the Spirit, into a dwelling-place for God.

**3** <sup>1</sup>On account of this I, Paul, am a prisoner of Christ Jesus for *you* who are Gentiles—I assume that *you* have heard of the stewardship of God's grace which was given to me for *you*, <sup>3</sup>how that He made this secret known to me by revelation, just as I have already briefly written. <sup>4</sup>Regarding this, when *you* read it *you* will be able to understand my knowledge of the secret of Christ. <sup>5</sup>In other ages this was not made known to the sons of men as it is now revealed to His holy apostles and prophets by the Spirit, <sup>6</sup>namely that the Gentiles should be fellow-heirs, fellow-members and fellow-participants in what He promised in Christ through the gospel. <sup>7</sup>Of that gospel I was made a minister by the gift of the grace of God given to me by the operation of His power. <sup>8</sup>On me, the least by far of all the saints, this privilege was bestowed, to preach

among the Gentiles the fathomless riches of Christ <sup>9</sup>and to enlighten all as to the participation there is in this secret, which from the beginning of the world has been hidden by God, Who created all things through Jesus Christ. <sup>10</sup>And so now the multiple wisdom of God may be made known to the principalities and powers in the heavens by means of the church, <sup>11</sup>in accordance with the eternal purpose which He formed in Christ Jesus our Lord, <sup>12</sup>through Whom we have boldness and access with confidence through faith in Him. <sup>13</sup>I ask *you*, therefore, not to be discouraged by the matter of my troubles on *your* behalf, something which will be to your praise.

<sup>14</sup>On account of this I bend my knees to the Father of our Lord Jesus Christ, <sup>15</sup>from Whom the whole family in heaven and on earth is named, <sup>16</sup>that in accordance with the abundance of His glory, He may grant *you* to be strengthened with power in the inner man by His Spirit, <sup>17</sup>that Christ may dwell in *your* hearts by faith, so that being rooted and grounded in love <sup>18</sup>*you* may be able to grasp and know with all the saints the breadth, length, depth and height <sup>19</sup>of the love of Christ, which far exceeds our understanding, so that *you* may be filled with all the fulness of God.

<sup>20</sup>And so to the One Who can do everything abundantly, way over and beyond what we ask or think, according to the power which is put forth within us, <sup>21</sup>to Him be glory in the church through Christ Jesus to all generations for ever and ever. Amen.

**4**<sup>1</sup>I, then, a prisoner of the Lord, call upon *you* to conduct yourselves worthily as to the calling by which you have been called. <sup>2</sup>With all humility, meekness and patience bear with each other in love, <sup>3</sup>and endeavour to keep the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body and one Spirit, just as there is also one hope pertaining to the calling by which *you* were called; <sup>5</sup>there is one Lord, one faith, one baptism, <sup>6</sup>one God, Who is also the Father of all, Who is over all, throughout all and in *you* all. <sup>7</sup>But grace is given to each one of us accordingly as Christ has apportioned His gifts, <sup>8</sup>which is why it says:

Ps.68: *"When He ascended  
18 into the heights above  
He led the captors captive;  
He gave gifts to men."*

(<sup>9</sup>What meaning has the phrase "He ascended" unless He had also first descended into the lower parts of the earth? <sup>10</sup>It is the same One Who

descended Who also ascended far above all the heavens, in order that He might fulfill all things.) <sup>11</sup>Thus it was He Who gave those who are apostles, as well as those who are prophets, those who are evangelists, those who are pastors and teachers, <sup>12</sup>for the work of the ministry in equipping the saints and edifying the body of Christ, <sup>13</sup>until we all come, in the unity of faith and understanding in the Son of God, into full manhood, to the level of our full stature in the fulness of Christ, <sup>14</sup>so that we may no longer be infants, tossed around and carried about by every wind of doctrine [there is] in the cunning craftiness of men and in their deceitful scheming. <sup>15</sup>But, speaking the truth in love, let us grow up in every way in Him Who is the Head, Christ. <sup>16</sup>From Him the whole body, framed and knitted together with the help which every ligament supplies, makes growth accordingly as each and every member works in proper measure, so that it edifies itself in love.

<sup>17</sup>I say this then, and testify to it in the Lord, that *you* are to live no longer as the remainder of the Gentiles do, in the folly of their minds; <sup>18</sup>for they are darkened in their understanding, being alienated from a godly life through the lack of perception which is in them due to the hardness of their heart. <sup>19</sup>They

feel no shame and have given themselves over to unbridled promiscuity, greedy to perform every uncleanness. <sup>20</sup>But *you* have not learned of Christ to be thus, <sup>21</sup>if *you* truly have heard of Him and have been instructed in Him in accordance with the truth as it is in Jesus, <sup>22</sup>that as regards your former way of life, *you* put away the old man, who is corrupt because of deceitful lusts. <sup>23</sup>Also be renewed in the spirit of *your* minds, <sup>24</sup>and put on the new man, who is created in the likeness of God in righteousness and true holiness.

<sup>25</sup>Therefore put away falsehood and let each of you speak with integrity to his neighbour, because we are members of one another. <sup>26</sup>Should *you* become angry, yet do not sin; do not let the sun go down upon *your* anger, <sup>27</sup>neither make space for the devil. <sup>28</sup>Let the one who steals steal no longer, but rather let him tire himself as he works in honesty with his hands so that he has the wherewithal to share with the one who is in need. <sup>29</sup>Let no unwholesome word come from *your* mouth, but only what is good for building up where it is needed and to impart some benefit to those who hear you. <sup>30</sup>In addition, do not grieve the Holy Spirit of God, by Whom *you* are sealed until the day of redemption. <sup>31</sup>Let all bitterness, anger, wrath, wrangling and slander be far removed from *you*,

together with all malice; <sup>32</sup>but be kind to one another, compassionate, forgiving to one another, just as God has forgiven *you* in Christ.

**5** <sup>1</sup>Be followers, then, of God, as much-loved children, <sup>2</sup>and conduct yourselves in love, just as Christ loved us and gave Himself up in place of us as an offering and a sacrifice to God for a sweet fragrance. <sup>3</sup>Let immorality and all uncleanness or covetousness be unheard of among *you*, as becomes saints, <sup>4</sup>as well as filthy talk and jesting or suggestive wit, which are not becoming; but rather let there be thanksgiving, <sup>5</sup>for *you* know this, that no one who is immoral, or unclean, or covetous, which is to be an idolater, will have an inheritance in the kingdom of Christ and God. <sup>6</sup>Let no one deceive *you* with empty words, for because of these things the wrath of God comes on the sons of disobedience. <sup>7</sup>Do not, then, become their associates, <sup>8</sup>for *you* were once in darkness but now *you* are enlightened in the Lord; live like children of the light <sup>9</sup>(for the fruit of the Spirit lies in all goodness, righteousness and truth), <sup>10</sup>and establish in your minds what is pleasing to the Lord. <sup>11</sup>Take no part in the unfruitful works of darkness, but rather indeed reprove them, <sup>12</sup>for what is done by them in secret it is shameful just to speak about.

<sup>13</sup>But everything which is to be re-proved is laid bare by the light, for light makes everything apparent.

<sup>14</sup>Hence it says:

Is. 60:1

*“Stir, you sleeper,  
rise from the dead  
and Christ will give you light.”*

<sup>15</sup>And so be circumspect in how *you* live, not as the foolish but as the wise, <sup>16</sup>redeeming the time, because the days are evil. <sup>17</sup>Don’t therefore be unwise but understand what is the will of the Lord. <sup>18</sup>Neither get drunk on wine, which leads to dissipation, but be filled with the Spirit, <sup>19</sup>giving utterance in psalms, hymns and spiritual songs, singing and making music in *your* hearts to the Lord. <sup>20</sup>Always give thanks for everything, in the name of our Lord Jesus Christ, to God, Who is indeed the Father, <sup>21</sup>and subject yourselves to one another in the fear of God.

<sup>22</sup>Those of *you* who are wives, be obedient to *your* own husbands as you are to the Lord, <sup>23</sup>because the husband is the head of the wife as Christ is the Head of the church, and he is the saviour of the body. <sup>24</sup>But just as the church is obedient to Christ, so wives are also to be obedient in all things to their own husbands. <sup>25</sup>Those of *you* who are husbands, love *your* wives just as Christ also loved the church and gave

Himself for her. <sup>26</sup>In order that He might sanctify her He purified her by the washing of water in the Word, <sup>27</sup>so that He might render her before Himself as a glorious church, which has no stain or wrinkle or any such thing, but which is holy and unblemished. <sup>28</sup>In a way such as this husbands also ought to love their wives, as their own bodies. The man who loves his wife loves himself. <sup>29</sup>No one ever yet hated his own body, but nurtures it from youth and cherishes it, just as the Lord also does the church, <sup>30</sup>because we are members of His body, of His flesh and of His bones. <sup>31</sup>This is why a man will leave his father and his mother and be united to his wife, and the two become one body. <sup>32</sup>This is a great mystery, but I am speaking in regard to Christ and the church. <sup>33</sup>As far as it relates to *you* as individuals, let each man love his own wife as himself and let the wife give respect to her husband.

**6**<sup>1</sup>You who are children, obey *your* Exod. 20:12  
parents in the Lord, for this is Deut. 5:16  
right. <sup>2</sup>“Honour your father and mother,” (which is the principal commandment with a promise,) <sup>3</sup>“so that it may go well with you and you may live long upon the earth.” <sup>4</sup>*You* who are fathers, don’t provoke *your* children to anger but bring them up in the nurture and admonition of the Lord. <sup>5</sup>*You* who are slaves, obey *your*

human masters in fear and trembling, in sincerity of heart as *you* would Christ, <sup>6</sup>not just when *you* are observed, as men-pleasers, but as servants of Christ, doing the will of God from the heart. <sup>7</sup>Give service with goodwill as *you* would to the Lord and not as to men, <sup>8</sup>for *you* know that whoever does what is good will receive this again from the Lord, whether he is a slave or a free-man. <sup>9</sup>*You* who are masters also act in the same way towards them, dispensing with threatening, because *you* know *your* Lord in heaven is also theirs, and there is no regard to rank with Him.

<sup>10</sup>In conclusion, my brothers, be strong in the Lord and in the power of His might. <sup>11</sup>Put on the whole armour of God so that *you* can stand against the devil's wiles, <sup>12</sup>because our battle is not against flesh and blood but against the principalities, the powers, the world-rulers of the darkness of this present age, and against wicked spirits in the heavens. <sup>13</sup>Therefore take up the full armour of God so that *you* can resist in the day of evil and, having done everything, be able to stand.

<sup>14</sup>Stand then, girded at *your* loins with truth, clothed with the breastplate of righteousness, <sup>15</sup>and having

*your* feet shod with the preparation of the gospel of peace. <sup>16</sup>Above all take up the shield of faith, with which *you* will be able to extinguish all the fiery arrows of the Evil One. <sup>17</sup>Take also take the helmet of salvation and the sword of the Spirit, the Word of God. <sup>18</sup>Pray at all times, with all prayer and supplication in the Spirit, and in this selfsame matter watch with unceasing perseverance and entreaty for all the saints. <sup>19</sup>And pray for me, so that utterance may be given me to open my mouth in clarity in making known the secret of the gospel, <sup>20</sup>for which I am an ambassador in bonds, and so that I may speak boldly in it as I ought to speak.

<sup>21</sup>Tychicus, a beloved brother and a faithful servant in the Lord, will inform you of everything, so that *you* may also know my matters and what I am doing. <sup>22</sup>I am sending him to *you* for this very purpose, so that *you* may know of our affairs and that he may cheer *your* hearts.

<sup>23</sup>Peace be to *you* brethren and love with faith, from God the Father and from the Lord Jesus Christ. <sup>24</sup>Grace be to all who love our Lord Jesus Christ in constancy. Amen.

\* \* \* \* \*

FOREWORD  
TO  
PAUL'S LETTER TO THE PHILIPPIANS

WHEN Paul was called by the Lord to preach the gospel in Macedonia, he sailed via Samothrace, Acts 16:11,12, and having touched at Neapolis in Greece, he entered further into that country to Philippi, the first city by situation in that part of Macedonia on his way, through Amphipolis and Apollonia, to Thessalonika. Appian describes Philippi as being seated on a little hill near the foot of Mt Pangaion, and in ancient times being called Krenides, from the adjoining fountains and gold mines. Datos, or Dathus, was close by, as was the island of Thasus. Afterwards it was enlarged and fortified by Philip king of Macedon, who therefore gave it the name of Philippi, as a frontier town within his dominions on the borders of Thracia. Still later it fell into the hands of the Romans, but became memorable for the victory which Augustus and Antony obtained there over Brutus and Cassius; in Paul's time it was a colony, Acts 16:12,21.

There is no evidence, however, from Scripture, or the most authentic civil history, that it was (as one learned man would have it) the metropolis of Macedonia when this epistle was written to it, for it does not appear that it had as much as a proconsul or deputy, as in some other colonies of Macedonia, Acts 16:12. Rather do its magistrates and military officers (vv. 20,22,35,36,38) show themselves to be those of an under city. Some affirm it depended on the great mother city, Thessalonika, in a civil sense and some centuries after, say others, in an ecclesiastical. However, it received Paul, who planted the gospel here.

The last named was now a prisoner at Rome, probably the first and not second time, chap. 1:7,13,14,16 and 2 Tim. 4:6, and he had received their acceptable and liberal present, chap. 4:18 by means of Epaphroditus, their messenger, chap. 2:25. From him he gleaned knowledge of their constancy in the doctrine they had received, though it seems some affecting pre-eminence troubled them. In a response full of paternal affection towards them his dear children, he most tenderly moves them to persevere in faith and godliness and not to be at all discouraged by his present sufferings but to live as becomes the gospel, in humility and unity.

He then intimates his tender love and care for them in designing to send

## FOREWORD TO PAUL'S LETTER TO THE PHILIPPIANS

Timothy to them, and then to come and visit them himself. Meanwhile he cautions them to beware of seducers who might else pervert them in mingling the Law and gospel. Because of this possibility, he quickens them to a heavenly way of life in the exercise of several graces, and expressing his thankfulness for their repeated bounty, concludes with his farewell and apostolic blessing.

\* \* \* \* \*

## PHILIPPIANS

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**1** <sup>1</sup>This is Paul and Timothy, servants of Jesus Christ, [writing] to all who are saints in Christ Jesus in Philippi, together with those charged with their oversight and the deacons; <sup>2</sup>grace and peace to *you* from God our Father and from the Lord Jesus Christ.

<sup>3</sup>I thank my God for every memory of *you*, <sup>4</sup>always making request for all of *you* with joy in my every prayer <sup>5</sup>because of *your* participation with me in the gospel from the first day until now. <sup>6</sup>Having been persuaded of this fact, that He Who began a good work within *you* will carry it on until the day of Jesus Christ, <sup>7</sup>it is, accordingly right for me to think this of *you* all, because I hold *you* in my heart, since both in my bonds and in the defence and confirmation of the gospel *you* are all partners in what is my privilege. <sup>8</sup>God is indeed my witness as to how I inwardly yearn for *you* all in the affection of Jesus Christ. <sup>9</sup>And I pray that *your* love may increase yet more and more through knowledge and full discernment, <sup>10</sup>so that *you* may sift out the things that matter in order to be pure and without offence until the day of Christ, <sup>11</sup>being filled

with the fruits of righteousness, which come by Jesus Christ, to the honour and glory of God.

<sup>12</sup>I want *you* to know, brethren, that my circumstances have turned out to the greater advancement of the gospel, <sup>13</sup>so that my chains are known throughout the whole Praetorium\* and all elsewhere to be for Christ. <sup>14</sup>Further, the greater part of the brethren in the Lord have taken confidence from my chains and dare speak the Word much more fearlessly. <sup>15</sup>Some do indeed proclaim Christ because of envy and contention, but some also because of goodwill. <sup>16</sup>Some indeed preach Christ from self-seeking, not from pure motives, and think to heap affliction on my bonds; <sup>17</sup>but some [preach] out of love, knowing that I am set for the defence of the gospel. <sup>18</sup>What is the outcome, then? Only that in every way, whether from false motives or from true, Christ is proclaimed. At this I rejoice and moreover will rejoice, <sup>19</sup>for I know that this situation will issue in my deliverance through *your* prayer and the assistance of the Spirit of Jesus Christ. <sup>20</sup>This accords with my expectation and hope that I shall in

no way be ashamed, having every confidence that as ever, also now, Christ will be glorified in my body, whether by life or by death. <sup>21</sup>For me it is Christ to live and gain to die. <sup>22</sup>But if I am to live in the body it is a fruitful work for me and which to choose I do not know, <sup>23</sup>for I am hard pressed between the two. I have the desire to loose my moorings and to be with Christ, which is far better; <sup>24</sup>but to remain in the body is more necessary for *you*. <sup>25</sup>I am convinced of this and I know that I shall stay and remain with *you* all for *your* progress and the joy of *your* faith, <sup>26</sup>so that *your* rejoicing over me in Christ Jesus may abound because of my presence among *you* again.

<sup>27</sup>Conduct yourselves only in a way worthy of the gospel of Christ, so that whether I come and see *you*, or being away, I hear about *your* matters, it will be that *you* stand firm in one spirit, contending side by side with one mind for the faith of the gospel, <sup>28</sup>and are in no way frightened by those who oppose. This will be a testimony to them of destruction, but to *you* of salvation, and this from God, <sup>29</sup>for it is given to *you*, for the sake of Christ, not only to believe in Him but also to suffer for Him. <sup>30</sup>*You* have the self-same struggle which once you saw in me and now hear of in me.

**2**<sup>1</sup>And so if there is any consolation in Christ, any comfort of love, any fellowship of the Spirit, any affection and compassion, <sup>2</sup>make my joy complete in that *you* are like-minded, having the same love, being united in spirit and being of one mind. <sup>3</sup>Let nothing be done from self-seeking or from vanity or conceit, but in humility consider others better than yourselves. <sup>4</sup>Each one is to have an eye not just to his own matters, but also to those of others. <sup>5</sup>Let this mind be in *you* which was also in Christ Jesus. <sup>6</sup>Being in the form of God, He considered it no robbery to be equal with God, <sup>7</sup>but He emptied Himself, taking the form of a servant, and was made in the likeness of men. <sup>8</sup>And being found fashioned as a man, He humbled Himself and became obedient as far as death, the death of the cross. <sup>9</sup>God therefore highly exalted Him and granted Him a name above every name, <sup>10</sup>so that every knee in heaven and upon earth and beneath the earth should bend at the name of Jesus, <sup>11</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup>And so, my beloved ones, be obedient just as *you* have always been, not only as *you* were when I was with *you*, but even more now I am absent, and press on in *your* own salvation with fear and trembling; <sup>13</sup>for

it is God Who works within *you*, both to will and do, because of His good pleasure. <sup>14</sup>Do everything without muttering and argument, <sup>15</sup>so that as the children of God *you* may be blameless and innocent, spotless amidst a dishonest, depraved generation, among whom *you* shine as lights in the world. <sup>16</sup>Hold to the word of life so that I may rejoice on the day of Christ, because I shall not have run my course and toiled in vain. <sup>17</sup>But even if I am poured out in sacrifice and service for *your* faith, I am glad and I rejoice with all of *you*; <sup>18</sup>and for the same reason *you* are also to be glad and to rejoice with me.

<sup>19</sup>I hope to send Timothy to *you* shortly in the Lord Jesus, so that I may indeed be gladdened when I know *your* circumstances. <sup>20</sup>I have no one of equal mind in a true concern for *your* affairs, <sup>21</sup>for they all seek their own concerns, not those of Christ Jesus. <sup>22</sup>*You* know his proven character, that as a child with a father he served with me in the gospel. <sup>23</sup>And so I hope to send him once I have seen how it will go with me. <sup>24</sup>I am persuaded in the Lord that soon I myself will come as well. <sup>25</sup>I considered it necessary to send to *you* Epaphroditus, my brother, fellow-worker and fellow-soldier, and *your* messenger and minister to my necessities, <sup>26</sup>since he was yearning

for *you* all. He was also distressed because *you* had heard that he was ill, <sup>27</sup>for he was indeed ill, coming close to death; but God was merciful to him and not to him only but also to me, so that I might not have sorrow upon sorrow. <sup>28</sup>I therefore sent him with the greater haste, so that seeing him again *you* might rejoice and I might be the more relieved from anxiety. <sup>29</sup>Welcome him, then, in the Lord with all joy and hold men like him in high honour, <sup>30</sup>because he came close to death for the work of Christ, hazarding his own life to supply what was lacking in your service to me.

**3**<sup>1</sup>As for the future, my brothers, rejoice in the Lord. It is not troublesome for me to write these same things to *you* and it is for *your* safety. <sup>2</sup>Beware of those who are dogs, beware of those who work evil, beware of those who shorten the flesh, <sup>3</sup>for we are the circumcision, those who worship God in the spirit and who glory in Christ Jesus and do not trust in the flesh, <sup>4</sup>although I am also one who might have confidence in the flesh. If anyone else supposes he had confidence in the flesh, I had more. <sup>5</sup>I was circumcised on the eighth day, born of the people of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as regards the Law a Pharisee\*, <sup>6</sup>as regards zeal, a persecutor of the church, as regards

the righteousness which is in the Law, blameless. <sup>7</sup>However, the things which were an asset to me I consider dross because of Christ. <sup>8</sup>In fact I do indeed consider all things to be dross because to know Christ Jesus my Lord excels [all else]. Because of Him I have suffered the loss of all things; and I count them to be but refuse, that I may gain Christ <sup>9</sup>and be found in Him, not having a righteousness of my own which is from the Law, but that which comes through faith in Christ, the righteousness which is from God by faith. <sup>10</sup>By knowing Him in the power of His resurrection and in the fellowship of His sufferings, I am being made conformable to His death, <sup>11</sup>if so be that at any cost I may attain the resurrection of the dead. <sup>12</sup>I have neither already attained nor have already been made perfect, but I am in pursuit, if so be I may lay hold of that for which Christ Jesus has also laid hold of me. <sup>13</sup>Brethren, I do not count myself already there, but the thing is, forgetting what is behind me and reaching out for what is before me, <sup>14</sup>I am in pursuit as one who in the distance views the prize of the high calling of God in Christ Jesus. <sup>15</sup>Let as many of us, then, as are mature think like this, and if *you* think somewhat otherwise, God will reveal this also to *you*. <sup>16</sup>But to whatever level we have attained, we are to live by the same rule, to be of the same mind.

<sup>17</sup>Be my imitators, brethren; watch those who also live thus, so that *you* may have us as a pattern. <sup>18</sup>Truly there are many, of whom I told *you* frequently and of whom I now speak in tears, who lead their lives as enemies of the cross of Christ; <sup>19</sup>their end is destruction, their god is their belly, they glory in their shame, their interests are earthly. <sup>20</sup>But our citizenship is in heaven, from whence we also wait for the Saviour, the Lord Jesus Christ, <sup>21</sup>Who will transform our lowly body, so that it may conform to His own glorious body, by the power whereby He is indeed able to make everything subject to Himself.

**4** <sup>1</sup>So then, my loved and longed-for brethren, my joy and crown, just stand firm in the Lord, my so-loved ones. <sup>2</sup>I call upon Euodia and Syntyche to be like-minded in the Lord. <sup>3</sup>I also ask you, my true companion in the yoke, to support these women, who laboured in the gospel with me and with Clement and with the rest of my fellow-workers, whose names are in the book of life.

<sup>4</sup>Rejoice in the Lord always; I say it again, rejoice. <sup>5</sup>Let *your* forbearance be known to all men. The Lord is at hand. <sup>6</sup>Be anxious over nothing, but in everything let *your* requests be made known to God in prayer and petition with thanksgiving. <sup>7</sup>And the

## PHILIPPIANS 4

peace of God, which exceeds all understanding, will keep *your* hearts and minds in Christ Jesus.

<sup>8</sup>In conclusion, brethren, whatever things are true, whatever things are honourable, whatever things are good, whatever things are pure, whatever things are lovely, whatever things are well spoken of, if there is anything virtuous or praiseworthy, think on those things. <sup>9</sup>Do what *you* have learned and received and have heard of and seen in me, and the God of peace will be with *you*.

<sup>10</sup>I was greatly cheered in the Lord that *your* care for me had now finally flowered again; *you* had the matter in mind but *you* lacked the opportunity. <sup>11</sup>Not that I speak because of want, for I have learned to be content in whatever state I am. <sup>12</sup>I know privation and I know abundance. I have been initiated into each and every circumstance, both to be fed and to hunger, to abound and to be in want. <sup>13</sup>I can cope with everything through Christ, Who strengthens me. <sup>14</sup>Yet *you* did well in communicating

with me in my trouble. <sup>15</sup>And know this also, *you* Philippians, that in the beginning of the preaching, when I left Macedonia, not one church shared with me in the matter of giving and receiving but *you* alone, <sup>16</sup>because even in Thessalonika once and again *you* sent to my need. <sup>17</sup>It is not that I look for the gift but for fruit accumulating to *your* account. <sup>18</sup>I have enough of everything, indeed I overflow; I am brimful, having received from Epaphroditus the things from *you*, a fragrant smell, an acceptable sacrifice, which is well-pleasing to God. <sup>19</sup>In return my God will supply all *your* need, according to the glory of His wealth in Christ Jesus. <sup>20</sup>And so to God our Father be glory for ever and ever. Amen.

<sup>21</sup>Greet all the saints in Christ Jesus. The brethren who are with me send *you* their greetings. <sup>22</sup>All the saints greet *you*, especially those who are of Caesar's household.

<sup>23</sup>The grace of our Lord Jesus Christ be with *you* all. Amen.

\* \* \* \* \*

FOREWORD  
TO  
PAUL'S LETTER TO THE COLOSSIANS

GOD had planted a church in the city of Colosse, by some since called Chone, which is situated at the confluence of the rivers Meander and Lycus in the neighbourhood of Laodicea and Hierapolis, chap. 4:13, in Phrygia in Asia Minor. Whether at first it was only by the preaching of Epaphras, one of those who *'was a servant of Christ and a faithful minister,'* chap. 1:7, 4:12, or by Paul himself, we may leave undetermined. Paul, we learn from Luke, who accompanied him, *'had gone throughout Phrygia,'* Acts 16:6, and again *'all over the country of Phrygia in order,'* Acts 18:23, having stayed for a time in the Roman province of Asia, when he worked miracles and was complained of for turning many people away from idolatry *'almost throughout all Asia,'* Acts 19:11,22,26.

As previously said, whoever was God's prime instrument in planting the gospel here, upon Paul's being advised by Epaphras, chap. 1:8, 4:12, Philem. v.23, that weeds had sprung up to choke the good seed, he showed the same care for the Colossians during his imprisonment that he had for the Philippians so that they might not be perverted by those Judaising false teachers, who mingled Moses with Christ by insisting on the necessity of abrogated ceremonies to enable salvation, chap. 2:4,8. These varnished their doctrines with notions of vain or abused philosophy and sought to introduce a superstitious worship grounded on human traditions, chap. 2:8, 18 etc.

Paul was concerned for the Colossians to rest all their hope of salvation in Christ alone and to persevere in that doctrine, which they had received and which was according to his mind. He was also concerned for them to continue in heart and life in the practice of real holiness with heavenward affections, both personally and in relation to others, asking help from God. Having blessed God for the grace worked in them, he recommends them, in his own and his brethren's greetings, to God. He as it were contracts the subject-matter of which he had more fully written to the Ephesians, so that letter and this, as do the Evangelists, explain each other.

\* \* \* \* \*

THE LETTER OF PAUL TO THE

COLOSSIANS

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**1** <sup>1</sup>This is Paul, an apostle of Jesus Christ by the will of God, with Timothy a brother, <sup>2</sup>[writing] to those in Colosse who are saints and faithful brethren in Christ: grace and peace to *you* from God our Father and from the Lord Jesus Christ.

<sup>3</sup>We give thanks to the God and Father of our Lord Jesus Christ, forever praying for *you*, <sup>4</sup>having heard of *your* faith in Christ Jesus and the love *you* have to all the saints <sup>5</sup>because of the hope which is stored up for *you* in heaven. Of this [hope] *you* have already heard in the word of truth in the gospel, <sup>6</sup>which has come to *you* just as it has to the whole world. There also it is bearing fruit just as it has also among *you* from the day *you* heard it and knew in truth the grace of God, <sup>7</sup>which is indeed just as *you* learned it from Epaphras our dear fellow-servant, who is a faithful minister of Christ to *you* <sup>8</sup>and who has related to us *your* love in the Spirit.

<sup>9</sup>And so, from the day we heard, we have not ceased to pray for *you*, asking that *you* may abound in understanding His will in all wisdom and spiritual insight. <sup>10</sup>Thus *you* will live

worthily of the Lord, in order to please Him in all things by bearing fruit in every good work and growing in the knowledge of God, <sup>11</sup>since you are strengthened with all power by His glorious might for the patient endurance of everything with joy. <sup>12</sup>Ever give thanks to the Father, Who has made us fit to share in the inheritance of the saints in light, <sup>13</sup>and has rescued us from the power of darkness and placed us in the kingdom of His dear Son, <sup>14</sup>in Whom we have redemption, the forgiveness of sins through His blood, <sup>15</sup>He being the manifestation of the invisible God, the First-born of the whole creation. <sup>16</sup>Truly all things were created through Him, things in heaven and things on earth, things visible and invisible, whether they are thrones, dominions, principalities or powers; all things were created by Him and for Him. <sup>17</sup>He existed before all else and by Him everything continues to endure. <sup>18</sup>Further, He Who is the beginning, the firstborn from the dead, is the Head of the body, which is the church, so that in everything He might be pre-eminent, <sup>19</sup>for [the Father] thought it good for all [His] fulness to reside in Him, <sup>20</sup>and

through Him to reconcile all things to Himself, whether they are things on earth or in heaven, for He has made peace by the blood of His cross. <sup>21</sup>And although *you* were at one time in *your* evil deeds alienated and hostile in mind, <sup>22</sup>yet He has now reconciled *you*, through death in His fleshly body, to present *you* holy, spotless and blameless in His presence, <sup>23</sup>if indeed *you* continue grounded and settled in faith, and do not be moved from the hope of the gospel, which *you* heard, and which was preached to every creature under the heavens, and of which I, Paul, have been made a minister.

<sup>24</sup>I rejoice in these my present sufferings, which are on *your* behalf; for in my body I, in turn, accumulate a train of the afflictions of Christ for the sake of His body, the church, <sup>25</sup>of which I have been made a minister according to the charge God gave me for *you* in order to fulfil His word. <sup>26</sup>This was a secret, kept hidden from eternity and from generation to generation, but which is now revealed to His saints, <sup>27</sup>to whom [also] among the Gentiles God was pleased to make known the richness of the glory of this secret, which is Christ within *you*, the hope of glory. <sup>28</sup>This is Whom we preach, warning everyone and instructing them in all wisdom, so that we may present everyone perfect in Christ Jesus.

<sup>29</sup>And to this end I labour, toiling according to His strength, which works mightily within me.

**2**<sup>1</sup>I want *you* to know how great a conflict I have for *you* and for those in Laodicea, and for all who have not seen my face personally, <sup>2</sup>for their hearts to be comforted, by being bound together in love and brought into all the richness of the full assurance which understanding brings, by realising the mystery of God the Father and of Christ, <sup>3</sup>in Whom all the treasures of wisdom and knowledge are hidden. <sup>4</sup>And this I say so that no one may mislead *you* by persuasive arguments, <sup>5</sup>for though I am absent from *you* in body, yet in spirit I am present with *you* and I rejoice as I perceive *your* order and the steadfastness of *your* faith in Christ.

<sup>6</sup>And so just as *you* received Christ Jesus the Lord, so go on in Him, <sup>7</sup>rooted and built up in Him, and established in faith just as *you* have been taught, abounding in it with thanksgiving.

<sup>8</sup>Watch that there is no one who plunders *you* through philosophy and hollow deceit, which is in accordance with human tradition, which is in accordance with the principles of the world and not in accordance with Christ, <sup>9</sup>for in Him dwells all the ful-

ness of the Godhead bodily; <sup>10</sup>and *you* are complete in Him, the Head of every principality and power. <sup>11</sup>Further, in Him *you* have been circumcised in a circumcision not performed by hands, [but] in a circumcision performed by Christ which removes the sins of the fleshly body, <sup>12</sup>being buried with Him in baptism, in which *you* were also raised with Him through faith, the operation of God, Who raised Him from the dead. <sup>13</sup>And when *you* were dead in transgressions and the uncircumcision of *your* nature, He brought *you* to life with Him, freely forgiving *you* all *your* transgressions. <sup>14</sup>He blotted out the handwriting in the decrees, which was against us and was hostile to us, and He took it from among us, nailing it to His cross, <sup>15</sup>on which He triumphed over the principalities and powers; and having plundered them, He made an open show of them.

<sup>16</sup>Let no one condemn *you*, then, in the matter of food and drink, or in the observation of a festival or of a new moon or of sabbaths, <sup>17</sup>things which but foreshadowed what was to come, but the substance of which is in Christ. <sup>18</sup>Let no one who takes pleasure in self-abasement and angel-worship cheat *you* of *your* prize, intruding, vainly puffed up by his carnal mind, into what he has not seen, <sup>19</sup>and not adhering to the

Head, from Whom all the body, supported and knitted together by ligaments and sinews, grows with an increase from God.

<sup>20</sup>And so if *you* have died with Christ and left behind the principles of the world, why, as though still living in the world are *you* subject to stipulations (<sup>21</sup>do not touch, do not taste, do not handle, <sup>22</sup>all which will perish in their usage,) in accordance with the commands and teachings of men? <sup>23</sup>These things have but a show of wisdom in self-appointed observances, spurious humility and in unsparing severity on the body, but are of no value against fleshly indulgence.

**3** <sup>1</sup>If, then, *you* have been raised with Christ, seek those things which are above, where Christ is seated at the right hand of God. <sup>2</sup>Set *your* mind on things above, not on things on earth, <sup>3</sup>for *you* have died, and *your* life is hidden with Christ in God. <sup>4</sup>When Christ, Who is our life, is revealed, then *you* will also be revealed with Him in glory.

<sup>5</sup>Therefore put to death *your* members which are of the earth: immorality, uncleanness, lustful passion, evil desire and covetousness, which is idolatry, <sup>6</sup>because of all of which the wrath of God comes on the sons of disobedience. <sup>7</sup>In these *you* also

once had *your* way of life when *you* lived in them. <sup>8</sup>But now also put all these aside: anger, wrath, malice, blasphemy and foul language from *your* mouth. <sup>9</sup>Don't lie to one another, because you have put off the old man with his practices <sup>10</sup>and have put on the new man, who is renewed in knowledge in the image of the One Who created him, <sup>11</sup>where there is no Greek and Jew, Circumcised\* and Uncircumcised, barbarian, Scythian, slave and freeman, but where Christ is all, and in all.

<sup>12</sup>Put on, then, as the holy and beloved elect of God, a heart of compassion, kindness, humility, meekness, patience. <sup>13</sup>Bear with one another and forgive each other, if anyone should have cause for complaint against anyone. Just as Christ forgave *you*, so *you* also are to do. <sup>14</sup>Over all these things is love, which is the perfect bond. <sup>15</sup>And let the peace of God reign in *your* hearts, for as one body *you* were called to this; and be thankful. <sup>16</sup>Let the word of Christ dwell in *you* richly in all wisdom; teach and warn yourselves in psalms, hymns and spiritual songs, singing with thanksgiving in *your* hearts to the Lord. <sup>17</sup>Everything whatever *you* do, in word or deed, do in the name of the Lord Jesus, through Him giving thanks to God the Father.

<sup>18</sup>*You* who are wives, be obedient to *your* own husbands as it is fit in the Lord. <sup>19</sup>*You* who are husbands, love *your* wives and don't be harsh towards them. <sup>20</sup>*You* who are children, obey *your* parents in everything, for this is highly pleasing to the Lord. <sup>21</sup>*You* who are fathers, don't drive *your* children to wrath in case they lose heart. <sup>22</sup>*You* who are slaves, obey in every way those who are *your* bodily masters, not just when *you* are observed, as men-pleasers, but in sincerity of heart as those who fear God. <sup>23</sup>In everything whatever *you* do, work from *the* heart as though to the Lord and not to men, <sup>24</sup>knowing that from the Lord *you* will receive the reward of the inheritance, for *you* serve the Lord Christ. <sup>25</sup>But he who is injurious will be recompensed for what he has inflicted, and there is no regard to rank. **4** <sup>1</sup>*You* who are masters, be just and fair toward *your* slaves, because *you* know *you* also have a Master, Who is in heaven.

<sup>2</sup>Continue in prayer and be watchful in it, with thanksgiving, <sup>3</sup>praying together about us that God might open to us a door of utterance to speak the secret of Christ, because of which I am in bonds, <sup>4</sup>and that I might speak it plainly as I ought. <sup>5</sup>Walk in wisdom regarding those who are outside, redeeming the time. <sup>6</sup>Let *your* conversation always be

## COLOSSIANS 4

with grace, seasoned with salt, so that *you* may know how *you* ought to answer everyone.

<sup>7</sup>Tychicus, who is a dear brother, a faithful servant and a fellow-slave in the Lord, will relate to *you* everything concerning me, <sup>8</sup>and I have sent him to *you* for the same purpose of finding out *your* matters and to comfort *your* hearts. <sup>9</sup>With him is Onesimus, who is a faithful and dear brother and who is one of *you*; they will inform *you* of everything here.

<sup>10</sup>Aristarchus, who is a prisoner with me, sends his greetings, as does Mark, Barnabas' nephew (about whom *you* have received instructions that, should he come to *you*, *you* are to welcome him), <sup>11</sup>and Jesus, who is called Justus, who are of the Circumcised\*. They alone are my co-workers in the kingdom of

God and they have been a comfort to me. <sup>12</sup>Epaphras, one of *you* and a slave of Christ, sends *you* his greetings, ever toiling in prayer on *your* behalf that *you* may stand perfect and complete in all the will of God. <sup>13</sup>I testify of him that he has a great concern for both *you* and those at Laodicea and Hierapolis. <sup>14</sup>Luke, our beloved physician, and Demas send *you* their greetings. <sup>15</sup>Greet the brethren at Laodicea and Nymphas and the church in his house. <sup>16</sup>When this letter has been read amongst *you*, ensure that it is also read in the church of the Laodiceans and that *you* also read the one to Laodicea. <sup>17</sup>Say to Archippus: "Ensure that you fulfil the ministry which you have received in the Lord."

<sup>18</sup>The greeting is in my hand, Paul. Remember my chains. Grace be with *you*. Amen.

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FOREWORD  
TO  
PAUL'S FIRST LETTER TO THE THESSALONIANS

THE apostle Paul, being more especially the minister of the Uncircumcision and preacher to the Gentiles, in his progress through their cities and countries came to Thessalonica, a chief city in Macedonia, for there he was called in a vision, Acts 16:9, *'A man of Macedonia implored him, saying, "Come over into Macedonia and help us."*' In obedience to this he loosed moorings from Troas and came to Samothrace, from there to Neapolis and from there to Philippi, where he stayed some days, v.12. After passing through *'Amphipolis and Apollonia he came to Thessalonika, where there was a synagogue of the Jews,'* Acts 17:1, where he went, as his manner was, and preached that Jesus was the Christ. Upon this *'some believed, with a great multitude of the devout Greeks and not a few of the chief women.'* However, the Jews who did not believe raised a persecution against him, whereupon the brethren sent him and Silas away to Berea, v.10. Here he also went and preached in the Jews' synagogue, but when the unbelieving Jews of Thessalonika followed him to Berea he was conducted thence to Athens, from where, it is thought by some, he wrote this epistle to the Thessalonians, as is asserted in the postscript.

In the letter he gives an account of the great success of his preaching among them, for which he gives thanks to God, and makes honourable mention of them in several places. Since as new converts who had met with persecution by their own countrymen for the gospel's sake, the apostle was the more solicitous for them to confirm them in the faith they had received. Because of this he sought once and again to come to them himself but in some way or another was hindered by Satan, as he tells them chap. 2:18. He therefore sends Timothy to them in his place to know their faith and to establish them in it. When Timothy brought a report of their faith to him, and of their state, he wrote this letter to them, according to the account he received from Timothy and his own observation and knowledge while he was among them. To come to particulars.

Firstly, in chap.1 he gives thanks for the eminency and operation of the graces of God in them, for the special presence of the Holy Spirit in His ministry amongst them and for their exemplary faith and conversation.

## FOREWORD TO PAUL'S FIRST LETTER TO THE THESSALONIANS

Secondly, in chap. 2 he puts them in mind of his ministerial labours and personal way of life among them, of the malicious conduct of the Jews against both Christ and His apostles, and particularly against himself, concerning which he knew they themselves were eye-witnesses. Then he declares his present rejoicing and glorying in them.

Thirdly, in chap. 3 he gives his reason for sending Timothy to them, next speaking of the good account of them he brought back and of the great refreshment and comfort he received thereby. Then he tells them how greatly he desired to see their face and prays that they might increase in love and be established in holiness.

Fourthly, in chap. 4 he proceeds to exhort them about their personal walk according to the directions and commandments he had given them from the Lord Jesus, mentioning chastity in marriage, righteousness in their dealings, brotherly love, peaceable conduct, minding their callings and diligence in them. In addition he exhorts them not to mourn inordinately for those who die in Jesus, since they know they will rise from the dead and meet the Lord in the air, as well and as early as those who will be found alive at His coming.

Fifthly he describes the manner of Christ's coming, that it will be sudden and unexpected and that many will be taken by surprise in their security. Therefore he exhorts these Thessalonians to be watchful, sober and armed for that day, which will be for them the day of the salvation they had been appointed to. He then exhorts them to the duties appropriate to their position in the church and their communion with others. They are to have a high esteem for their guides and teachers, to warn, support and comfort one another and not to return evil for evil etc. And so, in the close of the letter, he commends them to God in prayer, begging they would also pray for him, greet one another and communicate this letter to all the brethren, concluding with his usual salutation. This then is the substance of the letter.

As to the place from where it was written, we need not enquire, whether it was, as is expressed in the postscript, from Athens, or from Corinth, as Grotius and others imagine. As to the time, it was surely not long after Paul's coming away from Thessalonika, for indeed the present state of the Thessalonians required that he should not long delay it, just as his

## FOREWORD TO PAUL'S FIRST LETTER TO THE THESSALONIANS

personal affection for them would not suffer it either. As to the order of the letter, that that which is called the Second Letter should really be the first and by some carelessness was misnamed and misplaced is a bold, groundless conjecture by Grotius and needs no refutation. It is more probable that it was the first letter that the apostle wrote to any church, though other letters are set in order before it. The gospel was preached earlier here than at Corinth or Rome, as appears in the Acts of the Apostles, and its success was more sudden and eminent than in any other city, and their persecutions more, because of which they might well obtain a letter from the apostle before any other church.

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THE FIRST LETTER OF PAUL TO THE  
THESSALONIANS

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\* i.e. Silas **1** <sup>1</sup>This is Paul, with Silvanus\* and Timothy, [writing] to the church of the Thessalonians, which is in God our Father and in the Lord Jesus Christ; grace and peace to *you* from God our Father and from the Lord Jesus Christ.

<sup>2</sup>We always give thanks to God for all of *you* when we make mention of *you* in our prayers, <sup>3</sup>constantly calling to mind the work of *your* faith, the labour of *your* love and the patience of *your* hope in our Lord Jesus Christ; we speak as in the sight of God our Father. <sup>4</sup>We know *your* election by God, beloved brethren, <sup>5</sup>for our gospel did not come to *you* in word alone but also in power and in the Holy Spirit and in great assurance, just as *you* know what kind of men we were among *you* for *your* sakes. <sup>6</sup>*You* also walked in our footsteps and those of the Lord, because *you* received the word amidst great trouble, but with the joy of the Holy Spirit. <sup>7</sup>*You* thereby became examples to all those in Macedonia and Achaia who believe, <sup>8</sup>for the word of the Lord sounded out from *you* and this not only in Macedonia and Achaia, but *your* faith in God has also gone out everywhere. As a

result we have no need to say a thing, <sup>9</sup>for people themselves report about us what an impact we had upon *you*, and how *you* turned to God from idols to serve the true and living God, <sup>10</sup>and to await from heaven His Son, Whom He raised from the dead, Jesus, Who delivers us from the wrath to come.

**2** <sup>1</sup>Now *you* know yourselves, brethren, that our coming to *you* was not in vain, <sup>2</sup>but after we had previously suffered and been maltreated, as *you* know, at Philippi, we were emboldened in our God to utter His gospel to *you* in the face of great opposition. <sup>3</sup>Our exhortation was neither out of deceit nor tainted motive, nor in guile, <sup>4</sup>but we spoke like men who have been approved by God to be entrusted with the gospel, not as those who please men, but as those who please God, Who tries our hearts. <sup>5</sup>We did not come, then, with flattering words, as *you* know, or cloaking greed; God is witness. <sup>6</sup>Nor did we seek honour from men, either from *you* or anybody else, although we were able to wield authority as Christ's apostles, <sup>7</sup>but we were gentle among *you*, like a nurse who cherishes her children.

<sup>8</sup>So, since we yearned for *you*, we were glad to impart to *you* not only the gospel of God but also our own selves, because *you* were dear to us; <sup>9</sup>for remember our toil and labour, brethren. Working night and day, so that there would be no burden on any of *you*, we preached to *you* the gospel of God. <sup>10</sup>*You* are witnesses, together with God, as to how devoutly, uprightly and blamelessly we conducted ourselves among *you* who believe. <sup>11</sup>As *you* know, we were to each of *you* like a father is to his own children, encouraging, consoling and testifying to *you*, <sup>12</sup>so that *you* would live worthily of God, Who it is Who calls *you* to His own kingdom and glory.

<sup>13</sup>We constantly give thanks to God for this reason also, that when *you* received the word of God which *you* heard from us, *you* accepted it not as the word of men but as it truly is, the word of God, which is effectual in *you* who believe; <sup>14</sup>for *you* walked, brethren, in the footsteps of the churches of God in Christ Jesus which are in Judea, because the things which *you* suffered from *your* own countrymen they also suffered from the Jews. <sup>15</sup>These killed both the Lord Jesus and their own prophets and persecuted us, displeasing God and setting themselves against all mankind. <sup>16</sup>They hinder us from speaking to the Gentiles that these

might be saved, and they thereby continue to fill up their sin. But wrath has altogether come upon them.

<sup>17</sup>We have been separated from *you* for a short time, brethren, in presence but not in heart, and we yearn the more with a great desire to see *your* faces. <sup>18</sup>We therefore wished to come to *you* more than once, I Paul especially, but Satan prevented us, <sup>19</sup>for who else is our hope and joy and the crown of our rejoicing in the presence of our Lord Jesus Christ at His coming, if it is not *you*, <sup>20</sup>for *you* are our glory and joy?

**3** <sup>1</sup>And so when we could bear it no longer, we were happy to be left behind in Athens on our own, <sup>2</sup>and we sent Timothy, our brother and a servant of God and our colleague in the gospel of Christ, to confirm *you* and encourage *you* in *your* faith, <sup>3</sup>so that no one should be unsettled by these troubles, for you yourselves know that we are appointed to them. <sup>4</sup>When we were together we indeed warned *you* that we should experience affliction and so it has happened, as *you* know. <sup>5</sup>And therefore when I could bear it no longer, I sent to know about *your* faith, in case the tempter had in some way tempted *you* and our labour had been lost. <sup>6</sup>And now Timothy has returned to us from *you* and has told us the good news of *your* faith and love, that *you* always

had fond memories of us and were longing to see us, just as we also long to see *you*. <sup>7</sup>And so, brethren, in spite of all our trouble and pressure, we have been comforted about *you* because of *your* faith, <sup>8</sup>for now we live if *you* stand firm in the Lord. <sup>9</sup>What thanks can we give to God for *you*, for all the joy we have before Him because of *you*, <sup>10</sup>because we prayed more than usual day and night to see *your* faces and supply what was lacking in *your* faith?

<sup>11</sup>May God Himself, Who is our Father, and our Lord Jesus Christ, direct our way to *you*. <sup>12</sup>May the Lord cause *you* to increase and make you overflow in love to one another and to everyone, just as we do to *you*, <sup>13</sup>so that *your* hearts may be established, blameless in holiness before God our Father, at the appearing of our Lord Jesus Christ with all His saints.

**4** <sup>1</sup>In addition, then, brethren, we ask *you* and exhort *you* in the Lord Jesus to live just as *you* received directions from us on how *you* ought to live and please God, so that *you* excel the more. <sup>2</sup>*You* know what instructions we gave *you* under the authority of the Lord Jesus. <sup>3</sup>It is the will of God, *your* purity, that *you* abstain from immorality; <sup>4</sup>each one of *you* is to

see that he possesses his vessel in purity and honour, <sup>5</sup>not in the passion of lust like the Gentiles, who do not know God. <sup>6</sup>No man is to trespass and rob his brother in this matter, because the Lord is the avenger of all such, as we have previously told *you* and testified [to *you*]. <sup>7</sup>God has not called us to uncleanness but to purity. <sup>8</sup>The man who disregards this does not therefore disregard just men but God, Who has also given us His Holy Spirit.

<sup>9</sup>Now *you* have no need for me to write to *you* about brotherly love; *you* are God-taught to love one another, <sup>10</sup>for *you* also practice this to all the brethren in the whole of Macedonia. But we encourage *you*, brethren, to abound the more <sup>11</sup>and to aspire to live peaceably, to attend to *your* own affairs and to work with *your* own hands, just as we instructed *you*, <sup>12</sup>so that *you* may live honourably towards those who are outside and that you may have need of nothing.

<sup>13</sup>Now I do not wish *you* to be ignorant, brethren, about those who sleep, in case *you* grieve just like the rest, who have no hope. <sup>14</sup>If we believe that Jesus died and rose again, just so we also believe that God will bring with Jesus those who sleep in Him. <sup>15</sup>We say this to

*you* by the word of the Lord, because we who still remain alive at the coming of the Lord will not precede those who sleep, <sup>16</sup>for the Lord Himself will descend from heaven with a shout and the voice of an archangel and the trumpet sound of God, and the dead in Christ will rise first. <sup>17</sup>Then we who are alive who remain will be caught up together with them in the clouds to meet the Lord in the air; and thus we shall be for ever with the Lord. <sup>18</sup>And so comfort one another with these words.

**5**<sup>1</sup>But *you* have no need, brethren, for anything to be written to *you* about the times and seasons. <sup>2</sup>You yourselves know perfectly that the Day of the Lord is coming like a thief in the night, <sup>3</sup>for when men say, "We have peace and safety," then sudden ruin overtakes them. Just as when a woman has labour pains within her womb, they also will have no escape. <sup>4</sup>But *you* are not in the dark, brethren, so that like a thief, that day will surprise *you*; <sup>5</sup>*you* are all sons of the light and of the day. We are not sons of darkness and of the night; <sup>6</sup>and so we are therefore not to sleep just like the rest do, but to watch and be sober. <sup>7</sup>Those who sleep sleep at night and those who drink drink at night. <sup>8</sup>But being of the day, let us be sober, having put on the breastplate of

faith and love, with the hope of salvation as a helmet. <sup>9</sup>God has not appointed us to wrath but to attain salvation through our Lord Jesus Christ, <sup>10</sup>Who died on our behalf, so that whether we are awake or asleep, we shall live together with Him. <sup>11</sup>Therefore comfort each other and edify each other, just as *you* are doing.

<sup>12</sup>We would ask *you*, brethren, to acknowledge those who work among *you* and govern *you* in the Lord and instruct *you*. <sup>13</sup>Esteem them very highly in love because of their toil. Be at peace among yourselves. <sup>14</sup>And we urge *you*, brethren, to warn those who are disorderly, to encourage the faint-hearted, to support the weak and to be patient with everyone. <sup>15</sup>See that no one returns evil for evil to anyone, but always pursue the welfare both of each other and of all others. <sup>16</sup>Always rejoice; <sup>17</sup>pray without ceasing; <sup>18</sup>give thanks in everything; for this is God's will for *you* in Christ Jesus. <sup>19</sup>Do not quench the Spirit; <sup>20</sup>do not be scornful of prophecies; <sup>21</sup>test everything; keep what is good; <sup>22</sup>avoid all appearance of evil.

<sup>23</sup>May the God of peace Himself sanctify *you* throughout; and may *your* whole spirit, soul and body be kept blameless against the appearing of our Lord Jesus Christ. <sup>24</sup>He

1 THESSALONIANS 5

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Who calls *you* is faithful and will do it.

kiss. <sup>27</sup>I adjure *you* in the name of the Lord to read this letter to all the holy brethren.

<sup>25</sup>Pray for us, brethren.

<sup>28</sup>The grace of our Lord Jesus Christ

<sup>26</sup>Greet all the brethren with a holy be with *you*. Amen.

\* \* \* \* \*

FOREWORD  
TO  
PAUL'S SECOND LETTER TO THE THESSALONIANS

THE apostle was still being hindered from coming to them and understanding that some had mistaken what he had written in his former letter about the coming of Christ, he thereupon sent this second letter. After his usual greeting he gives thanks for them, and hearing of the continuance of their faith and patience under all their persecutions, he glories in them. Then he comforts them by arguments taken from the righteous judgment of God and the different manner and effect of Christ's coming, both on themselves and all the saints that believe, and on their adversaries and all who neither knew God nor obeyed the gospel. He then prays for their faith to be perfected for the glorifying of the name of Christ, chap. 1.

But on hearing they were shaken in their minds about the time of Christ's coming, as though it would be soon, in the age when they lived, he vehemently cautions them about their mistake, telling them of a great apostasy and the revelation of the Man of Sin, things which must precede that day and which he particularly describes as to their manner and effects. But he speaks, with thanks to God, of the Thessalonians as being such as God had chosen and called to obtain the glory of the Lord Jesus, and then he prays for their comfort and establishment, chap. 2.

He next proceeds to ask for their prayers, both with respect to the success of the ministry and the safety of the persons employed therein and declares his confidence in them in that God would establish them and that they would obey the commands they had received from them. He then gives them some further commands about such in the church as walked in a disorderly manner and concludes his letter with prayer for their peace, recommending them to the grace of Jesus Christ, chap. 3.

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THE SECOND LETTER OF PAUL TO THE

THESSALONIANS

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<sup>\*i.e.</sup>  
<sup>Silas</sup> **1** <sup>1</sup>This is Paul, with Silvanus\* and Timothy, [writing] to the church of the Thessalonians, which is in God our Father and in the Lord Jesus Christ; <sup>2</sup>grace and peace to *you* from God our Father and from the Lord Jesus Christ.

<sup>3</sup>Our thanks are always due to God for *you*, brethren, as is fitting, because *your* faith so increases and the love of each and everyone of *you* abounds to the others. <sup>4</sup>As a result we ourselves glory in *you* in the churches of God because of *your* endurance and faith in all the persecutions and troubles which *you* bear.

<sup>5</sup>These are proof of the righteous judgment of God, so that *you* may be judged worthy of the kingdom of God, on behalf of which *you* suffer, <sup>6</sup>since it will indeed be deemed justice with God to repay distress to those who distress *you* now <sup>7</sup>and to grant *you* who are afflicted relief with us, when our Lord Jesus appears from heaven with His mighty angels. <sup>8</sup>In flaming fire He will take vengeance on those who do not acknowledge God and do not obey the gospel of our Lord Jesus Christ. <sup>9</sup>They will incur punishment, eternal destruction from the pres-

ence of the Lord and by the glory of His power, <sup>10</sup>when He comes to be glorified in His saints and to be viewed in wonder on that day by all who believe (because our testimony to *you* was believed). <sup>11</sup>We also continually pray for *you* to this end, that our God may deem *you* worthy of [your] calling and through His power complete all the pleasure of His goodness and the work of faith, <sup>12</sup>so that the name of our Lord Jesus Christ may be glorified because of *you*, and *you* because of Him, according to the grace of God and of our Lord Jesus Christ.

**2** <sup>1</sup>Now we would ask *you*, brethren, regarding the coming of our Lord Jesus Christ and our being gathered to Him, <sup>2</sup>not to be readily disturbed in [your] mind or alarmed, whether by a spirit, or a word or a letter purporting to come from us, that the day of Christ is close at hand. <sup>3</sup>Let no one deceive *you* in any way; in no way will it come except the Apostasy has first come and the revealing of the Man of Sin, the son of destruction, <sup>4</sup>who is opposed to and exalts himself above everything which is called God, or which is worshipped, as though he sat in the

temple of God as God, proclaiming that he himself is God. <sup>5</sup>Don't *you* remember that when I was still with *you* I told *you* of these things? <sup>6</sup>And *you* know what holds him back now, for him to be revealed in his due time. <sup>7</sup>The hidden lawlessness is already active in itself, but there is one restraining it for now, until he is taken out of the way. <sup>8</sup>And then the Wicked One will be revealed, whom the Lord will consume by the spirit of His mouth and destroy by the brightness of His coming. <sup>9</sup>The coming of this adversary is in accordance with the working of Satan in all his power, with signs, false miracles <sup>10</sup>and all the deceit of unrighteousness, on those who are lost because they did not entertain a love for the truth and so be saved. <sup>11</sup>Because of this God will send them a strong delusion so that they believe a lie <sup>12</sup>in order for them all to be condemned who did not believe the truth, but took pleasure in unrighteousness.

<sup>13</sup>We ought for ever to give thanks to God for *you*, brothers loved by the Lord, because God chose *you* from the beginning for salvation through the sanctifying work of the Spirit and belief in the truth. <sup>14</sup>To this He called *you* by our gospel, so that *you* might obtain the glory of our Lord Jesus Christ. <sup>15</sup>Therefore then, stand firm, brethren, and keep hold of what was delivered to *you* and

which *you* were taught, whether it was by word of mouth or by our letter.

<sup>16</sup>May the Lord Jesus Christ Himself and God our Father, Who loved us and gave us an everlasting consolation and a good hope through grace, <sup>17</sup>comfort *your* hearts and establish *you* in every good word and deed.

**3** <sup>1</sup>In conclusion, brethren, pray for us, that the word of the Lord may run freely and be glorified just as it is with *you* <sup>2</sup>and that we may be preserved from misguided and evil men, for not all men have faith. <sup>3</sup>But the Lord is faithful and He will establish *you* and preserve *you* from evil. <sup>4</sup>We are confident in the Lord about *you* that *you* are both doing and will [continue to] do what we have passed on to *you*. <sup>5</sup>May the Lord direct *your* hearts into the love of God and into that patient waiting for Christ.

<sup>6</sup>Now brethren, we instruct *you* in the name of our Lord Jesus Christ, to keep away from any brother who leads a disorderly life not in keeping with the instruction which *you* received from us. <sup>7</sup>*You* know yourselves how that *you* ought to pattern yourselves on us, because we were not disorderly among *you*. <sup>8</sup>We did not eat our food as a gift from anyone, but we worked night and day in toil and hardship in order not to be a burden on anyone of *you*. <sup>9</sup>It was not

## 2 THESSALONIANS 3

because we had no right, but so that we might set ourselves as an example to *you* to be followed. <sup>10</sup>When we were with *you* we gave *you* this instruction, that if anyone does not wish to work, then let him not eat.

<sup>11</sup>We hear that some among *you* are living in a disorderly way, not working but busyboding around. <sup>12</sup>To such as these we give orders and exhort them through our Lord Jesus Christ to work quietly and eat their own food. <sup>13</sup>None the less, brethren, *you* are not to be remiss in doing good. <sup>14</sup>If anyone does not listen to

what we say by this letter, note him and do not mix with him, so that he may be ashamed; <sup>15</sup>yet do not consider him as an enemy, but warn him as a brother.

<sup>16</sup>The Lord of peace Himself ever give *you* peace in every way. The Lord be with *you* all.

<sup>17</sup>This is the greeting in my own hand, Paul, which is the mark of every letter; this is how I write [it.]

<sup>18</sup>The grace of our Lord Jesus Christ be with *you* all. Amen.

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FOREWORD  
TO  
PAUL'S FIRST LETTER TO TIMOTHY

TIMOTHY is thought to have been a native of Lystra in Lycaonia, Acts 16:1. His mother, Eunice, was a Jewess, Acts 16:1, a believer, 2 Tim. 1:5, and his father a Greek, Acts 16:1, but possibly proselyted to the Jewish religion. They gave Timothy his name, thereby signifying their devout desire that their son would fear and honour God, and be put in mind of his duty by his name, to which end they bred him up in the knowledge of the Scriptures from a child.

When it was he first became a disciple to Paul is not known, but it appears from 2 Tim. 3:11 that he was with Paul at Antioch and Iconium, which was before he came to Lystra, Acts 16:1, where Paul circumcised him. After this Paul made him his companion and sent him upon several missions. He was a sickly person, 1 Tim. 5:23, but eminent in gifts and graces, 2 Tim. 1:5, 3:15, 1 Cor. 4:17. After this he was ordained a minister by Paul and the eldership, 2 Tim. 1:6. He became very dear to Paul for his faithfulness, Phil. 2:19-21, so that he calls him his *'beloved son and faithful'*, 1 Cor. 4:17, his *'son in the faith,'* 1 Tim. 1:2, his *'dearly beloved son'*, *'his fellow worker,'* *'fellow labourer,'* etc.

Paul left him a time at Thessalonica and Berea, Acts 17:13,14; then sent for him to Athens, v.15. He came to him at Corinth, Acts 18:5, and from there he sent him into Macedonia, Acts 19:22. From there he came to Corinth and goes with Paul into Asia, Acts 20:4, where Paul asks him to stay some time at Ephesus as an evangelist to settle the church there, 2 Tim. 4:5. From there he sends for him to Rome, 2 Tim. 4:9, and sends Tychicus in his place to Ephesus, v. 12. Paul left Timothy, a young man, in this position of great trust, being himself absent, and wrote this letter to him to encourage him against all dangers and to direct him in the management of his office.

The aim of the letter is to direct firstly Timothy and then all ministers of the gospel how to behave themselves in the ministerial work, as regards preaching, praying, church government, opposing gainsayers etc., so that it is the most perfect direction we have in all Scripture for the discharge of he ministerial office.

## FOREWORD TO PAUL'S FIRST LETTER TO TIMOTHY

The time when Paul wrote the epistle is uncertainly judged, but guessed to be the twenty-first year after Christ's death and about the nineteenth after Paul's conversion; it is certain it was when he was in Macedonia, and before he returned to Ephesus, Acts 19:1 .

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## TIMOTHY

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**1** <sup>1</sup>This is Paul, an apostle of Jesus Christ by the command of God our Saviour and of the Lord Jesus Christ our hope, <sup>2</sup>[writing] to Timothy, my own son in the faith; grace, mercy and peace to you from God our Father and from Jesus Christ our Lord.

<sup>3</sup>Remain in Ephesus just as I urged you when I went into Macedonia, in order that you may instruct some of them so that they do not teach other doctrine, <sup>4</sup>or turn to myths and endless genealogies, which afford matters for dispute rather than the godly edification which is in faith. <sup>5</sup>Now the goal of instruction is love arising from a purified heart, a good conscience and unfeigned faith. <sup>6</sup>Some have deviated from this and have meandered into idle talk; <sup>7</sup>they wish to be teachers of the Law, but have no understanding of what they say or of the things about which they speak so confidently. <sup>8</sup>We know that the Law is good if anyone uses it aright, <sup>9</sup>knowing this that law is not laid down for a righteous man but for the lawless and unruly, the ungodly and the scandalous, the unholy and profane, patricides and matricides, murderers, <sup>10</sup>the im-

moral, sodomites, those who steal men, liars, perjurers and whatever else there is if it is opposed to the sound doctrine <sup>11</sup>which accords with the glorious gospel of the blessed God, with which I have been entrusted.

<sup>12</sup>I am thankful to Christ Jesus our Lord, Who has enabled me, because He considered me faithful and put me into the ministry, <sup>13</sup>although previously I was a blasphemer, a persecutor and violent. Yet I found mercy because I did this unknowingly in unbelief, <sup>14</sup>and the grace of our Lord overflowed, in great abundance, with faith and love in Christ Jesus. <sup>15</sup>It is a sure saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. <sup>16</sup>But I found mercy for this reason, that in me above all Jesus Christ might display the full scope of His forbearance, as an example for those who in the future would believe on Him for eternal life. <sup>17</sup>And so to the eternal King, the immortal, invisible God Who alone is wise, be honour and glory for ever and ever. Amen.

<sup>18</sup>I entrust this instruction to you,

## 1 TIMOTHY 1, 2, 3

Timothy my son, in accordance with the earlier prophecies concerning you, so that by them you may wage a good warfare, <sup>19</sup>having faith and a good conscience, which latter some have set aside and suffered shipwreck in their faith. <sup>20</sup>Among these are Hymenaeus and Alexander, whom I have given over to Satan so that they may learn not to blaspheme.

**2**<sup>1</sup>I urge then, first of all, that petition, prayer, intercession and thanksgiving be made on behalf of all men, <sup>2</sup>for kings and for all who are in authority, so that we may lead a quiet and peaceable life in all godliness and uprightness. <sup>3</sup>Truly this is good and acceptable before God our Saviour, <sup>4</sup>Who wishes all mankind to be saved and to come to the knowledge of the truth, <sup>5</sup>for there is one God and one Mediator between God and men, the Man Christ Jesus, <sup>6</sup>Who gave Himself as a ransom for all, to be testified in its due time. <sup>7</sup>For this reason I was appointed a preacher and an apostle, (I speak the truth in Christ, I do not lie,) to instruct the Gentiles in faith and truth.

<sup>8</sup>I wish then, for the men in every place to pray, lifting up holy hands without wrath and doubt. <sup>9</sup>Similarly, the women also, in modest clothing, are to adorn themselves with rever-

ence and decency, not with braided hair, or gold, or pearls, or in expensive dress, <sup>10</sup>but (as becoming women who profess themselves to be religious,) with good works. <sup>11</sup>Let a woman learn in silence and all submissiveness. <sup>12</sup>I do not allow a woman to teach or to have authority over a man, but she is to be in silence; <sup>13</sup>for Adam was formed first, then Eve. <sup>14</sup>Also, Adam was not deceived, but the woman, having been deceived, was in the transgression. <sup>15</sup>None the less, she will be brought safely through childbirth, if she continues in faith and love, holy and chaste.

**3**<sup>1</sup>This is a true statement: if anyone seeks the office of the oversight, he desires a worthwhile labour. <sup>2</sup>It is necessary then, for one charged with the oversight to be without reproach, the husband of one wife, vigilant, of good judgment, honourable, hospitable, skilful in teaching, <sup>3</sup>not given to wine, not violent, not greedy for sordid gain, but fair, peaceable, not a money-lover, <sup>4</sup>but a man who rules his own household well, who keeps his children in check with all dignity, (<sup>5</sup>for if a man does not know how to rule his own household, how can he take charge of the church of God?) <sup>6</sup>He is not to be a new convert in case, puffed up with pride, he should fall into the condemnation of the devil.

<sup>7</sup>He must also have a good report from those outside, so that he does not fall into reproach and the pitfalls of the devil. <sup>8</sup>In the same way deacons are to be grave, not double-tongued and not ever reaching for the wine, nor greedy for sordid gain, <sup>9</sup>but men who hold the mystery of faith in a pure conscience. <sup>10</sup>Let them be proven first and then, when found blameless, they may serve. <sup>11</sup>Their wives are likewise to be grave, not slanderous, but chaste, faithful in every way. <sup>12</sup>Deacons are to be the husbands of one wife and are to control their children and their own households well. <sup>13</sup>Those who serve well obtain a good standing for themselves and great boldness in faith which is in Christ Jesus.

<sup>14</sup>I am writing these things to you hoping to see you shortly, <sup>15</sup>but if I am long, so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and the stay of truth. <sup>16</sup>Now without dispute, the mystery of our religion is great:

“God was manifested in the flesh,  
shown to be righteous in spirit,  
was a spectacle for angels,  
was preached among the Gentiles,  
was believed on in the world,  
was received up into glory.”

**4** <sup>1</sup>Now the Spirit expressly states that in the latter days some will revolt from the faith, turning to deceitful spirits and the teaching of demons. <sup>2</sup>They will tell lies under the guise of truth, being seared in their own consciences, <sup>3</sup>prohibiting marriage and abstaining from certain foods which God created to be taken with thanksgiving by those who believe and know the truth, <sup>4</sup>for everything God has created is good and nothing is to be refused if it is accepted with thanksgiving, <sup>5</sup>since it is sanctified by the word of God and prayer.

<sup>6</sup>In undergirding the brethren with these things you will be a good servant of Jesus Christ, nourished on the principles of faith and good doctrine which you have made your own. <sup>7</sup>Reject impure myths and old wives' tales. But train yourself in godliness, <sup>8</sup>for training of the body is of little benefit, but godliness is of benefit in every way, because it holds out promise for this present life and for that which is to come. <sup>9</sup>This is a true saying, worthy of all acceptance. <sup>10</sup>And to this end we toil and are reviled, because we have hope in the living God, Who is the Preserver of all mankind, and especially of those who believe. <sup>11</sup>Command these things and teach them. <sup>12</sup>Let no one despise your youth, but in word, conduct, love,

spirit, faith and purity be a pattern for those who believe. <sup>13</sup>Until I come, devote yourself to reading, exhortation and doctrine. <sup>14</sup>Don't neglect the gift within you, which was given to you through divine revelation, accompanied by the laying-on of hands by the eldership. <sup>15</sup>Meditate upon these things, make them your life, so that your progress may be plain to all. <sup>16</sup>Attend to yourself as well as to doctrine. Maintain them both, for in doing this you will save both yourself and those who hear you.

**5**<sup>1</sup>An older man is not to be rebuked, but appeal to him as to a father, to the younger men as brothers, <sup>2</sup>to the older women as mothers and to the younger women, in total purity, as sisters. <sup>3</sup>Honour as widows those who are indeed widows. <sup>4</sup>If any widow has children or grandchildren, give them to understand that first their godliness extends to their own kin, and that they are to make repayment to their forebears; for this is good and acceptable in God's sight. <sup>5</sup>She who is indeed a widow, being left on her own, places her hope in God and continues in petition and prayer night and day. <sup>6</sup>But the one living in indulgence, although living, is dead. <sup>7</sup>Pass on these things so that they may not be at fault. <sup>8</sup>If anyone does not provide for his own, and especially for his

own household, he has denied the faith and is worse than an unbeliever. <sup>9</sup>Enrol the widow who is not less than sixty years of age, a woman who has been the wife of one man <sup>10</sup>and is attested by good works, if for example she has brought up children, has been hospitable, has washed the feet of the saints, has helped those in trouble and has been diligent in every good deed. <sup>11</sup>Decline those widows who are young. When these feel their female ardour rise, against their vows to Christ they wish to marry, <sup>12</sup>and are condemned because they have made their first betrothal void. <sup>13</sup>And at the same time they learn idleness, going round from house to house, and are not only idle but also tattlers and busybodies, saying things that they ought not. <sup>14</sup>My counsel, then, is this, that the younger women are to marry, bear children, guide the house and give no opportunity for railing to anyone who is opposed, <sup>15</sup>for already some have been turned aside by Satan. <sup>16</sup>If any believing man or woman has widows, let them relieve them so that the church is not burdened, in order that it may relieve those who are desolate indeed.

<sup>17</sup>Elders who govern well deserve two-fold honour, especially those who labour in the Word and in doctrine. <sup>18</sup>The scripture says: "You are <sup>Deut. 25:4</sup> not to muzzle the ox as he treads out

Levit. 19:13 the grain,” and: “The labourer is worthy of his hire.” <sup>19</sup>Do not admit an accusation against an elder, except upon the evidence of two or three witnesses. <sup>20</sup>Rebuke offenders in the presence of everyone, so that the rest may have respect. <sup>21</sup>Before God and the Lord Jesus Christ and the elect angels I solemnly charge you to do these things without pre-judging, doing nothing showing partiality. <sup>22</sup>Ordain no one too soon and have no part in the sins of others; keep your own self pure. <sup>23</sup>Be a water-drinker no longer, but use a little wine for your stomach’s sake and for your frequent illnesses. <sup>24</sup>The sins of some men are plain to see, leading on to judgment; but in some they follow later. <sup>25</sup>Thus also the good works of some are plain to be seen; and those which are otherwise cannot remain concealed.

**6**<sup>1</sup>As many as are slaves beneath the yoke are to regard their own masters as worthy of all respect, in order that God’s name and doctrine is not blasphemed. <sup>2</sup>Those who have believing masters are not to disrespect them because they are brethren, but are to serve them the more, because those who receive the benefit are men of faith and love. Teach and encourage these things.

<sup>3</sup>If anyone teaches otherwise and does not give assent to these whole-

some words, which are those of our Lord Jesus Christ, and to instruction which accords with godliness, <sup>4</sup>he is conceited and knows nothing, but is obsessed with debates and wrangles over words, from which come jealousy, strife, abuse and evil conjectures, <sup>5</sup>the useless occupations of men, corrupted in mind and devoid of the truth, who deem gain is godliness. Withdraw yourself from such as these. <sup>6</sup>But godliness with contentment is great gain; <sup>7</sup>for we brought nothing into the world and it is plain we can take nothing out. <sup>8</sup>And so having food and covering let us be content with these. <sup>9</sup>Those who would be rich fall into temptation and a snare and many foolish, hurtful lusts, which sink men in destruction and in ruin. <sup>10</sup>The love of money is a root of every evil and some in grasping for it have been led astray from faith and pierce themselves with many pangs.

<sup>11</sup>But you, the man of God, flee from these things; but follow after righteousness, godliness, faith, love, patience and meekness. <sup>12</sup>Fight the good fight of faith, take hold of eternal life, to which you were also called, and to which you have made a good confession in the presence of many witnesses. <sup>13</sup>I call upon you in the sight of God, Who gives life to all things, and in the sight of Christ Jesus, Who testified the good

## 1 TIMOTHY 6

confession before Pontius Pilate, <sup>14</sup>to keep your charge spotless and without blame, until the appearing of our Lord Jesus Christ, <sup>15</sup>which the blessed and only Sovereign Ruler, King of kings and Lord of lords, will bring about in His own time. <sup>16</sup>He alone is immortal, dwelling in unapproachable light, Whom no man has seen or can behold, to Whom belongs honour and power forever. Amen.

<sup>17</sup>Instruct those who are wealthy in this world neither to be haughty nor place their hope in uncertain riches,

but in the living God, Who gives us richly all things to enjoy. <sup>18</sup>They are to do good, to abound in good deeds, to be generous, sharing their goods, <sup>19</sup>storing away for themselves a good foundation for time to come, so that they may obtain eternal life.

<sup>20</sup>O Timothy, guard what has been committed to you and turn aside from unholy babblings and the contradictions of what is falsely called knowledge, <sup>21</sup>to which some lay claim and have deviated from faith.

Grace be with you. Amen.

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FOREWORD  
TO  
PAUL'S SECOND LETTER TO TIMOTHY

THIS second letter to Timothy was most certainly written from Rome when Paul was a prisoner there, chap. 1:8, and, as most judge, a very little while before his death, for he tells us, chap. 4:7,8, that he was '*ready to be offered,*' he had '*finished his course, the time of his departure was at hand.*' He is said to have died A.D. 68, and in the thirty-fifth year after his conversion, so this letter was written about sixteen years after the writing of the former. The aim of it is much the same as of the former, that is to exhort and encourage Timothy to faithfulness in his ministry, to keep steadfast in the faith, to be diligent in his work and to avoid all strifes over words, perverse disputings etc. He also warns him in it that the latter times were likely to become yet more dangerous and therefore advises him to prepare for hardship and persecution, propounding his own example to him, both as to doctrine and as to suffering.

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## TIMOTHY

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**1** <sup>1</sup>This is Paul, by the will of God an apostle of Jesus Christ in respect of the promise of life which is in Christ Jesus, <sup>2</sup>[writing] to my dear son Timothy; grace, mercy and peace to you from God our Father and from Christ Jesus our Lord.

<sup>3</sup>I thank God, Whom I worship, following my forebears, with a clear conscience, when I remember you in my prayers, which I do constantly night and day. <sup>4</sup>I remember your tears and long <sup>9</sup>to see you so that I may be filled with joy. <sup>5</sup>I recall the unfeigned faith you have, which first indwelt your grandmother Lois and your mother Eunice, and which I am persuaded is also in you. <sup>6</sup>Because of this, I would remind you to fan the flame of the gift of God, which is in you through the laying-on of my hands, <sup>7</sup>for God has not given us a spirit of fearfulness, but one of strength, love and sound judgment. <sup>8</sup>You are neither to be ashamed, then, of the testimony of our Lord, nor of me His prisoner, but with us you are to suffer the hardship of the gospel in the power of God, <sup>9</sup>Who has saved us and called us with a holy calling, not according to our deeds but according to His own purpose and

grace, which was given to us in Christ Jesus before time was. <sup>10</sup>This has now been made apparent by the appearing of our Saviour Jesus Christ, Who has destroyed death and brought life and immortality to light through the gospel, <sup>11</sup>to which I was appointed a preacher, an apostle and an instructor of the Gentiles. <sup>12</sup>I suffer what I do for this reason, but I am not ashamed, because I know Whom I have believed and I am persuaded that He is able to keep what I have entrusted to Him against that Day. <sup>13</sup>Hold to the form of sound words, which you heard from me, of the faith and love which are in Christ Jesus. <sup>14</sup>Guard by the Holy Spirit, Who indwells us, the good deposit committed to you.

<sup>15</sup>You know this, that all those in Asia have turned away from me, amongst whom are Phygellus and Hermogenes. <sup>16</sup>May the Lord show mercy to the household of Onesiphorus, because on many occasions he refreshed my spirit; he was not ashamed of my chain, <sup>17</sup>but when he was in Rome he very diligently searched for me and found me. <sup>18</sup>May the Lord grant he finds mercy from the Lord on that Day; in how

## 2 TIMOTHY 1, 2

many ways he attended to me in Ephesus you know very well.

**2**<sup>1</sup>You then, my son, be strengthened with the grace which is in Christ Jesus. <sup>2</sup>What you have heard from me, with many testimonies, commit to faithful men who will be able to teach others also. <sup>3</sup>Endure hardship then, as a good soldier of Jesus Christ. <sup>4</sup>A soldier does not become entangled in the matters of this life so that he may please the one who has enlisted him. <sup>5</sup>And also if anyone strives in the arena, he will not be crowned unless he strives according to the rules. <sup>6</sup>It is proper that the farmer, who has laboured, should be the first to partake of the fruit. <sup>7</sup>Mind what I say; may the Lord give you understanding in everything. <sup>8</sup>Remember that Jesus Christ was of the offspring of David and was raised from the dead, according to my gospel, <sup>9</sup>a gospel for which I suffer hardship down to chains like a criminal; but the word of God is not chained. <sup>10</sup>I therefore endure everything for the sake of those who are the elect, so that they also may attain the salvation, with eternal glory, which is in Christ Jesus. <sup>11</sup>This saying is true:

“If we died with Him,  
we shall also live with Him;  
<sup>12</sup>if we endure,  
we shall also reign with Him;

if we deny Him,  
He will also deny us;  
<sup>13</sup>if we are unfaithful,  
He remains faithful;  
He cannot deny Himself.”

<sup>14</sup>Remind them of these things, testifying to them in the sight of the Lord not to wrangle over trifles, which is of no benefit and may be to the ruin of the hearers. <sup>15</sup>Apply yourself to show you are approved by God, a workman with no cause to be ashamed, correctly dividing the word of truth. <sup>16</sup>But shun profane and fruitless babble; for some will advance the more in ungodliness <sup>17</sup>and their word will spread like gangrene. Of their number are Hymenaeus and Philetus, <sup>18</sup>who have strayed as concerns the truth, and in saying that the resurrection has already happened they have overthrown the faith of some. <sup>19</sup>Nonetheless, the foundation of God stands sure, being certified by this: “The Lord knows who are <sup>Nahum 1:7,</sup> His,” and also: “Let everyone who <sup>Jn 10:14,</sup> names the name of Christ separate himself from unrighteousness.” <sup>see Num. 16:5</sup> <sup>20</sup>Now in a great house there are not just utensils made of gold and silver, but also those of wood and clay; those on the one hand are for best use and those on the other for some base use. <sup>21</sup>And so if someone cleanses himself from these men, he will be a salver for best use, sancti-

fied and useful to the Master, prepared for use in every good deed. <sup>22</sup>Flee the lusts of youth; but pursue righteousness, faith, love and peace with those who call upon the Lord from a clean heart. <sup>23</sup>Avoid foolish and ignorant disputes, knowing they work strife. <sup>24</sup>The servant of the Lord ought not to be a wrangler but kind to everyone, skilful in teaching, patient when wronged, <sup>25</sup>correcting in gentleness those who are opposed. God may perhaps grant them repentance, so that they acknowledge the truth, <sup>26</sup>regain their senses and escape the devil's snare, having been captured by him to be at his will.

**3** <sup>1</sup>Now be aware of this, that in the last days dangerous times will come. <sup>2</sup>Men will be self-centred, money-lovers, boastful, contemptuous, blasphemous, disobedient to their parents, ungrateful, unholy, <sup>3</sup>without natural affection, implacable, slanderers, with no self-control, fierce, hostile to what is good, <sup>4</sup>traitorous, inconsiderate, puffed up, loving pleasure more than loving God, <sup>5</sup>having an outer form of godliness but denying its power. Turn yourself away from these, <sup>6</sup>for from their ranks are those who insinuate themselves into houses and make captives of weak women who are burdened with their sins, led astray by a range of lusts, <sup>7</sup>and who are always learning but never able to come to

an understanding of the truth. <sup>8</sup>In this way Jannes and Jambres opposed themselves to Moses, and in the same way these men oppose themselves to the truth, men of corrupted minds, hardened as to faith. <sup>9</sup>They will not progress far; their folly will be evident to all, just as it was of those others. <sup>10</sup>But you have been a close follower in my doctrine, way of life, purpose, faith, patience, love, constancy, <sup>11</sup>persecutions and sufferings, such as befell me in Antioch, Iconium and Lystra, persecutions which I endured; yet from them all the Lord delivered me. <sup>12</sup>And all those who seek to lead a godly life in Christ Jesus will suffer persecution. <sup>13</sup>Evil men and imposters will go from bad to worse, deceiving and being deceived. <sup>14</sup>But continue in the things which you have learned, in which you have trusted, for you know from whom you learnt them, <sup>15</sup>and that from childhood you have known the Holy Scriptures, which are able to make you wise to salvation by faith in Christ Jesus. <sup>16</sup>All scripture is God-inspired and is of benefit for doctrine, rebuke, correction and instruction in righteousness, <sup>17</sup>so that the man of God may be completely furnished, ready for every good work.

**4** <sup>1</sup>I adjure you, then, in the sight of God and of the Lord Jesus Christ, Who will judge the living and the

dead at His appearance in His kingdom, <sup>2</sup>preach the word, be ready in season and out of season, reprove, chide, warn, always in patience and with doctrine. <sup>3</sup>There will come a time when they will not bear sound teaching, but according to their own desires they will set up teachers for themselves who tickle the ear; <sup>4</sup>they will turn their ear from the truth and turn aside to fables. <sup>5</sup>But be watchful in everything, be patient in adversity, do the work of an evangelist, fulfil your ministry. <sup>6</sup>I am ready to be offered and the time to loosen my moorings is at hand. <sup>7</sup>I have fought the good fight, I have finished the course, I have kept the faith. <sup>8</sup>As for the future, a crown of righteousness is set aside for me which the Lord, Who is the righteous Judge, will give me in that Day, and not to me alone but also to everyone who longs for His appearing.

<sup>9</sup>Make haste to come to me soon; <sup>10</sup>Demas has left me because he loved the present world and has gone to Thessalonika, Crescens to Galatia, Titus to Dalmatia. <sup>11</sup>Only Luke is with me. Fetch Mark and bring him with you, for he is useful in service to me. <sup>12</sup>I have sent Tychicus to

Ephesus. <sup>13</sup>Bring the travelling cloak I left with Carpus at Troas when you come, and the scrolls, in particular the parchments. <sup>14</sup>Alexander the coppersmith did me much harm; may the Lord deal with him according to his deeds. <sup>15</sup>You yourself also guard against him, for he has greatly opposed what we said. <sup>16</sup>No one came to aid me at my first defence; they all deserted me. May it not be counted against them. <sup>17</sup>But the Lord stood by me and strengthened me, so that I made the message fully known for all the Gentiles to hear; and I was delivered from the lion's mouth. <sup>18</sup>And the Lord will deliver me from every evil action and bring me safe into His heavenly kingdom. To Him be glory for ever and ever. Amen.

<sup>19</sup>Pay my respects to Prisca and Aquila and the household of Onesiphorus. <sup>20</sup>Erastus has stayed in Corinth; I left Trophimus behind in Miletus sick. <sup>21</sup>Make every effort to come before winter. Eubulus, Pudens, Linus and Claudia and all the brethren greet you.

<sup>22</sup>The Lord Jesus Christ be with your spirit. Grace be with *you*. Amen.

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FOREWORD  
TO  
PAUL'S LETTER TO TITUS

A GENERAL of an army, who has a huge country to conquer, cannot himself stay long in a conquered city, but leaves it with a garrison under commanders while he himself still goes forward in his conquests, by his letters directing those whom he has left governors how to conduct themselves. In the same way the Apostle to the Gentiles, having a large field to run over before he could finish his course, Acts 26:17,18, could not himself stay long in places where he had brought people into subjection to the gospel. After a time, leaving them as a garrison to keep Christ's possession in the place, he placed them under the conduct of some eminent disciple and minister to whom he afterwards wrote letters directing him how to settle the church, what and how to preach and how to conduct himself. Thus he left Timothy at Ephesus, Titus at Crete.

Crete is a large island belonging to Greece, having on the north the Aegean Sea and the Mediterranean Sea on the south. It was anciently called Cures, its inhabitants being called 'Cretans', Acts 2:11. We read of the island, Acts 27, as Paul sailed by it to Rome. It had formerly one hundred cities in it, being in length two hundred and seventy miles, in breadth fifty and with a coastline of eight hundred and nine miles. Cortina, Cydon, Gnossus, Minois, the country of the famed geographer Strabo, were some of the notable cities in it. It was at one stage called Candia. It was a very rich place, famous for wines, and the place where brass was first manufactured. When the first planting of the gospel was made there the Scripture does not say, but it was made by Paul, as appears by his leaving Titus there.

Titus was a Greek, Gal. 2:3, converted by Paul, as appears by chap. 1:4. He was afterwards made a minister, for he was Paul's *'fellow-helper,'* 2 Cor. 8:23, and called his *'brother,'* 2 Cor. 2:13, and used as his messenger, 2 Cor. 8:6. He was left by Paul in Candia, or Crete, to settle the church there and *'to ordain elders in every city,'* chap. 1:5. The letter was written to him from Nicopolis, chap. 3:12. There were four cities of that name. The scope of the letter appears, to any who read it, to be to direct him what persons he should ordain as ministers, how to deal with false teachers and how to conduct himself towards all sorts of persons, both as to preaching and living.

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THE LETTER OF PAUL TO

TITUS

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**1** <sup>1</sup>This is Paul, a servant of God and an apostle of Jesus Christ to beget faith in God's elect and that knowledge of the truth which leads to godliness, <sup>2</sup>with the hope of eternal life, which God, Who cannot lie, promised before time was. <sup>3</sup>Now, at the due time, He has revealed His word through a proclamation with which I have been entrusted by the command of Him Who is God our Saviour. <sup>4</sup>[I am writing] to [you], Titus, a true son in a common faith: grace, mercy and peace to you from God the Father and from our Saviour the Lord Jesus Christ.

<sup>5</sup>I left you in Crete for this reason that in each city you might set in order what was wanting and appoint elders just as I prescribed to you,—<sup>6</sup>if there is any man above reproach, the husband of one wife, having believing children, with no accusation of debauchery or being unruly, <sup>7</sup>for it is necessary for the one who has the oversight, as a steward of God, to be above reproach, not self-willed, not hot-tempered, not given to alcohol, not violent, not greedy for sordid gain, <sup>8</sup>but hospitable, someone loving good, someone of sound judgment, just, godly and self-controlled,

<sup>9</sup>one who cleaves to the word of faith in teaching, so that he may be able to exhort with sound teaching and also confute those who contradict, <sup>10</sup>for there are also many who are unruly, idle talkers and deceivers, in particular those who are of the Circumcision, <sup>11</sup>whom it is essential to reduce to silence. They lead astray whole households, teaching for sordid gain what they ought not. <sup>12</sup>One of themselves, a prophet of their own\*, said:

“Cretans are ever liars,  
evil beasts, idle gluttons.”

\*‘Epe-  
menides’,  
a Greek  
poet

<sup>13</sup>This testimony is true; for this reason rebuke them sharply so that they may be sound in the faith <sup>14</sup>and not give heed to Jewish fables and the injunctions of men who have turned from the truth. <sup>15</sup>To the pure all things are pure; but to those who have been corrupted and are without faith nothing is pure, but both their mind and conscience are corrupt. <sup>16</sup>They profess to know God, but deny it in their deeds and are abhorrent and disobedient, unfit for any good work.

**2**<sup>1</sup>But you are to speak the things which become sound doctrine: <sup>2</sup>older men are to be self-controlled, grave and sober, sound in faith, love and patience. <sup>3</sup>Older women likewise are to be reverent in demeanour, not slanderers, or slaves to excessive wine, but they are to teach what is good, <sup>4</sup>counselling the younger women to be loving to their husbands, loving to their children, <sup>5</sup>self-restrained, pure, home-makers, good, submissive to their own husbands, so that the word of God is not railed at. <sup>6</sup>Exhort the younger men likewise to be temperate, <sup>7</sup>showing yourself in every way a pattern of good works, uncorrupted in doctrine, upright, undeviating, <sup>8</sup>sound in word and beyond reproach, so that the man who opposes may be ashamed, having nothing evil to say about *you*.

<sup>9</sup>Slaves are to be obedient to their own masters, giving satisfaction in every way, not being awkward, <sup>10</sup>not pilfering, but showing all good faithfulness so that in everything they may adorn the doctrine of God our Saviour, <sup>11</sup>for the grace of God, which brings salvation, is revealed to all men <sup>12</sup>and teaches us that, renouncing ungodliness and worldly desires, we are to live in the present world soberly, uprightly and in godliness, <sup>13</sup>while we await that blessed hope, namely the glorious appearing

of our great God and Saviour, Jesus Christ, <sup>14</sup>Who gave Himself for us so that He might redeem us from all lawlessness and purify us for Himself, a people of His own who are concerned to do good works. <sup>15</sup>Say these things and urge and reprove with all authority. Let no one despise you.

**3**<sup>1</sup>Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good deed, <sup>2</sup>to slander no one, to be peaceable, to be fair, showing gentleness to everyone, <sup>3</sup>for we ourselves also were once ignorant, disobedient, deceived, slaves to many lusts and pleasures, passing our lives in malice and envy, hateful and hating each other. <sup>4</sup>But when the kindness and the love of God our Saviour for mankind appeared, <sup>5</sup>not because of any deeds which we had done in righteousness, in His mercy He saved us, through the washing of regeneration and renewal by the Holy Spirit. <sup>6</sup>Him He richly poured out on us through Jesus Christ our Saviour, <sup>7</sup>so that being justified by His grace, we might become heirs to the hope of eternal life. <sup>8</sup>This is a faithful saying and I would have you reiterate these things so that those who believe in God may be careful to maintain the practice of good works. These things are good and profit men. <sup>9</sup>But avoid foolish dis-

### TITUS 3

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putes and genealogies and wrangles and strife over the Law; they are futile and of no benefit. <sup>10</sup>Expel a man who is heretical after a first and second warning, <sup>11</sup>in the knowledge that such a man is quite subverted and in his sin condemns himself.

<sup>12</sup>When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis; I have decided to overwinter there. <sup>13</sup>Send Zenas

the lawyer on ahead in haste, and Apollo, ensuring that they want for nothing. <sup>14</sup>Let our people also learn to practice good works for the relief of need, so that they are not fruitless.

<sup>15</sup>All those with me send you their greetings. Greet those who love us in the faith.

Grace be with *you* all. Amen.

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FOREWORD  
TO  
PAUL'S LETTER TO PHILEMON

THIS letter is different from the other letters, because it is written upon one subject in particular of especial concern. That it was written by Paul is not doubted, it having what he calls his token in every epistle, 2 Thess. 3:17.

Who this Philemon was is not so easily determined. Some have judged him to be a Phrygian and from Colosse, see Col. 4:9. He appears to have been a minister by Paul's calling him his '*fellow labourer*,' v.1, his '*brother*,' v.7, his '*partner*,' v.17. It is conjectured from v.19 that he was one in the conversion of whom God made use of Paul as an instrument, for here Paul tells him that he would not say that he owed to him his own self. He seems to have been a man of some estate, for he kept a servant and refreshed the hearts of the saints, v.7. In addition he had a company of Christians in his house, v.2.

The time when Paul wrote the letter is not certain; it was when he was aged and a prisoner, v.9, from which it is evident that it was written from Rome. Some think it was written before the second epistle to Timothy, because he speaks of hopes that he had of being restored to liberty, v.22, and in his letter to Timothy, 2 Tim. 4:7, he seems to have no such hopes. He also here, v.24, sends him the salutation of Demas, who he says, 2 Tim. 4:10, had forsaken him. Others think it was written after that, when Demas had again returned to him, but it is not so clear that he ever returned. It is very probable that it was written much about the same time as the letter to the Colossians, for mention is made of '*Onesimus a faithful brother*,' Col. 4:9. There is also mention made in Colossians of Mark, Aristarchus, Epaphras, Luke, Demas and Archippus, who are all named in this letter, no more being named except Apphia.

The aim of the letter is evident, namely to reconcile Onesimus to Philemon. Onesimus had been a servant to Philemon and it would seem had wronged him by pilfering some of his goods. He came to Rome and there was converted by Paul, who was a prisoner there, v.10. The apostle would not detain him, being another man's servant, and sends him back with this letter of commendation to his master. The commendation is the reason and the subject matter of the letter, in the penning of

## FOREWORD TO PAUL'S LETTER TO PHILEMON

which the apostle shows himself as much an orator as he shows his skill in argument in his letter to the Romans and some others of his letters, for it is penned with great art and many topics are used to persuade Philemon to receive Onesimus back into his service. Some are such as would incline one to think that Paul knew this Philemon was somewhat covetous and would be a little difficult in granting his request.

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THE LETTER OF PAUL TO

PHILEMON

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**T**his is Paul, a prisoner for Christ Jesus, together with Timothy a brother, [writing] to Philemon our dear fellow-worker, <sup>2</sup>to Apphia our dear sister, to Archippus our fellow-soldier and to the church at your house; <sup>3</sup>grace and peace to *you* from God our Father and from the Lord Jesus Christ.

<sup>4</sup>I give thanks to my God always, when I make mention of you in my prayers, <sup>5</sup>since I heard of the faith which you have toward the Lord Jesus and your love to all the saints, <sup>6</sup>so that the fellowship of your faith may bring about among *you* the knowledge of every good thing which is in Christ Jesus. <sup>7</sup>Indeed, we find much joy and encouragement in your love, brother, because the hearts of the saints are refreshed through you.

<sup>8</sup>Therefore, although I might be very bold in Christ and make a demand on you, which would be in order, <sup>9</sup>yet I call on you more in love, since you are an aged man like me, Paul, now also a prisoner for Jesus Christ. <sup>10</sup>I appeal to you about this child of mine, whom I have begotten in my bonds, Onesimus, <sup>11</sup>once useless to

you but now very useful both to you and to me, and whom I have sent back. <sup>12</sup>Now take him to you, this man dear to me as my own heart. <sup>13</sup>I was in a mind to retain him for myself, so that he might serve me in your stead while I am in chains for the gospel, <sup>14</sup>but I wished to do nothing without your consent, so that your kindness might not arise from necessity but from willingness. <sup>15</sup>Maybe he was separated from you for a time for this reason, that you might have him back for ever, <sup>16</sup>no longer as a slave but as more than a slave, a beloved brother, especially to me, and how much more to you both naturally and in the Lord. <sup>17</sup>If, then, you hold me a colleague, receive him as myself. <sup>18</sup>If he has wronged you or owes you anything, render the account to me. <sup>19</sup>I, Paul, have written in my own hand, I will repay you. That you owe me your very self I do not mention to you. <sup>20</sup>In fact, brother, I would have some joy from you in the Lord; refresh my heart in the Lord. <sup>21</sup>I have written to you trusting in your obedience, knowing that you will do over and above what I say. <sup>22</sup>At the same time also make the guest-room ready for me, for I am hopeful that I shall be

## PHILEMON

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granted to *you* through *your* prayers.    companion    workers    send    their  
greetings.

<sup>23</sup>Epaphras, my fellow-prisoner in  
Christ Jesus, <sup>24</sup>and Mark, Aris-  
tarchus, Demas and Luke my

<sup>25</sup>The grace of our Lord Jesus Christ  
be with *your* spirits. Amen.

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FOREWORD  
TO  
PAUL'S LETTER TO THE HEBREWS

SINCE some few Greek copies did not have the name of the apostle Paul prefixed to this letter, though most of them have, it has made many doubt as to its writer, just as others, especially heretics, have doubted as to its authority. The conjectures of those who ascribe it to Barnabas, Luke or Clement etc. seem groundless, since the character the Holy Spirit gives of its penman and his state, chaps. 10:34 and 13:19,23, is not agreeable to any of them. This is most certain, that the apostle Paul did write such an letter, since the Spirit gives us undeniable testimony of it in 2 Pet. 3:15,16, that it was in those days well known to the dispersed churches of Christ and that it was abused by men of corrupt minds, as it is at this.

That this letter should be the one to which reference is made is borne out by its likeness to the rest of his writings, when it strongly confirms the truth the apostle Peter had written to them, chaps 6:2, 10:26,27, when it so expresses his condition in bonds, chaps.10:34 and 13:19; Col. 4:18, and makes reference to his known companion Timothy, chap.13:23, (Col. 1:1) and of his love to and concern for those to whom he writes, chap.10:1 (Rom. 9:1-3). Further, it develops his known doctrine, that Judaism has its completion in Christianity, that the veil was torn apart so that they might discern the temple or church was laid open to Gentiles as well as Jews, as he taught them at Antioch and Galatia, etc. Besides that, it has the signal by which he declares all his epistles are to be known, chap. 13:25, (c/f 2 Thess. 3:17,18,) and the general consent of the church through successive ages entitling him to it. I therefore say that it does not seem difficult to determine that it should be that letter referred to by Peter.

It is conjectured that the reason why he did not prefix his name to it, as to the rest of his epistles, was lest the great prejudice the Jews had for no cause taken up against him, as an enemy to the Mosaic Law, would prevent their reading or weighing it as they ought. It is directed by him to the dispersed tribes of believing Israel, under the name of Hebrews, this being the common name of all the posterity of Heber through Abraham. Both of these patriarchs were great separatists from the idolatrous world in their respective ages and the church of God was continued in their families. The name was pleasurable to them, because the Lord honoured

## FOREWORD TO PAUL'S LETTER TO THE HEBREWS

it by adding it to His title, *Exod. 3:18* and ascribed it to their forefather, *Gen. 14:13*, of whom by natural descent they were most fond. *John 8:33*, *2 Cor. 11:22*. The apostle Peter also confirms these to be the persons, *1 Pet. 1:1,2*; (c/f *2 Pet. 1:1, 3:15*).

Like his other letters, this one was written in Greek, which was then the most widely diffused language in the world and especially the common one of these Hebrews, *Acts 6:1*. Josephus himself testifies to this, though the Greek idioms themselves and the translation of several words in it, show it abundantly.

As to the time of his writing it to them, most likely it was after his appearance before the emperor Nero at Rome, *2 Tim. 4:16,17*, during his liberty, *Acts 28:30*, upon Timothy's being sent to them, chap. *13:23*, and before the first of the ten bloody persecutions, chap. *12:4*, about the same year in which he despatched others of his letters to the churches.

In the letter the apostle designs to reveal fully to the believing Hebrews that they had not lost by renouncing Judaism and turning Christians, because the whole economy of Moses was designed but to lead them to the Lord Jesus Christ and to be perfected in Him, He being the truth and substance of all those shadows. To confirm them in the belief of this, and to encourage them cheerfully to undergo those cruel persecutions in loss of goods, liberty, relations, estates and country, and even life itself for which their enemies would pursue them, he shows them that it was never God's purpose to have the earthly, Mosaical church-frame continue in the world. It was weak and not possible for its priesthood, sacrifice, ordinances and ceremonies to purge their conscience and to bring them to God. It was to be but a type of and a guide to a better tabernacle, which He resolved to pitch by His own Son. There was to be a heavenly one, in which both Jew and Gentile would agree and which would continue immovable to the end of the world.

In handling this, he firstly instructs them in the transcendent excellence of Christ's person and offices. He speaks with regard to His deity, chap. *1*, of His humanity as exceeding angels, chap. *2*, as a prophet exceeding Moses, chap. *3:1* to *4:13*; as a Priest exceeding Aaron, chap. *4:14* to *5:9* as a King and Priest exceeding Melchisedec, chap. *5:10* to *7:28*.

## FOREWORD TO PAUL'S LETTER TO THE HEBREWS

Secondly, He instructs them in the doctrine of the heavenly church-frame pitched by Him with its appurtenances. This exceeded the earthly Mosaical one in respect of a better covenant, chap. 8, and of a gospel sacrifice, ordinances and administrations which exceeded all the Levitical ones for efficacy, chap. 9:1 to 10:18. Then he proceeds, from chap. 10:19 to 13:20, to improve and apply his former doctrine, so that the Jews might respond to their high privileges by the performance of duties becoming this great gospel Minister and His heavenly church-frame. He concludes the whole with solemn prayer to God, for Him to enable them to perform these duties, vv. 20, 21. He further adds his desire for their candid acceptance of this letter from him and comforts them with a hope that Timothy and he himself will shortly see them. Lastly he gives them the church's usual greetings and his own farewell, by which he distinguishes and closes all his letters.

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# THE LETTER OF PAUL TO THE HEBREWS

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**1** <sup>1</sup>At many times and in many ways God spoke in time past to the fathers by the prophets, <sup>2</sup>and now in these the last days He has spoken to us in His Son, Whom He has appointed heir of everything, and by Whom He made the universe. <sup>3</sup>He is the shining forth of His glory and the exact expression of His person; He bears up all things by the word of His power, and having effected by Himself the cleansing of our sins, He sat down at the right hand of the Majesty on high, <sup>4</sup>being made as much superior to the angels as the title He has inherited is of greater excellence than theirs, <sup>5</sup>for to which of the angels has He said at any time:

Ps.2:7                   *"You are My Son,  
today I have begotten You."*?

and again:

Ps.89:26               *"I will be to Him a Father,  
and He will be to Me a Son."*?

<sup>6</sup>Again, when He would bring the First-born into the world, He says:

Ps.97:7   *"Let all God's angels worship Him."*

<sup>7</sup>By contrast, to the angels He says:

Ps.104:4              *"He makes them, like the winds,*

*His messengers,  
and, like a flame of fire,  
His ministers."*

<sup>8</sup>while to the Son:

*"Your throne, O God,  
is for ever and ever;  
the staff of righteousness  
is the sceptre of Your kingdom.  
<sup>9</sup>You have loved righteousness  
and hated wickedness;  
therefore God, Your God,  
has anointed You  
with the oil of gladness  
beyond those Your companions."*

Ps.45:6,7

<sup>10</sup>and further:

*"You founded the earth  
in the beginning, O Lord,  
and the heavens  
are the works of Your hands;  
<sup>11</sup>they will decay, but You will endure,  
<sup>12</sup>they will all grow old  
like a garment.  
You will fold them like a mantle,  
and they will be changed.  
But You are the same,  
and Your years will have no end."*

Ps.102:25-27

<sup>13</sup>But to any of the angels did He ever say:

*"Sit at My right hand*

Ps.110:1

## HEBREWS 1, 2

*until I make Your enemies  
Your footstool.”?*

<sup>14</sup>Are they not all ministering spirits sent out for the service of those who will inherit salvation?

**2**<sup>1</sup>We must therefore heed far more the things which we have heard, so that we do not drift away, <sup>2</sup>for if the word spoken by angels was certain and every transgression and disobedience received its just reward, <sup>3</sup>how shall we escape if we neglect so great a salvation, which at first began to be proclaimed by the Lord? It was confirmed to us by those who heard Him, <sup>4</sup>with God also attesting [to it] by signs and wonders, with many mighty acts and appportionments of the Holy Spirit according to His will.

<sup>5</sup>Now He has not placed the world to come, of which we speak, under angels, <sup>6</sup>but someone, somewhere, testifying said:

Ps 8:  
4-6      *“What is man,  
that You should remember him?  
or the son of man,  
that You should watch over him?  
<sup>7</sup>You made him a little lower  
than the angels;  
with glory and with honour  
You have crowned him,  
and have set him over  
the works of Your hands.  
<sup>8</sup>You have placed everything  
beneath his feet.”*

Now in that He placed all things in subjection to him, He left nothing not within his sovereignty. But now we do not yet see everything made subject to him. <sup>9</sup>But we see Jesus, Who was made for a short time ‘a little lower than the angels,’ crowned with glory and honour because He suffered death, so that by the grace of God He might experience death for all. <sup>10</sup>Now it befitted Him, for Whom and by Whom everything exists, in bringing many sons to glory, to bring the Author of their salvation to perfection through suffering, <sup>11</sup>for both the One who sanctifies and those who are sanctified are all of the same, because of which He is not ashamed to call them brethren, <sup>12</sup>saying:

*“I will declare Your name  
to My brethren;  
I will extol You  
in the midst of the congregation.”*      Ps.22:  
22

<sup>13</sup>And again:

*“I will put My trust in Him.”*      Ps.  
18:2

And again:

*“Lo, I am here with the children  
God has given Me.”*      Is.  
8:18

<sup>14</sup>Since, then, the children share a common flesh and blood, He also in the same way partook of it with them, so that by death He might destroy the one who had the power of death, who

is the devil, <sup>15</sup>and deliver those who for all their lifetime were in bondage, subject to the fear of death. <sup>16</sup>He hardly was concerned with angels but with Abraham's posterity. <sup>17</sup>Therefore it was necessary for Him to be like His brethren in every way so that He might become a merciful and faithful high priest in the things of God, in order to make a propitiation for the sins of the people, <sup>18</sup>for in that He Himself has undergone temptation, He can succour those who are being tempted.

**3** <sup>1</sup>And so, holy brethren, companions in the heavenly calling, consider the Apostle and High Priest Whom we profess, Christ Jesus, <sup>2</sup>Who was faithful to the One Who appointed Him, just as Moses also was in all His house. <sup>3</sup>He is worthy of more glory than was Moses, just as he who builds it has more honour than the house. <sup>4</sup>Now every house is built by some man, but the One Who built everything is God. <sup>5</sup>Moses was faithful in all things in His house as a servant, for a witness to the things which were yet to be uttered, <sup>6</sup>but Christ is like a Son over His house and we are His house, if we but keep the confidence and glorying of hope firm to the end. <sup>7</sup>Therefore it is just as the Holy Spirit says:

Ps.95: 7-11  
 \*'you',  
 \*'your'  
 are  
 plural

*"Today, if you\* will hear His voice,  
 \*do not harden your\* hearts  
 in provocation,*

*as in that day of trial in the desert,  
 \*where your fathers tested Me  
 and tried Me,  
<sup>10</sup>and saw My deeds for forty years.  
 Because of this I was angered  
 at that generation and I said,  
 'They stray for ever in the heart,  
 they have not known My ways.'  
<sup>11</sup>And so I swore in My wrath,  
 'They will not enter on My rest.'"*

<sup>12</sup>Beware, brethren, in case there is in any one of *you* an evil heart of unbelief, which turns away from the living God, <sup>13</sup>but exhort one another each day, as long as it is called 'Today', so that none of *you* are hardened by the deceitfulness of sin, <sup>14</sup>for we become partakers of Christ, if we but maintain our first persuasion firm until the end. <sup>15</sup>As it is said:

*"Today, if you\* will hear His voice,  
 do not harden your\* hearts  
 in provocation."*

Ps.95:  
 7.8  
 \*'you',  
 \*your',  
 are plu-  
 rals

<sup>16</sup>Now some who heard did provoke, but not all who left Egypt by Moses. <sup>17</sup>So by whom was He provoked for forty years? Wasn't it by those who sinned, whose corpses strewn the wilderness? <sup>18</sup>And to whom did He vow that they would not enter on His rest if it was not to those who disobeyed? <sup>19</sup>And so we see they could not enter because of unbelief.

**4** <sup>1</sup>Let us therefore fear, lest when a promise has been left of entering

His rest, any one of *you* should seem to fail to reach it, <sup>2</sup>for we have had the gospel preached to us just as it also was to them. But the word they heard was of no benefit to them because it was not mixed with faith in those who heard it, <sup>3</sup>for it is we who believe who enter on His rest, as it has been said:

Ps. 95:11 *"I have vowed in My wrath,"  
"They will not enter on My rest,""*

although its works were finished from the creation of the world, <sup>4</sup>for it speaks in one place of the seventh day like this: "God rested on the seventh day from all His labours," <sup>5</sup>and again in this matter, "They will not enter on My rest." <sup>6</sup>Since it is left open, then, for some to enter it, and those who were first addressed did not enter it because of unbelief, <sup>7</sup>He again declares an appointed day, 'Today,' saying by David a long time after, just as it had been said:

Ps.95:7 *"Today, if you\* would hear His voice,  
\*you\*, do not harden your\* hearts."*  
\*your\*

are plu-  
ral  
\*Gk:  
Jesus,  
the  
Greek  
form  
of the  
Hebrew  
word  
'Joshua'

<sup>8</sup>Now if Joshua\* had given them rest, He would not after this have spoken of another day. <sup>9</sup>Therefore there still remains a rest for the people of God. <sup>10</sup>The man who enters on his rest is the man who ceases from his toil, as God did from His. <sup>11</sup>And so let us strive to enter on that rest, so that no one falls in the same pattern of unbelief, <sup>12</sup>for the word of God is alive and power

ful, sharper than any two-edged sword, and it pierces to divide apart both soul and spirit, joints and marrow; it is a judge of both the thoughts and the intentions of the heart. <sup>13</sup>Neither is anything created hidden from His sight; but everything is laid bare and is open to the eyes of Him to Whom we are to give account.

<sup>14</sup>And so, because we have Jesus the Son of God as a great High Priest Who has passed into the heavens, let us hold fast to our profession. <sup>15</sup>We do not have a high priest unable to feel for our weaknesses, but One Who has been tempted, yet without sin, in every way as we are. <sup>16</sup>Let us, then, come boldly to the throne of grace so that we may receive mercy and find grace to help in time of need.

**5** <sup>1</sup>Now every high priest picked from men is appointed on behalf of men for the things of God, so that he may offer gifts and sacrifices for sins. <sup>2</sup>He can bear gently with the ignorant and erring, since he is himself beset with weakness, <sup>3</sup>because of which he is obliged, just as for the people, so also for himself, to make an offering for sins. <sup>4</sup>Now no one takes this honour to himself but a man is called by God, indeed as Aaron also was. <sup>5</sup>So also Christ did not confer that honour on Himself, to be made high priest, but it was the One Who said to Him:

*"You are My Son;*

Ps.  
2:7

*today I have begotten You,”*

<sup>6</sup>Who also says elsewhere:

Ps.  
110:4

*“You are a priest for ever  
in the order of Melchizedek.”*

<sup>7</sup>In the days of His flesh, with loud cries and tears He offered up both prayers and supplications to the One Who was able to deliver Him from death, and He was heard for His godly fear. <sup>8</sup>Although He was a Son yet He learnt obedience by the things He suffered, <sup>9</sup>and having been made perfect He became the Author of eternal salvation for everyone obedient to Him; <sup>10</sup>for He is declared by God a high priest in the order of Melchizedek.

<sup>11</sup>There is much for us to say relating to Him on a matter hard to be explained because *you* have become dull of hearing, <sup>12</sup>for when for a long time *you* also ought to have been teachers, *you* have need again for someone to teach *you* which are the first principles of the oracles of God; *you* have come to be in need of milk, not solid food. <sup>13</sup>Now everyone who feeds on milk is not accustomed to the word of righteousness, because he is a babe. <sup>14</sup>Solid food, however, is for those who are of age, who have their senses exercised by use to discern both good and evil.

**6**<sup>1</sup>Leaving, therefore, the beginning of the doctrine concerning Christ,

let us move on to its completeness, not laying down again the foundation of repentance from the works of death, of faith in God, <sup>2</sup>of instruction in baptisms, of laying on of hands, of the resurrection of the dead and of eternal judgment. <sup>3</sup>And this we will do, if God permits. <sup>4</sup>Now it is impossible for those who have once been enlightened, have tasted the heavenly gift, have become partakers of the Holy Spirit, <sup>5</sup>have tasted the goodness of the word of God and the powers of the age to come, if they fall away, <sup>6</sup>to renew these again to repentance, seeing that they crucify the Son of God to themselves again and make Him a public shame. <sup>7</sup>Indeed, the earth, which soaks up the rain that so often comes upon it, and yields fruit useful to those by whom it is cultivated, receives a blessing from God. <sup>8</sup>But should it bear thorns and prickles it is rejected and is virtually a curse, and then its end is to be burnt.

<sup>9</sup>But, beloved, we are convinced of better things concerning *you*, things which accompany salvation, even though we speak like this, <sup>10</sup>for God is not unjust to disregard *your* deeds and *your* labour of love, which *you* showed toward His name when *you* attended to the saints, as *you* still do. <sup>11</sup>And we long for each one of *you* to show until the end the same diligence towards the full assurance of hope, <sup>12</sup>so that *you* do not become slothful, but the

followers of those who through faith and patience inherit the promises.

<sup>13</sup>When God made promise to Abraham, since He had no one greater by whom to swear, He swore by His own name, <sup>14</sup>saying: "As surely as I am the One Who blesses, I will bless you, and as the One Who multiplies, I will multiply you."

<sup>15</sup>And so after he had patiently endured he obtained the promise. <sup>16</sup>Now men swear by what is greater than they are and for them an oath as confirmation puts an end to every argument. <sup>17</sup>All the more then, when God wished to show the unchanging nature of His purpose to the heirs of the promise, He pledged Himself on oath, <sup>18</sup>so that by two unchangeable things, in which it was impossible for Him to lie, we who seek refuge may have a powerful encouragement to seize the hope set before us. <sup>19</sup>This hope we have as an anchor for the soul, sure and certain, and it enters the sanctuary within the veil, <sup>20</sup>where Jesus, going ahead of us, has entered on our behalf as a high priest for ever in the order of Melchizedek.

**7**<sup>1</sup>Now the name of this man Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, <sup>2</sup>and to whom Abraham divided a tenth of every-

thing, is translated first as 'King of Righteousness', and, since he also is king of Salem, as 'King of Peace'. <sup>3</sup>Without father, without mother, with no traceable ancestry, with no beginning of his days nor end to his life, he is like the Son of God and remains a priest for ever.

"See how great this man was, to whom even Abraham the patriarch gave a tenth of the spoils. <sup>5</sup>The sons of Levi, who receive the priesthood, indeed have authority from the Law to levy tithes on those who are their brethren, although they also come from the loins of Abraham. <sup>6</sup>However, someone whose descent is not by ancestry from them received a tithe from Abraham and blessed the man who had the promises. <sup>7</sup>Without any argument, the less is blessed by the more excellent. <sup>8</sup>Here men who die receive tithes, but there it is testified that he lives on. <sup>9</sup>And as I may so say, through Abraham Levi also, who receives the tithes, paid a tithe, <sup>10</sup>for he was still in the loins of his ancestor when Melchizedek met with him.

<sup>11</sup>If, then, completeness came through the Levitical priesthood, (for under it the people received the Law) why was there need for yet another priesthood not of the order of Aaron but of the order of Melchizedek? <sup>12</sup>Now when there is a change in the priesthood, there must be also of necessity a change of the Law, <sup>13</sup>for the Man of

Whom these things are spoken is a member of another tribe, from which no one is connected with the altar, <sup>14</sup>for it is apparent that our Lord sprang out of Judah, a tribe about which Moses uttered nothing as to priesthood. <sup>15</sup>It is apparent even more that if another priest arises in the likeness of Melchizedek, <sup>16</sup>He does not come in accordance with the law of a fleshly statute but in the power of an unending life, <sup>17</sup>for it is testified:

Ps. 110: 4      *"You are a priest for ever  
in the order of Melchizedek."*

<sup>18</sup>Now the previous commandment was indeed annulled because it was weak and of no benefit, <sup>19</sup>for the Law made nothing perfect, but what did was the introduction of a better hope, through which we draw near to God. <sup>20</sup>And since He was appointed with an oath, (for those becoming priests are appointed without an oath, <sup>21</sup>while this Man is appointed with an oath by the One Who said to Him,

Ps. 110:4      *"The LORD has sworn  
and will not change His mind:  
You are a Priest for ever,  
in the order of Melchisedec.")*

<sup>22</sup>Jesus has therefore become the Surety of a better covenant. <sup>23</sup>And truly those becoming priests were numerous, for death prevented their continuance, <sup>24</sup>but He has a perpetual priesthood because He lives for ever.

<sup>25</sup>Therefore He can save for ever those who come to God through Him, because He lives for ever to intercede on their behalf.

<sup>26</sup>A high priest such as this does well for us, One Who is holy, without deceit, undefiled, Who is separate from sinners and Who is higher than the heavens. <sup>27</sup>He has no need each day, as other high priests have, to offer sacrifices for His own sins first and then for those of the people; for this He did once and for all when He offered up Himself. <sup>28</sup>Now the Law appoints as high priests men with weaknesses, but the word of the oath, which supersedes the Law, appoints the Son for ever, since He has been made perfect for ever.

**8**<sup>1</sup>To summarise what has been said: we have a high priest such as this, Who is seated at the right hand of the throne of the Majesty in heaven, <sup>2</sup>a minister of holy things and of the true tabernacle, which the Lord and not man pitched. <sup>3</sup>Now every high priest is appointed to offer both gifts and sacrifices, and so it is necessary that this Man also has something which He can offer, <sup>4</sup>for if He was on earth He would never be a priest, there being priests who offer gifts according to the Law. <sup>5</sup>These officiate as a figure and a faint foreshadow of heavenly things, just as Moses was divinely instructed when he was about to complete the tabernacle, for He said:

Exod. 25:40 “Watch that you make everything according to the pattern shown you on the mountain.” <sup>6</sup>But now He has obtained a far superior ministry, in that He is the Mediator of a better covenant, which has been enacted upon better promises. <sup>7</sup>If that first one had been faultless, a place would never have been sought for a second, <sup>8</sup>for finding fault with them He says:

from the least  
up to the greatest of them,  
<sup>12</sup>for I will be merciful  
to their wrongdoings,  
and their sins  
and their transgressions  
will recall no more for ever.”

<sup>13</sup>In saying 'New', He has made the first outdated. And what is outdated and old is ready to disappear.

Jer. 31:  
31-34

“‘Lo, the days are coming,’  
says the LORD,  
‘When I will make a new covenant  
with the house of Israel  
and the house of Judah.  
’It will not be according  
to the covenant I made  
with their forefathers,  
when I took them by the hand  
to lead them  
out of the land of Egypt;  
for they did not continue  
in My covenant  
and I disregarded them,’  
says the LORD.  
’<sup>10</sup> ‘This is the covenant  
I will make  
with the house of Israel,  
after those days,’ says the LORD.  
’I will put My laws into their mind,  
and write them on their hearts,  
and I will be a God to them,  
<sup>11</sup> and they will be a people to Me.  
Each man will no more  
instruct his neighbour  
and his brother  
in the knowledge of the LORD;  
for they will all know Me,

**9**<sup>1</sup>The first covenant, then, had both its rules for worship and a sanctuary of this world, <sup>2</sup>for a first tabernacle was made in which was the lampstand, the table and the Bread of the Presence, and it was called the Holy Place. <sup>3</sup>After the second veil there was the tabernacle which was called the Holiest of All. <sup>4</sup>This held the golden censer and the Ark of the Covenant, which was completely overlaid with gold and in which was the golden urn that held the manna, Aaron's staff, which budded, and the stone tables of the covenant. <sup>5</sup>Above this stood the cherubim of glory, overshadowing the mercy seat, of which there is not time now to speak in detail. <sup>6</sup>Throughout the time that things were furnished in this way, the priests went always into the first tabernacle as they discharged the rites of worship, <sup>7</sup>and once a year the high priest entered on his own into the second, not without blood, which he offered for himself and for the unwitting sins of the people. <sup>8</sup>By this the Holy Spirit indicated that while

the first tabernacle was still in place, the way into the Holiest of All had not been brought to light. <sup>9</sup>This was a symbol for the time that then was, when both gifts and sacrifices were offered which were unable to perfect the worshipper in his conscience, <sup>10</sup>because they were but foods, drinks, various washings and fleshly rites imposed until the time things would be reformed.

<sup>11</sup>But when Christ appeared as a high priest of the good things which were to come, He passed through the greater and more perfect tabernacle, which is not built by human hands, that is, it is not of this world, <sup>12</sup>and entered once and for all into the Holiest of All by His own blood, not by that of goats and bullocks, having gained an eternal redemption. <sup>13</sup>Now if the blood of bulls and goats and the ashes of a heifer, sprinkled over those who were defiled, sanctify in a fleshly cleansing, <sup>14</sup>how much more will the blood of Christ, Who by the eternal Spirit offered Himself spotless to God, cleanse *your* conscience from the works of death for *you* to worship the living God. <sup>15</sup>He therefore is the Mediator of a new covenant, so that, because there has been a death to pay for the release from the violations of the first covenant, those who have been called may receive the promise of the eternal inheritance. <sup>16</sup>Now where there is a will it is necessary for the death of the testator to be estab-

lished, <sup>17</sup>because a will comes into force on death and on no account is valid while the testator is alive.

<sup>18</sup>Because of this the first covenant was not inaugurated without blood,

<sup>19</sup>but when Moses had uttered every commandment of the Law to all the people, he took the blood of bullocks and goats, with some water, scarlet wool and hyssop twigs, sprinkled the scroll itself and all the people,

<sup>20</sup>and said, "This is the blood of the <sup>Exod.</sup>

covenant which God entered into with <sup>24:8</sup>

*you*." <sup>21</sup>Further he sprinkled the tabernacle and all the utensils of the service with blood in the same way. <sup>22</sup>Almost everything, according to the Law, was cleansed with blood and there was no forgiveness without the shedding of blood.

<sup>23</sup>It was necessary, therefore, for the examples of the heavenly realities to be cleansed by these, but the heavenly things themselves needed sacrifices better than these, <sup>24</sup>for Christ did not enter a sanctuary built by human hands, a figure of the reality, but into heaven itself, thereupon to appear in the presence of God on our behalf.

<sup>25</sup>Nor was it that He should offer Himself repeatedly, just as the high priest, year by year, enters the Holiest of All with blood which is not his own; <sup>26</sup>otherwise He must then have suffered many times since the foundation of the world. But now, at the consummation of the age, He has appeared for the remission of sins

through the sacrifice of Himself, once and for all. <sup>27</sup>And just as it has been appointed for men once to die and after this the judgment, <sup>28</sup>so also Christ was offered once to bear the sins of many, and to those who eagerly await Him, He will appear a second time, without sin, for salvation.

**10**<sup>1</sup>Now since the Law is but a faint foreshadow of good things to come and not the real form of those things, it is never able to perfect the worshippers by the same sacrifices they continue every year to offer. <sup>2</sup>If otherwise, would not these then have ceased to be offered, because the worshippers, cleansed once for all, would no longer have a consciousness of sins? <sup>3</sup>On the contrary, there is an annual reminder of sin in those sacrifices, <sup>4</sup>for it is not possible for the blood of bulls and goats to take away sins. <sup>5</sup>And so when Christ comes into the world, He says:

See  
Mic.  
6:6,7

Ps.40:  
6-8

*"You did not wish  
for sacrifice and offering,  
but You have prepared  
a body for Me.  
<sup>6</sup>You found no satisfaction  
in burnt offerings for sin.  
<sup>7</sup>Then I said, 'See, I come  
(it is written of Me  
in the column of the scroll)  
to do Your will, O God.'"*

<sup>8</sup>Above in saying:

*"You have not wished for*

*nor been satisfied  
with sacrifice and offering  
and burnt offerings for sin,"*

which are offered in accordance with the Law, <sup>9</sup>and then saying:

*"Lo, I come to do Your will,  
O God,"*

He takes away the first in order to establish the second. <sup>10</sup>By that will we are sanctified by the sacrifice, once only, of the body of Jesus Christ. <sup>11</sup>Day by day each priest stands officiating and offering time after time the same sacrifices, which never can take sins away. <sup>12</sup>But He, after offering one lasting sacrifice for sins, sat down at the right hand of God, <sup>13</sup>and from now on waits until His enemies are made the footstool underneath His feet, <sup>14</sup>for by one sacrifice He has made perfect for ever those who are sanctified. <sup>15</sup>The Holy Spirit also testifies this to us; for after what was first said, then is said:

<sup>16</sup>*"This is the covenant  
which I will make with them,  
after those days,' says the Lord;  
'I will put My laws  
within their hearts,  
and write them in their minds,  
<sup>17</sup>and their sins  
and their transgressions  
I will recall no more for ever.'"*

Jer.31:  
33,34

Now where these are forgiven, there

is no further offering for sins.

<sup>19</sup>Therefore, brethren, since we are free to enter the Holiest of All through Jesus' blood, <sup>20</sup>by which He has opened up for us a new and living way through the veil, which is to say His flesh, <sup>21</sup>and have an exalted priest over the house of God, <sup>22</sup>let us come with a sincere heart in the full assurance of faith, sprinkled in our hearts from the consciousness of evil and washed as to the body in pure water. <sup>23</sup>Let us retain the confession of our hope without wavering, because He is faithful Who made the promise. <sup>24</sup>Further, let us be observant of each other to stimulate love and good works, <sup>25</sup>not neglecting to meet together, as some are accustomed, but encouraging ourselves, and this the more as *you* see the Day approaching.

<sup>26</sup>Now if we sin wilfully after receiving the knowledge of the truth, a sacrifice for sins remains no longer, <sup>27</sup>but there is a certain fearful expectation of judgment and the coming burning indignation, which will consume those who are contrary-minded. <sup>28</sup>Upon the evidence of two or three witnesses the man who rejected the Law of Moses was executed without mercy. <sup>29</sup>How much more, do *you* think, does he deserve worse punishment who tramples underfoot the Son of God, and who regards the blood of the covenant, by which he was sanctified, as unhallowed, and who has despised

the Spirit of grace? <sup>30</sup>We know there is One Who has said: "Vengeance is mine, I will repay, says the LORD." <sup>35,36</sup> And again:

*"The LORD will judge His people."* Ps. 135:14

<sup>31</sup>It is a fearful thing to fall into the hands of the living God.

<sup>32</sup>However, call to mind *the* former days when, after *you* were enlightened, *you* endured a great struggle of suffering. <sup>33</sup>On one hand *you* were publicly exposed both to insults and affliction and on the other *you* became companions of those who were being treated thus. <sup>34</sup>for *you* also showed me sympathy in my bonds and *you* accepted the looting of *your* possessions with joy, knowing in yourselves that *you* have in heaven a better and an enduring possession. <sup>35</sup>Don't, then, throw *your* confidence away; it has a great reward. <sup>36</sup>*You* need patience, so that having done the will of God *you* may obtain the promise:

<sup>37</sup>*"For in just a little while, He Who is coming will arrive and not delay;* Habakkuk 2:3,4

<sup>38</sup>*now the just will live by faith, and if a man draws back, My soul will find no pleasure in him.* See Deut. 32: 15-19

<sup>39</sup>But we are not of those who shrink back to destruction, but we believe to the preservation of the soul.

**11**<sup>1</sup>Now faith gives substance to things hoped for, makes apparent things not seen, <sup>2</sup>for through it the ancients were attested. <sup>3</sup>By faith we understand the universe was created by the word of God, so that the things which are seen have not been made from things appearing.

<sup>4</sup>By faith Abel offered a better sacrifice to God than Cain, by which it was attested he was righteous, since God bore witness to his gifts; and through this he still speaks though he is dead.

<sup>5</sup>By faith Enoch was removed so that he did not see death, and he was not to be found because God had taken him away; for prior to his transposition it was attested that he pleased God. <sup>6</sup>But without faith it is impossible to please Him, for the man who comes to God must believe that He exists, and is a rewarder of those who seek Him out.

<sup>7</sup>By faith Noah, warned of things of which as yet there was no sign, considered well and built an ark for the salvation of his family, by doing which he passed a sentence on the world and became an heir of the righteousness of faith.

<sup>8</sup>By faith Abraham obeyed when he was called to go out to the place which he was to receive as an inheritance; and he went out, not knowing

where he was to go. <sup>9</sup>By faith he sojourned in the land of promise as in a foreign land, living in tents with Isaac and Jacob, the heirs with him of the same promise, <sup>10</sup>for he sought a city with foundations, whose architect and artisan is God.

<sup>11</sup>By faith Sarah herself also received power for the founding of a line and gave birth beyond the normal age because she judged the One Who made the promise to be faithful. <sup>12</sup>And so there was begotten from one man, and that when he was good as dead, those just like the stars of the sky in multitude and countless as the sand grains on the seashore.

<sup>13</sup>These all died in faith; they did not receive the promises but viewed them from afar; and being convinced, they embraced them, saying with one voice that they were strangers and wayfarers on the earth. <sup>14</sup>Now those who say such things show that they seek a fatherland. <sup>15</sup>And if indeed they were to call to mind from where they have come out, they have opportunity to return. <sup>16</sup>But as it is they yearn for something better, which is heavenly. And so God is not ashamed of them, to be called their God, for He has prepared a city for them.

<sup>17</sup>By faith, when he was tested, <sup>Gen.</sup> Abraham made an offering of Isaac, <sup>22:1,2</sup> and the man who had received the

promises began to offer up the only son begotten by him, <sup>18</sup>of whom it was said: "Your offspring will be called in Isaac," <sup>19</sup>for he considered that God was even able to raise him from the dead, whence, in a manner of speaking, he did receive him.

Gen.  
21:12

<sup>20</sup>By faith Isaac blessed Jacob and Esau in respect of things to come.

<sup>21</sup>By faith, when he was dying, Jacob blessed both the sons of Joseph and worshipped as he leant upon his staff.

<sup>22</sup>By faith, when Joseph came to his end, he reminded the sons of Israel of their exodus and gave instructions about his bones.

<sup>23</sup>By faith, when Moses was born, he was concealed for three months by his parents, because they saw he was a child with a natural grace and they did not fear the king's decree.

<sup>24</sup>By faith Moses, when he was grown, refused to be called the son of Pharaoh's daughter, <sup>25</sup>and chose rather to share the hardship of the people of God than to enjoy the pleasures of sin for a season. <sup>26</sup>He believed reproach for Christ to be a greater treasure than the wealth of Egypt, for he looked away to the recompense of the reward. <sup>27</sup>By faith he forsook Egypt, not because he feared the wrath of the king; for he pursued his way as someone seeing Him Who

is invisible. <sup>28</sup>By faith he kept the Passover and the sprinkling of the blood, in order that the destroyer might not touch their firstborn. <sup>29</sup>By faith he went, as though it were dry land, across the Red Sea, by which the Egyptians, when they made the trial, were drowned. <sup>30</sup>By faith the walls of Jericho fell down when they had been encircled seven days. <sup>31</sup>By faith the harlot Rahab was not destroyed with those who did not believe, because she received the spies in peace.

<sup>32</sup>And what might I say more? Time fails for me to go in detail over Gideon, and also Barak, Samson and Jephtha, and also David, Samuel and the prophets, <sup>33</sup>who through faith conquered kingdoms, worked righteousness, obtained the promises, shut up the mouths of lions, <sup>34</sup>quenched the power of fire, escaped the edge of the sword, were strengthened in weakness, were mighty in battle and repulsed the armies of invaders. <sup>35</sup>Women received their dead raised to life, but others were tortured and refused deliverance so that they might attain a better resurrection. <sup>36</sup>Others accepted a trial of mocking and scourging, and still more of fetters and imprisonment. <sup>37</sup>They were stoned, they were sawn apart, they were tempted\*, they died killed by the sword; they went about in sheepskins and in goatskins, they were in want, they were in distress, they were perse-

*\*A one-letter change in the Greek word would give 'burnt'*

cuted <sup>38</sup>(men of whom the world was not worthy), as they wandered in deserts, on hills, in hideouts and caves in the earth. <sup>39</sup>Yet these all, though they were attested by faith, did not receive the promise, <sup>40</sup>because in the foresight of God there was something better which we have, so that without us they would not be complete.

**12**<sup>1</sup>And so since we are encompassed by so great a cloud of witnesses, let us also set aside each obstacle, together with the sin which does so easily beset us, and with patience run the course which stretches out before us, <sup>2</sup>fixing our eyes on Jesus, the Example and Perfection of our faith, Who, for the joy set before Him, endured the cross, despising its shame, and Who is seated at the right hand of the throne of God. <sup>3</sup>Consider how much contradiction to Himself He endured from sinners, so that when *you* grow weary *you* may not become faint-hearted. <sup>4</sup>As yet, struggling against sin, *you* have not resisted as far as blood, <sup>5</sup>and *you* have forgotten the exhortation which addresses *you* as sons: “My son, do not think lightly of the chastening of the LORD, nor weaken when you are corrected by Him; <sup>6</sup>for whom the LORD loves He chastens, and He scourges every son whom He receives.”

<sup>7</sup>If *you* undergo chastisement God is dealing with *you* as sons, for what son is there whom the father does not

discipline? <sup>8</sup>But if *you* are without correction, and correction is the shared experience of all, then *you* are outside the family and are not sons. <sup>9</sup>We once used to have our fleshly fathers who corrected us, and we respected them; how much more shall we not be submissive to the Father of spirits and live? <sup>10</sup>For a short time they corrected us as seemed good to them, but He corrects us for the benefit of sharing in His holiness. <sup>11</sup>No chastening seems to be a thing of gladness at the time, but of grief, yet afterwards it yields the peaceable fruit of righteousness in those who have been trained thereby. <sup>12</sup>And so revive the <sup>Is.35:3</sup>limp hands and the shaky knees, <sup>13</sup>and for *your* feet make level paths, so that the lame don’t twist their joints, but are rather cured.

<sup>14</sup>Pursue peace with everyone, together with the holiness without which no one will see the Lord. <sup>15</sup>Watch that there is no one who fails to reach the grace of God, and that no root of bitterness springs up which proves injurious and through which many are defiled, <sup>16</sup>and that there is no one immoral, or like godless Esau, who <sup>Gen.</sup>gave away his birthright for one meal; <sup>23:33, 27:34,</sup><sup>17</sup>for *you* also know that afterwards <sup>36,38</sup>when he wished to inherit the blessing, he was rejected; for he found no way to change his\* mind, although he \*i.e. sought the same with tears. <sup>Isaac’s mind</sup>

<sup>18</sup>*You* have not come to a mountain <sup>Exod. 19:12, 18,19.</sup>

Prov.3:11,12  
See Ps. 94:12

which can be touched and which is  
 Exod. 19:13, 20:18. burnt with fire, is dark and black  
 and windswept, <sup>19</sup>with the noise of a  
 trumpet and a voice that spoke words  
 which the hearers pleaded might not  
 Exod. 19:13. be spoken to them any more, <sup>20</sup>for  
 they could not begin to bear the  
 injunction: "If a wild beast should  
 even touch the mountain it is to  
 be stoned or thrust through with a  
 javelin." <sup>21</sup>The appearance was so  
 Exod. 19:16. dreadful, even Moses said, "I am  
 afraid and tremble." <sup>22</sup>But *you* have  
 come to Mount Zion, the city of the  
 living God, the heavenly Jerusalem,  
 and a myriad of angels, <sup>23</sup>to the festive  
 assembly and the church of the first-  
 born, who have been written down in  
 heaven, to God the judge of all, to  
 the spirits of the righteous, who have  
 been made perfect, <sup>24</sup>and to Jesus, the  
 Mediator of the new covenant, with  
 its sprinkled blood which speaks of  
 something better than the blood of  
 Abel. <sup>25</sup>Beware *you* do not reject that  
 voice, for if those who spurned Him  
 when He warned on earth did not  
 escape, much less shall we who turn  
 away when He speaks from heaven.  
<sup>26</sup>His voice then shook the earth, but  
 Haggai 2:6. now He has promised and says: "For  
 one last time I not only shake the  
 earth but the heavens also." <sup>27</sup>The  
 phrase, 'For one last time' denotes the  
 removal of what is shaken, that is of  
 things which have been made, so that  
 what cannot be shaken may remain.  
<sup>28</sup>And so, since we succeed to a king

dom which cannot be shaken, let us  
 have grace, whereby we may serve  
 God acceptably in reverence and in  
 godly fear; for our God is a consum-  
 ing fire.

**13** <sup>1</sup>Let brotherly love continue.  
<sup>2</sup>Do not forget to be hospitable,  
 for through it some took in angels as  
 guests, not knowing. <sup>3</sup>Remember  
 those who are imprisoned as though  
 you were imprisoned with them, and  
 those who are distressed, since you  
 also have a body. <sup>4</sup>Marriage is hon-  
 ourable in all and the marriage bed is  
 undefiled; but God will judge the  
 promiscuous and adulterers. <sup>5</sup>Be no  
 money-lover in *your* way of life and  
 be content with what *you* have; for He  
 Himself has said: "I will never leave Gen.  
 you nor forsake you." <sup>6</sup>And so in con- 28:15  
 fidence we say:

*"The LORD is my helper  
 and I shall not fear  
 what man will do to me."* Ps. 27:1,  
 56:4,  
 11,12

<sup>7</sup>Remember those who rule *you* and  
 who have spoken the word of God  
 to *you*; carefully consider the out-  
 come of their way of life and follow  
 in their faith. <sup>8</sup>Jesus Christ is the same  
 yesterday, today and forever. <sup>9</sup>Do not  
 be led away by varied and alien teach-  
 ing, for it is a good thing for the heart  
 to be established in grace, not by  
 foods, in which those who continued  
 in their use found no benefit. <sup>10</sup>We  
 have an altar from which those who

worship in the tabernacle have no right to eat; <sup>11</sup>for though the blood of living creatures is brought into the sanctuary by the high priest as an offering for sin, the bodies of those animals are burned outside the camp.

<sup>12</sup>Therefore Jesus also, so that He might sanctify the people through His own blood, suffered outside the city gate. <sup>13</sup>Accordingly, let us go to Him outside the camp since we bear His reproach; <sup>14</sup>for we have no abiding city here, but we seek the one which is to come. <sup>15</sup>Let us therefore through Him continually offer God a sacrifice of praise, the fruit of lips which confess His name. <sup>16</sup>But do not forget to do good and to share what you have, for God is pleased by such sacrifices. <sup>17</sup>Comply with those who rule *you* and obey, for they lie sleepless for *your* souls, as men who have to give account; obey them, so that they may do this with joy and not grief, for that is no profit to *you*.

<sup>18</sup>Pray for us; for we are confident we have a good conscience, desiring to

live honestly in everything. <sup>19</sup>I the more earnestly call on *you* to do this, so that I may be restored to *you* the sooner.

<sup>20</sup>Now may the God of peace, Who through the blood of the everlasting covenant brought from the dead Jesus our Lord, the great Shepherd of the sheep, <sup>21</sup>strengthen *you* in every good work in order to do His will, working in *you* what is well-pleasing in His sight, through Jesus Christ. To Him be glory for ever and ever. Amen.

<sup>22</sup>I would call upon *you*, brethren, to bear with this word of exhortation, for I have written to *you* briefly.<sup>23</sup>[I would like *you* to] know that our brother Timothy has been released, and if he comes soon I shall see *you* with him.

<sup>24</sup>Greet all who rule *you*, and all the saints. Those who are from Italy send *you* their greetings.

<sup>25</sup>Grace be with *you* all. Amen.

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FOREWORD  
TO THE GENERAL LETTER OF  
JAMES

THAT the authority of this letter was anciently questioned by some plainly appears from Eusebius and Jerome, who speak suspiciously of it. That it has also been denied by some later writers is no less clear from Luther, who at first spoke slightly of it, though in his later writings he was more modest. Further, some of his more early followers were of his mind, to say nothing of Cajetan and Erasmus.

But as for the ancients, (if we admit that the two forementioned authors wrote down their own thinking and not the opinion of other men, and their words cited by Brochmand and others may well import this,) the letter was unquestionably received by most of the fathers and primitive Christians before Eusebius or Jerome were born, and by many councils. Why should they not be more effectual in proving this epistle was canonical than the doubts of a few persuade us to the contrary? What do we find in it disagreeable to the doctrine of the gospel, unbecoming the style of an apostle or the Holy Spirit's inditing? Does it not have the same majesty, purity, spirituality, efficacy and power on men's consciences that other Scriptures have? To Cajetan and Erasmus we oppose the universality not only of Protestants but of Catholics themselves; and to Luther we oppose all the later Lutherans, who generally receive it.

That which drew Luther himself to reject it (to speak a little of that, it being of weight,) was partly the seeming difference between James and Paul in the point of justification, which will be addressed in the 2nd chapter, and partly because James speaks nothing, though he wrote to Christians, of the death, the merits or resurrection of Christ, etc.

Yet though he is indeed more sparing in handling evangelical doctrines, he touches on several. What does he mean by *'the ingrafted word,'* chap. 1:21, and *'law of liberty,'* 1:25 but the gospel of Christ? Who does he understand by *'the judge,'* chap.5:9, but Christ? Whose coming does he speak of, 5:7, but Christ's? How expressly he mentions *'faith in our Lord Jesus Christ,'* chap. 2:1.

## FOREWORD TO THE GENERAL LETTER OF JAMES

The truth is that the people for whom this letter seems designed, and the aim of the writer, call for such a way of writing as we have here. He directs himself mainly against a licentious, sensual sort who profess faith, who boasted of the name of faith but lacked it, and being rather libertines than saints blemished the Christian profession with unsuitable practices. These he takes upon himself to correct, and evinces their faith and religion, being devoid of good works, to be vain.

It was not therefore necessary that he should so largely insist upon the doctrine of faith, when his chief design was to reform practice. Paul, on the other hand, had many times to do with men of a Pharasaical spirit, or who were with difficulty weaned from Judaism and an opinion of self-righteousness, and he makes it his business to settle the doctrine of grace and justification by faith. As Augustine thinks, James had to do with those who, probably misunderstanding Paul, abused the doctrine of grace and turned it into the cause of licentiousness. And so why may not James be allowed to tax that abuse and insist the more fully on matters of practice, pressing them to live up to their faith and bear fruit answerable to that holy truth they had received? Remedies must be suited to diseases; there is as little need to urge a Solifidian\* to rely on the grace which he already presumes, as to persuade a Pharisee of the necessity of good works, upon which he himself lays but too much stress.

But as the authority of the letter has been formerly questioned, though with little reason, so its authorship is still doubted of, perhaps with more reason. However, this question is less material; we need not be oversolicitous to know what amanuensis the Spirit of God made use of in penning it, so long as we find the impress of God upon it. It is certain that this James was not the son of Zebedee, whom Herod had beheaded, if chronology does not fail us, before the writing of the letter, Acts 12:1. It is not certain that there were three Jameses, two of them apostles and the third, called Oblias and James the Just, one of the seventy disciples. Scripture mentions but two, one the son of Zebedee, the other of Alpheus, called the brother of the Lord, Gal. 1:19, as being of kin to His family, and said to be a pillar, Gal. 2:9, and joined with Peter and John. And though some have thought the James there mentioned to have been the third James, called Oblias, and one of the seventy, yet it is more probable that

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\*One who believes that salvation is by faith alone.

## FOREWORD TO THE GENERAL LETTER OF JAMES

he was indeed no other than the son of Alpheus, and one of the twelve. Nor is it likely that one of the disciples should be numbered as one of the three pillars and thus preferred above so many apostles. This James, therefore, upon the whole, I take to be the penman of this letter. His not calling himself an apostle needs not be objected against his being so, when he does no more in omitting it than Paul does in four of his letters, viz. to the Philippians, both to the Thessalonians and that to Philemon.

Why the letter is called 'general' is much questioned and a satisfactory reason not easily given. Some think it is because it is not inscribed to any particular church or person, as Paul's are. But then why are the two latter letters of John reckoned among the catholic or general ones, though directed to particular persons, and that to the Hebrews not counted among them, though it has no such particular inscription? Others think that this and the six others were called 'catholic' upon their catholic or general reception and approbation among the churches, in opposition to the letters of Barnabas, Ignatius, Clemens etc., which never were received as any part of the canon. These are the best reasons for the title I meet with; which is the more probable let the reader judge.

The subject-matter of the epistle is, in a manner, wholly practical, but very varied. It is chiefly either corrective of the vices and abuses which had crept into the conduct of some who professed faith, or admonitory and exhortatory. Thus it is partly to awaken the drowsy among them out of their stupor and security and stir them up to the practice of their neglected duty, to which he points them particularly by reminding them of approaching judgment. It is also partly to persuade sincere and humble believers to be patient under tribulations and oppressions by propounding to them suitable encouragements for their support and consolation when they are in such a condition. Scattered throughout the whole are many excellent and useful truths, which cannot easily be reduced to any certain method, but will be individually addressed in the respective places where they occur.

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THE GENERAL LETTER OF

JAMES

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**1** <sup>1</sup>This is James, a servant of God and of the Lord Jesus Christ, [writing] to greet the twelve tribes of the Dispersion.

<sup>2</sup>Count it all joy, my brethren, when *you* fall into all manner of trials, <sup>3</sup>in the knowledge that the testing of *your* faith works patience in *you*. <sup>4</sup>But rather let patience finalise its work, so that *you* may be complete and blameless, in no way deficient.

<sup>5</sup>If anyone of *you* lacks wisdom, let him ask for it from God, Who gives liberally to everyone without reproaching, and it will be given to him. <sup>6</sup>But ask in faith, doubting nothing; the man who doubts is like a billow of the sea, driven by the wind and tossed about. <sup>7</sup>That man is not to think that he will receive anything from the Lord. <sup>8</sup>A double-minded man is unstable in all his ways.

<sup>9</sup>Let the brother who is humble be glad when he is lifted higher <sup>10</sup>and the one who is rich rejoice when he is humbled, because he will pass away like the flower of the grass, <sup>11</sup>for the sun rises with its heat and withers the grass, the flower of which falls and its beauty of appearance perishes; just so will the rich

man also wither in his pursuits.

<sup>12</sup>The man is blessed who is steadfast in temptation, for when he has been tried he will receive the crown of life, which the Lord has promised to those who love Him. <sup>13</sup>Let no one say when he is tempted, "I am tempted by God." God cannot be tempted by evil and neither does He tempt anyone, <sup>14</sup>but each man is tempted when he is drawn away and enticed by his own lusts. <sup>15</sup>Then when lust has conceived it bears sin and when sin comes to its fruition it breeds death. <sup>16</sup>Do not be deceived, my dear brethren. <sup>17</sup>All good giving and every perfect gift is from above and comes down from the Father of Lights, with Whom there is neither change nor moving shadow. <sup>18</sup>He gave us birth, of His own will, by the Word of truth, so that we should be, as it were, the first-fruits of His creatures.

<sup>19</sup>And so, my dear brethren, let every man be quick to hear, slow to speak, slow to anger; <sup>20</sup>for man's anger does not work the righteousness of God. <sup>21</sup>Therefore putting aside all filthiness and the evil which remains [within *you*], receive in meekness the Word, which when

implanted can save *your* souls.<sup>22</sup> Be doers of the Word and not just only listeners who deceive themselves.<sup>23</sup> If there is anyone who is a listener and not a doer of the Word, he is like a man observing in a mirror the face with which he was born; <sup>24</sup>he sees himself and goes away and straight away forgets what he was like. <sup>25</sup>But the man who looks into the perfect law of liberty and continues in it, and is not a listener who forgets but a doer who performs, is the man who will be blessed in what he does. <sup>26</sup>If anyone among *you* seems to be religious but does not control his tongue, he deceives his own heart and his religion is in vain. <sup>27</sup>Pure religion which is undefiled in the sight of God the Father is this: to visit the fatherless and widows in their distress and to keep oneself unspotted from the world.

**2**<sup>1</sup>My brethren, hold the faith of our Lord Jesus Christ, the Lord of glory, in impartiality. <sup>2</sup>If there comes into *your* assembly a man who has a gold ring on his finger and who is in smart clothing, and there also comes in a poor man in shabby clothes <sup>3</sup>and *you* give *your* attention to the one who wears the smart clothing and say to him, "You sit comfortably here," and to the poor man, "You stand over there," or, "Sit here under my footstool," <sup>4</sup>don't *you* discriminate between

them and become judges who have evil minds? <sup>5</sup>Listen, my dear brethren. Has God not chosen the poor of this world who are rich in faith as heirs of the kingdom which He has promised to those who love Him? <sup>6</sup>But *you* despise the poor. Is it not the rich who tyrannise *you* and drag *you* into court? <sup>7</sup>Are they not the ones who blaspheme that good Name by which *you* are called? <sup>8</sup>If indeed *you* fulfil the royal Law according to the scripture: "You are to love your neighbour as yourself," *you* do well. <sup>9</sup>But if *you* show partiality *you* commit a sin and are convicted by the Law as transgressors; <sup>10</sup>for whoever keeps the whole Law but fails in one point is guilty of it all, <sup>11</sup>for He Who said: "Do not commit adultery," also said: "Do not kill;" and if you are not an adulterer, but kill, you have become a transgressor of the Law.

<sup>12</sup>Both speak and act as those who will be judged according to the law of liberty, <sup>13</sup>for judgment was without mercy to the man who showed no mercy; yet mercy triumphs over judgment.

<sup>14</sup>What does it benefit, my brethren, if someone says that he has faith but yet he has no works? Can faith save him? <sup>15</sup>But if a brother or a sister has no clothing and they are destitute of daily food, <sup>16</sup>and one of *you* says to them, "I wish *you* well"; may *you*

Levit.  
19:18

\* Gk:  
'Go in  
peace.'

find warmth and food somewhere," but does not give them what is needed for the body, what benefit is it? <sup>17</sup>Thus faith by itself, if it has no works, is dead. <sup>18</sup>But someone says, "You have faith and I have works." Show me your faith without your works and I will show you my faith by my works. <sup>19</sup>Do you believe there is one God? You do well; the devils also believe and they tremble. <sup>20</sup>But do you wish to understand, you empty man, that faith without works is dead? <sup>21</sup>Was not Abraham our father justified by works when he offered Isaac his son upon the altar? <sup>22</sup>Do you see how that faith united with his works and was perfected by his deeds? <sup>23</sup>And the scripture was fulfilled which says: "Abraham believed God; and it was imputed to him as righteousness;" and he was called "The friend of God." <sup>24</sup>You see, therefore, that a man is justified by works and not by faith alone. <sup>25</sup>Wasn't the harlot Rahab also in the same way justified by works when she received the messengers and sent them out another way? <sup>26</sup>Just as the body without breath is dead, so also faith which has no works is dead.

**3** <sup>1</sup>Don't make many to be teachers, my brethren, because we who are know that we shall receive a greater condemnation. <sup>2</sup>We all fall many times. If anyone does not fall in

word, he is a perfect man, able also to rein in all his body. <sup>3</sup>Lo, we loop the reins of horses in their mouths so that they are obedient to us and we change the whole direction of their bodies. <sup>4</sup>Look also at ships; although they are so large and are driven by strong breezes, yet their courses are directed by the little steering oar to where the inclination of the helmsman wishes. <sup>5</sup>The tongue is also in the same way a small member, yet it boasts great things. Lo, how large a forest is ignited by a tiny flame. <sup>6</sup>And the tongue is a fire, a world of wickedness, which so exists among our members that it defiles all the body. It sets life all round on fire and is inflamed from hell. <sup>7</sup>In nature every kind of beast and bird, of reptile and sea creature is tamed and has been tamed by man, <sup>8</sup>but no one has the power to tame the tongue, an unruly evil, full of deadly venom. <sup>9</sup>With it we bless our God and Father but curse our fellow man, who has been made in the likeness of God; <sup>10</sup>from the same mouth comes out praise and imprecation. It should not be, my brethren, these things should not be so. <sup>11</sup>Does the stream flow sweet and bitter from the same spring? <sup>12</sup>Can the fig bear olives or grapevines figs, my brothers? Thus no spring yields salt water and fresh.

<sup>13</sup>Who is there who is wise and

Gen.  
15:6  
  
2 Chron.  
20:7  
Is.41:8

knowledgeable among *you*? In the meekness of wisdom let him show his works from a right way of life. <sup>14</sup>But if *you* have bitter jealousy and contention in *your* hearts, don't plume yourself and lie against the truth. <sup>15</sup>This is not the wisdom which has come down from above, but wisdom which is earthly, natural, devilish, <sup>16</sup>for where there is jealousy and strife there is unrest and every evil practice. <sup>17</sup>But the wisdom from above is firstly pure, then peaceful, not insistent on its rights, easy of entreaty, full of mercy and the fruits of goodness, impartial and without hypocrisy. <sup>18</sup>The fruit of righteousness is sown in peace by those who make peace.

**4** <sup>1</sup>Where do the fights and strife among *you* come from? Is not their source the passions which give battle in *your* members? <sup>2</sup>*You* covet and do not acquire; *you* kill and envy and cannot gain *your* end; *you* fight and quarrel, but do not have because *you* do not ask; <sup>3</sup>*you* ask and *you* do not receive because *you* ask amiss in order to consume it on *your* pleasures. <sup>4</sup>*You* adulterers and adulteresses, don't *you* know that friendship with the world is enmity with God? Whoever, then, would be a friend of the world becomes an enemy of God. <sup>5</sup>Do *you* think the scripture idly says:

Gen. 6:5, 8:21 "The spirit which indwells us lusts

in envy."?" <sup>6</sup>But He gives more grace; and so it says:

*"God sets Himself  
in opposition to the proud,  
but gives grace unto the humble."*

Job  
22:29  
Ps.  
138:6

<sup>7</sup>And so submit yourselves to God; resist the devil and he will flee from *you*. <sup>8</sup>Draw near to God and He will draw near to *you*. Wash *your* hands, *you* sinners, and purify *your* hearts, *you* double-minded men. <sup>9</sup>Be regretful, weep and mourn; let *your* laughter be turned to tears and *your* joy to sorrow. <sup>10</sup>Humble yourselves before the Lord and He will raise *you* up.

<sup>11</sup>Don't slander one another, brethren. The man who slanders and condemns his brother casts aspersions on the Law and judges the Law; and if you judge the Law, you do not keep it but become its judge. <sup>12</sup>There is but one Lawgiver, Who can save and destroy; who are you to judge another?

<sup>13</sup>Now, *you* who say, "Today or tomorrow we shall go into this particular city, make our stay there for one year, trade and make money."

<sup>14</sup>*You* have no knowledge of tomorrow, for what is *your* life? It is a vapour which appears for just a short time but which then disappears. <sup>15</sup>In view of this *you* ought to say, "If the Lord wills, then we will live and do

this and that.” <sup>16</sup>As it is *you* boast in *your* vain presumptions; all boasting such as this is evil. <sup>17</sup>When someone knows the proper thing to do and does not do it, for him it is a sin.

<sup>5</sup>Now, *you* rich men, mourn and cry out at the miseries which are to come upon *you*. <sup>2</sup>*Your* wealth has wasted and *your* clothes are moth-eaten; <sup>3</sup>*your* gold and silver is corroded and their tarnish will be a witness to *you* and will eat *your* flesh like fire. *You* have laid up treasure for the last days. <sup>4</sup>Lo, the wages *you* withheld from the workers who have reaped *your* fields cry out and the reapers’ cries have reached the ears of the Lord of Sabaoth\*. <sup>5</sup>*You* have fared sumptuously on the earth and lived in luxury; *you* have indulged *your* hearts as in a day of slaughter. <sup>6</sup>*You* condemned, *you* killed the upright, though he did not oppose *you*.

\*of  
hosts’

<sup>7</sup>And so be patient, brethren, until the coming of the Lord. The farmer waits for the precious fruit of the earth, patient for it till it receives the early and the late rain. <sup>8</sup>*You* also are to wait in patience, establishing *your* hearts, because the coming of the Lord is drawing near. <sup>9</sup>Don’t complain against each other, brethren, so that *you* may not be condemned; lo, the Judge stands at

the door. <sup>10</sup>My brethren, take the prophets who spoke in the name of the Lord as an example of suffering evil and of being patient. <sup>11</sup>Lo, we count them blessed who are patient; *you* have heard of the patience of Job and seen the final outcome from the Lord, that He is of great mercy and compassionate.

<sup>12</sup>But above all, my brethren, don’t swear, either by heaven, or by the earth, or by any other vow, but let *your* “Yes” be “Yes” and *your* “No” be “No”, so that *you* fall under no judgment.

<sup>13</sup>Is there anyone of *you* afflicted? Let him pray. Is there anyone joyful? Let him sing praises. <sup>14</sup>Is there anyone sick among *you*? Let him call the elders of the church and let them pray over him, anointing him with oil in the name of the Lord.

<sup>15</sup>The prayer of faith will heal the sick one and the Lord will raise him up; and if he has committed sins, they will be forgiven him. <sup>16</sup>Confess *your* faults to one another and pray for one another, so that *you* may be healed. The earnest prayer of a righteous man has mighty power.

<sup>17</sup>Elijah\* was a man of like feelings to ours and in prayer he asked that it should not rain, and it did not rain on the earth for three years and six months. <sup>18</sup>He prayed again and the heavens gave rain and

\*1 Kings  
17:1,  
18:1,  
42,45

## JAMES 5

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the earth bore its fruit.

<sup>19</sup>Brethren, if anyone of *you* should wander from the truth and someone

turns him back, <sup>20</sup>know this, that the one who turns the sinner from the error of his way will save a soul from death, and cover a multitude of sins.

\* \* \* \* \*

FOREWORD  
TO THE FIRST GENERAL LETTER OF  
PETER

THERE is no doubt as to the penman of this letter and no certainty as to the time of his writing it, whether it was about the year of our Lord 45, or rather 65. The reason of writing it may not improbably be thought to be the same as that which led James to write his, viz. the folly and perverseness of some in those times, and of some among the Jewish Christians to whom he wrote, in separating faith from holiness and doubting whether Peter and Paul taught the same doctrine.

His aim is, therefore, partly to confirm these saints in their belief of the gospel and to testify that the doctrine of the grace of God through Jesus Christ, which they had embraced and professed, was indeed infallibly true, chap. 5:12, being the same that had been preached by the prophets to the patriarchs of the Old Testament, chap. 1:10-12. He fairly implies it to be the same that Paul preached by sending this letter to those who were of the Circumcision by Silvanus', a minister of the Uncircumcision, and Paul's ordinary companion in the work of the gospel. He does likewise in 2 Pet. 3:15,16 by the ample testimony he gives to Paul and his writings.

It was also written partly to exhort them to the practice of godliness and a way of life suitable to the gospel. This he does as to the general duties incumbent on all believers in the first chapter, from v.13 to chap. 2:12, then moving to the particular duties which concerned them in their various relationships, as subjects to magistrates, servants to masters, husbands and wives mutually to each other, ministers to people, younger people to their elders and especially sufferers towards their oppressors and persecutors. At the same time he interweaves several general duties of concernment to all and concludes with prayer and a greeting.

*\*i.e. Silas*

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THE FIRST GENERAL LETTER OF  
PETER

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**1** <sup>1</sup>This is Peter, an apostle of Jesus Christ, [writing] to the sojourners of the Dispersion throughout Pontus, Galatia, Cappadocia, Asia\* and Bithynia, <sup>2</sup>who are chosen in accordance with the foreknowledge of God the Father to become obedient through being sanctified by the Spirit and to be sprinkled with the blood of Jesus Christ; grace and peace be multiplied to *you*.

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, Who in His great mercy has brought us by a second birth to a vibrant hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>and into an inheritance which is indestructible, undefiled, unfading, and which is preserved in heaven for *you*, <sup>5</sup>who are kept by the power of God through faith for a salvation prepared for revelation on the last Day. <sup>6</sup>Rejoice in this, although now for a short time, if need be, *you* are weighed down with a variety of trials, <sup>7</sup>so that the testing of *your* faith, something of much greater worth than gold, which perishes even though tested by fire, may be found to issue in praise, honour and glory at the appearing of Jesus Christ, <sup>8</sup>Whom having not seen, *you* love. And although *you* do not see

Him now, yet believing in Him *you* rejoice with joy which is inexpressible and full of adoration, <sup>9</sup>because *you* receive the goal of *your* faith, the salvation of *your* souls. <sup>10</sup>The prophets inquired and made close search concerning this salvation, when they prophesied about its grace to *you*, <sup>11</sup>and sought to know the time and circumstances which the Spirit of Christ, Who was within them, was disclosing as He testified beforehand of the sufferings of Christ and the glory which was to follow. <sup>12</sup>It was revealed to them that they were ministering to us and not themselves in these things, things which are now brought to *you* by those who preach the gospel to *you* through the Holy Spirit sent from heaven, and into which the angels wish to look.

<sup>13</sup>And so prepare *your* minds and in soberness set *your* hope entirely on the grace which is to be brought to *you* at the revelation of Jesus Christ. <sup>14</sup>Be like obedient children, not conforming yourselves to the lusts of *your* previous ignorance, <sup>15</sup>but be holy in all *your* conduct just as the One Who called *you* is holy,

<sup>16</sup>because it is written: "*You* are to be holy, as I am." Levit. 11:44, 19:2

holy, because I am holy.” <sup>17</sup>Now if *you* call upon the Father, Who judges with impartiality according to the deeds of each, live out *your* time on earth in fear, <sup>18</sup>for *you* know *you* have not been redeemed from the empty way of life, bequeathed *you* by *your* fathers, with things which perish, such as gold or silver, <sup>19</sup>but with the precious blood of Christ, like that of a spotless and unblemished lamb. <sup>20</sup>He was indeed foreordained before the foundation of the world and has been revealed in these last times to *you*, <sup>21</sup>who through Him believe in God, Who raised Him from the dead and glorified Him so that *your* faith and hope might be in God. <sup>22</sup>Having purified *your* souls by obeying the truth through the Spirit, so that *you* have sincere brotherly love, love one another fervently from pure hearts, <sup>23</sup>because *you* have been born again, not from a perishable seed but from one which is imperishable, through the word of the living God, which endures forever; <sup>24</sup>because:

Is.  
40:6

*All flesh is like grass  
and all man's glory  
like the flowering grass;  
the grass withers,  
and its flower falls;  
<sup>25</sup>but the Word of the Lord  
endures for ever.*

And this is the Word which is

preached to *you* in the gospel.

**2**<sup>1</sup>Put aside, then, all malice, guile, hypocrisy, jealousy and all slander <sup>2</sup>and, like newborn babes, desire the pure milk of the Word, so that by it *you* may grow, <sup>3</sup>if so be *you* have experienced the kindness of the Lord. <sup>4</sup>In coming to Him, as to a living Stone, which is indeed rejected by men but is chosen by God and is precious, <sup>5</sup>*you* also, as living stones yourselves, are being built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices pleasing to God through Jesus Christ. <sup>6</sup>And so it stands in scripture:

*“Lo, I lay a Cornerstone in Zion, Is.28:  
chosen and precious, 16  
and he who trusts in Him  
will never be let down.”*

<sup>7</sup>To *you*, then, who believe, He is precious; but to those who disobey:

*The Stone rejected by the builders, Ps.118:  
the selfsame has become 22  
the Headstone of the corner,  
<sup>8</sup>a Stone at which men stumble, Is.8:14  
and a Rock to cause offence.*

They stumble when they disobey the Word, to which they were appointed. <sup>9</sup>But *you* are a chosen race, a royal priesthood, a holy nation, a purchased people, so that *you* may proclaim the praises of the One Who

called *you* out of darkness into His marvellous light.

Hosea 1:9,10. 2:23 <sup>10</sup>“*Once you were not a people, but now you are the people of God; you were those who had not found mercy, but now you are those who have.*”

<sup>11</sup>I urge *you*, my beloved ones, as strangers and sojourners, to keep yourselves from fleshly lusts, which war against the soul. <sup>12</sup>Have *your* life upright among the Gentiles, so that though they slander *you* as evildoers, lo, they will glorify God on the day of visitation when they see *your* good deeds.

<sup>13</sup>And so submit to all authority of man because of the Lord, whether to the king as supreme, <sup>14</sup>or whether to his governors, who are sent by him to punish criminals but to honour those who do what is right, <sup>15</sup>for the will of God is this, to do right and silence the ignorance of foolish men. <sup>16</sup>As free men then, but as the slaves of God, forbear to use *your* freedom as a cloak for evil. <sup>17</sup>Respect all men. Love the brotherhood. Fear God. Honour the king.

<sup>18</sup>Those who are servants, submit with utmost deference to *your* masters, not only to the good and fair, but also to those who are unjust; <sup>19</sup>for this is beauty, if anyone through con-

sciousness of God endures his pain, though suffering unjustly. <sup>20</sup>What credit is there to *you* if *you* patiently endure it when *you* are punished for *your* faults? But if *you* patiently endure when *you* do good and suffer, this is beauty in the sight of God, <sup>21</sup>for *you* were called to this, because Christ also suffered on our behalf, leaving us an example, so that we might follow in His footsteps. <sup>22</sup>He <sup>Is.53:9</sup> did no sin and no deceit was found in His mouth; <sup>23</sup>when He was reviled He <sup>53:7</sup> did not return abuse and in His suffering He did not start to threaten, but He committed Himself to the One Who judges justly. <sup>24</sup>He bore our sins Himself in His body on the tree, so that we, having died to sin, might live in righteousness; by His lacerations <sup>Is.53:5,6</sup> *you* were healed, <sup>25</sup>for *you* were like sheep who had gone astray, but now *you* have returned to the Shepherd and Watchman of *your* souls.

**3** <sup>1</sup>Wives are also likewise to obey their husbands, so that if any husbands disobey the Word, they may be won, without a word, by the conduct of their wives, <sup>2</sup>as they observe the reverent pureness of their way of life. <sup>3</sup>Let their ornament not be external in their braided hair, in golden brooches and dressing in fine clothes, <sup>4</sup>but in an enduring meekness and quietness of spirit in the hidden woman of the heart; this is the costly item in the

sight of God. <sup>5</sup>In this way the holy women of the past, who put their hope in God, would ornament themselves in their submission to their husbands. <sup>6</sup>Thus Sarah was obedient to Abraham and called him "lord." *You* are her daughters when *you* do good and are not fearful in anxiety.

<sup>7</sup>Husbands likewise are to live with them in understanding, showing deference to the woman, as to the weaker vessel, for *you* are heirs together of the gift of life, but not so that this is a hindrance to *your* prayers.

<sup>8</sup>To conclude, be all of the same mind, be sympathetic to each other, affectionate like brothers, compassionate and kind, <sup>9</sup>not trading ill for ill or insult for abuse, but what is just the opposite, returning blessing, knowing *you* were called to this in order to inherit blessing, for:

Ps.34:  
12-16    <sup>10</sup>*Let him who would enjoy life  
                  and see good times  
                  restrain his tongue from evil,  
                  and not be deceitful with his lips.*  
          <sup>11</sup>*Let him turn from evil  
                  and do good,  
                  let him seek peace  
                  and follow after it;*  
          <sup>12</sup>*for the eyes of the LORD  
                  are on the righteous,  
                  and His ears are open  
                  to their prayers,  
                  but the face of the LORD*

*is opposed to those  
committing evil."*

<sup>13</sup>Who, after all, will harm *you* if *you* follow what is good? <sup>14</sup>But should *you* suffer for the sake of righteousness, *you* are blessed. Have no fear or consternation at their threatenings, <sup>15</sup>but affirm within *your* hearts that God the Lord is holy. And always be prepared to give account, to everyone who asks *you*, for the reason of the hope which is within *you*, doing so with meekness and with reverence. <sup>16</sup>Keep *your* conscience clear, so that when they slander *you* as evildoers, those who revile the goodness of *your* way of life in Christ may be put to shame. <sup>17</sup>It is better, if the will of God does so dispose, to suffer because of doing good than because of doing wrong; <sup>18</sup>for Christ once also suffered for sins, the just for the unjust, so that He might bring us to God, being put to death in the flesh and raised to life by the Spirit. <sup>19</sup>In the Spirit He also went and preached to the [now] imprisoned spirits, <sup>20</sup>who at the time were disobedient, when God in patience once waited in the days of Noah during the preparation of the ark, in which a few, that is eight souls, were saved through water. <sup>21</sup>By water, in a figurative way, baptism also now saves us, [it] not being the washing away of the filth of the flesh but the answer of a clear

conscience before God, through the resurrection of Jesus Christ, <sup>22</sup>Who is at the right hand of God, having gone into heaven, and has angels and authorities and powers subject to Him.

**4**<sup>1</sup>Therefore, since Christ suffered for us in the flesh, *you* also are to arm yourselves with the same mind, because the man who has suffered in the flesh has done with sin, <sup>2</sup>so that he may live the remainder of his time in the body no longer in the lusts of men, but in accordance with the will of God. <sup>3</sup>The time past of life sufficed for us to carry out the Gentiles' desire, having lived debauched in lust, drunkenness, revelling, carousing and wanton idolatry. <sup>4</sup>And now they think it strange because *you* do not join them in the same excess of dissipation and they slander *you*. <sup>5</sup>They will give an account to the One Who is ready to judge the living and the dead. <sup>6</sup>Now to this end the gospel was preached also to those who are dead, that although before men in the flesh, they might be condemned, yet before God in the spirit, they might live.

<sup>7</sup>But the end of all things is at hand; be sober-minded, then, and vigilant in prayer. <sup>8</sup>And above all things maintain a lasting love among yourselves, because love hides a multitude of sins. <sup>9</sup>Be hospitable to each

other without grudging. <sup>10</sup>Minister to each other, as good stewards of the varied grace of God, accordingly as each one has received his gift of grace. <sup>11</sup>If any man speaks, let it be as [one who speaks] the oracles of God; if any man serves [as a deacon], let it be from the ability which God supplies, so that God may be glorified in everything through Jesus Christ; and to Him be the glory and the power for ever and ever. Amen.

<sup>12</sup>My dear friends, by no means be surprised at the occurrence of the fiery trial which comes to test *you*, as though some strange event had come upon *you*, <sup>13</sup>but take joy from this, that accordingly as *you* share in the sufferings of Christ, at the revelation of His glory *you* will exult and rejoice. <sup>14</sup>If *you* are insulted for the name of Christ it is *your* joy, because the Spirit of glory and of God is resting on *you*; by them He is blasphemed, but by *you* He is glorified. <sup>15</sup>Let none of *you* suffer as a murderer, or thief, or criminal, or as one who meddles in the matters of other men, <sup>16</sup>but if *you* suffer as a Christian, then feel no shame, but glorify God in respect of this. <sup>17</sup>It is time for judgment to begin with the household of God, and if it first begins with us, what will be the end of those who disobey His gospel? <sup>18</sup>If a righteous man is with difficulty saved, where will that leave the sin-

ner and ungodly? <sup>19</sup>And so let those who, in the will of God, suffer in their well-doing, commit their souls to Him as to a faithful Creator.

**5**<sup>1</sup>As a fellow-elder and a witness of the sufferings of Christ, and as someone with a share in the glory which is yet to be revealed, I appeal to the elders among *you*. <sup>2</sup>Tend the flock of God which is around *you*, taking the oversight not from compulsion but willingly, and not for sordid gain but freely, <sup>3</sup>not lording it over God's inheritance but being patterns for the flock. <sup>4</sup>Then when the Chief Shepherd appears, *you* will receive an unfading crown of glory. <sup>5</sup>In the same way, *you* younger men, obey the elders; indeed *you* all are to be subject to each other and to clothe

See Is. 57:15, 66:2 yourselves in humbleness, for God resists the proud, but gives grace to the humble.

<sup>6</sup>Be humble, then, beneath the mighty hand of God, so that He may raise *you* up in due time; <sup>7</sup>cast all

*your* care on Him, because He cares for *you*. <sup>8</sup>Be sober, be watchful, because *your* adversary the devil goes round like a roaring lion seeking someone whom he may devour. <sup>9</sup>Oppose him, strong in faith, because you know the very things you suffer in the world are laid upon *your* brethren. <sup>10</sup>But may the God of all grace, Who has called us to His eternal glory in Christ Jesus, Himself restore *you* after *you* have suffered awhile, establish, strengthen and confirm *you*. <sup>11</sup>To Him be glory and power for ever and ever. Amen.

<sup>12</sup>I have written briefly to *you* by Silvanus\*, a faithful brother as I consider, to encourage and to testify that this grace of God in which *you* stand is true. <sup>13</sup>The church which is at Babylon, elect with *you*, and Mark my son, send their greetings to *you*. <sup>14</sup>Greet each other with a kiss of love. Peace to all of *you* who are in Christ Jesus. Amen.

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FOREWORD  
TO THE SECOND GENERAL LETTER OF  
PETER

IT cannot be denied but that there has been some question both about the penman and the authority of this letter. The former has been questioned because of the difference of style of this from that of the former letter. But, to say nothing of a great likeness of style in both, observed by some, why might not the same person see fit on different occasions, and according to the different things he wrote about, to change his way of writing? Or why may not the Holy Spirit use His instruments in what way he please, and not only dictate to them the matter they are to write, but the expression and phrase? Why must an infinite and sovereign Agent be bound and confined to the parts and qualifications of the men He inspired?

And yet if we set aside the judgment of several councils and fathers, which might go far, two great arguments may be drawn from the first chapter to prove Peter to be the penman of this epistle. Firstly, there is its inscription, where we have both his names, Simon and Peter prefixed to it. Secondly, in v.16 he affirms himself to have been present with Christ at His transfiguration. Now none have ever ascribed it to John, and James was dead beforehand, though if he had been alive it cannot be imagined that he would put Peter's name to any letter of his own writing. We may therefore well argue that there being none but those two present with our Lord at that time besides Peter, Matt. 17:1, none but he could be the writer. And indeed, as some observe, if this letter is not Peter's, when his name is set to it, it is so far from being canonical that it is not fit to be reckoned among the apocryphal books, since it has so great a lie at the front of it.

As for its authority, there can be no doubt of that if Peter were the writer, when nothing concurs in it repugnant to other parts of Scripture, or unbecoming the grace and style of an apostle. And though some of the ancients have questioned it, yet many more have acknowledged it; nor was it ever numbered among apocryphal writings. Its not being found in the first Syriac version can but argue its being questioned by some, not its being rejected by all.

## FOREWORD TO THE SECOND GENERAL LETTER OF PETER

It seems to have been written to the Jews of the Dispersion as the former was, as appears from chap. 3:1,2 where he mentions the first letter, this second letter being written not long before his death, chap. 1:14. Its aim was partly to call to their remembrance the truths he had preached among them, so that when they were deprived of the apostles' preaching, they might still remember the pure doctrine they had learned from them, chap.1:12,15 and might thereby be fortified against the errors of false teachers, chap. 2:1. Its purpose was also to persuade and stir them up to diligence in holiness and constancy in the faith. As in his first letter he had exhorted them to patience under the tyranny of persecutors, lest they should yield to them, so in this he exhorts them to persevere in the truth of the gospel against the deceptions of heretics, lest they should be seduced by them, chap. 2, and to continue in holiness, notwithstanding the profaneness of those who scoff, chap. 3.

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THE SECOND GENERAL LETTER OF

PETER

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**1** <sup>1</sup>This is Simon Peter, a servant and an apostle of Jesus Christ, [writing] to those who have equally with us received a precious faith through the righteousness of our God and Saviour, Jesus Christ; <sup>2</sup>may grace and peace be multiplied to *you* through the knowledge of God and of Jesus our Lord, <sup>3</sup>since everything relating to life and godliness is granted to us, by His divine power, through knowledge of the One Who has called us in His glory and goodness. <sup>4</sup>Through these are given to us great and precious promises by which *you* may become participants in the divine nature and escape the corruption which is in the world through lust. <sup>5</sup>Because of this, bring all diligence to bear and add to *your* faith virtue, to virtue knowledge, <sup>6</sup>to knowledge self-restraint, to self-restraint perseverance, to perseverance godliness, <sup>7</sup>to godliness brotherly kindness and to brotherly kindness love. <sup>8</sup>When these things exist and abound in *you* they declare that *you* are not slothful or unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup>But the man in whom these things are absent is blind and short-sighted, forgetful that he was cleansed from his old sins. <sup>10</sup>Rather,

therefore, brothers, be diligent in making *your* call and *your* election sure; for if *you* do these things *you* will never fall. <sup>11</sup>Thus an abundant entrance will be afforded *you* into the eternal kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup>I shall, therefore, not neglect to keep *you* always in mind of these things, although *you* know and are established in the truth at present. <sup>13</sup>I believe it right, as long as I am in this tabernacle, to stir *you* up in memory, <sup>14</sup>because I know that shortly I am to put it off, just as our Lord Jesus Christ disclosed to me. <sup>15</sup>But I shall also strive for there to be made a remembrance of these things for *you* ever to have after my decease.

<sup>16</sup>We did not follow skilfully concocted myths when we made the power and coming of our Lord Jesus Christ known to *you*, but we were eye-witnesses of His majesty; <sup>17</sup>for He received honour and glory from God the Father when there was borne to Him from the magnificence of glory a voice which said, "This is My beloved Son, in Whom I am well pleased." <sup>18</sup>We too heard this voice, which carried from heaven, because we were with Him on that holy

mountain. <sup>19</sup>We also have the more established word of prophecy, to which *you* do well in taking heed to it, as to a light shining in a dark place, until the day dawns and the Day Star rises in *your* hearts. <sup>20</sup>But understand this first, that no prophecy in scripture was of the prophet's own interpretation, <sup>21</sup>for prophecy came at no time by the will of man, but holy men of God spoke being moved by the Holy Spirit.

**2**<sup>1</sup>But there were also false prophets among the people, just as there will also be false teachers among *you*, who will by stealth bring in destructive heresies, even denying the Master Who bought them, thereby bringing swift destruction on themselves. <sup>2</sup>Many will follow in their destructive ways and through them the true way will be brought into disrepute. <sup>3</sup>In their greed they will make merchandise of *you* with fabricated tales. Their condemnation in the past was not an idle threat and their destruction does not lie asleep, <sup>4</sup>for if God did not spare angels when they sinned but delivered them into the chains of the nether world of the Abyss to be kept for judgment, <sup>5</sup>and if He did not spare the world of old but preserved the eighth man, Noah, a preacher of righteousness, when He brought the flood upon that world of ungodly men, <sup>6</sup>and if He condemned the cities

of Sodom and Gomorrah to a sudden end, reducing them to ashes and setting them as an example to those who would live wickedly, <sup>7</sup>but delivered righteous Lot who was wearied by the conduct of men wanton in licentiousness, (<sup>8</sup>for as that righteous man lived among them day by day he was distressed within his upright soul by both the sight and sound of their unlawful deeds,) <sup>9</sup>then the Lord knows how to deliver the godly from their trials and to reserve the unrighteous until the Day of Judgment to be punished, <sup>10</sup>especially those who follow the flesh in unclean lust and who despise authority. Brazen and wilful, they have no fear as they slander those in honour, <sup>11</sup>whereas angels, who have more might and power, do not bring slanderous accusations against their own kind before the Lord. <sup>12</sup>But these are like brute beasts with lower natures, which are born to be taken and destroyed. Speaking ill of things concerning which they have no knowledge, they will achieve their own destruction, <sup>13</sup>and receive the reward of unrighteousness, since they deem it pleasure to banquet in the daytime. Spots and blemishes, they take delight in their deceptions as they feast with *you*. <sup>14</sup>They have eyes full of adultery and cannot cease from sin, beguiling unstable souls and having a heart skilled in greedy practices, children of the curse. <sup>15</sup>They have

left the way of truth and have gone astray; they follow in the path of Balaam of Bosor, who loved the reward of unrighteousness <sup>16</sup>and was convicted of his own transgression when the dumb beast of burden spoke in a human voice and checked the madness of the prophet. <sup>17</sup>They are dry springs and scudding clouds, and the world below of darkness is reserved for them for ever. <sup>18</sup>They give voice to swollen, empty words and by carnal, wanton lusts they lure away those who have escaped from those who live amiss. <sup>19</sup>They promise freedom to them, but they themselves are slaves to corruption, for a man is a slave to what it is that overcomes him. <sup>20</sup>If men have escaped the defilements of the world through knowledge of the Lord and Saviour Jesus Christ, but once again become entangled with them and are overcome, the final state with them is worse than was the first. <sup>21</sup>It would be better for them not to have known the way of righteousness, than having known it, to turn back from the holy commandment given to them.

<sup>22</sup>But the truth of the proverb has happened to them: "The dog has gone back to its vomit, and the sow that was washed to its rolling in the mire."

**3** I am now writing this second letter to *you*, my dear friends, and in them both I am stirring *your*

pure minds to remembrance, <sup>2</sup>so that *you* recall the words spoken in the past by the holy prophets and the commandment of us who are apostles of our Lord and Saviour. <sup>3</sup>I am writing so that first of all *you* know this, that in the last days there will come those who scoff, who will proceed according to their own lusts <sup>4</sup>and say, "Where is the promise of His coming, for since the fathers fell asleep everything proceeds just as it has done from the beginning of creation?" <sup>5</sup>They wish for it to be unnoticed that the heavens took their existence of old and that the earth took its consistency from water and by water at the word of God, <sup>6</sup>by which the world which then stood was destroyed when it was deluged with water. <sup>7</sup>And now by that same word the heavens and the earth are held reserved, kept for burning on the Day of Judgment and the destruction of ungodly men.

<sup>8</sup>But don't let this one thing be unnoticed by you, dear friends, that with the Lord one day is like a thousand years and a thousand years is like one day. <sup>9</sup>The Lord is not displaying laxity toward His promise, as some consider His delay to be, but He is patient towards us; He does not wish for any to perish, but for all to come to repentance. <sup>10</sup>But the Day of the Lord will come like a thief in the night, when the heav-

ens will vanish with a whir, and the elements, burning fiercely, will separate, and the earth and the works in it will be burnt up. <sup>11</sup>And so since everything will be dissolved, what kind of people should *you* be in holy lives and godliness <sup>12</sup>as you await and hasten to the coming of the Day of God, when the heavens will dissolve as they catch fire and the elements on fire will melt in heat? <sup>13</sup>But in accordance with His promise, we look forward to new heavens and a new earth where righteousness dwells.

<sup>14</sup>And so, my dear ones, as *you* await these things, take pains to be found by Him in peace, spotless and blameless. <sup>15</sup>Consider the patience

of our Lord to be salvation, just as our dear brother Paul has also written to *you* in the wisdom given to him. <sup>16</sup>He also speaks about these things in all his letters, in which there are some things hard to understand, which the ignorant and unstable wrest to their own destruction just as they do the rest of the scriptures. <sup>17</sup>*You* then, beloved ones, because *you* are forewarned be on *your* guard, so that *you* also are not led astray, in the error of those who throw aside restraint, and fall from *your* own steadfastness. <sup>18</sup>But grow in the grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever. Amen.

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FOREWORD  
TO THE THREE GENERAL LETTERS OF  
JOHN

IT does not appear there has been any doubt concerning the penman of this first letter, the ancients generally ascribing it to the apostle John. The time of his writing it is uncertain, some assigning to it an earlier, others a later date. It is thought to have been written directly to the Christian Jews not living in Judea but remotely in Parthia, where it appears great numbers of them resided, it being styled by a noted father, 'The Letter to the Parthians.'

Its design is to confirm them in the great fundamental doctrine of Christianity, that our Lord Jesus was the Messiah. Whether the letter was of the former or later date, there were several apostate or degenerate Christians, who in the apostle's time sought to deny, or essentially corrupt, that most important article. Against these attempts, John aims not only to induce them all most steadfastly to believe it, but to impress it more deeply upon their souls, to subdue the more licentious, to raise and quicken the dead and carnal to a more strict, lively and vigorous Christianity. He also seeks, and this is greatly inculcated, to excite and inflame mutual Christian love among them, this being something that would more strongly fortify them against the endeavours of those who were seducers and also render their fellowship more pleasant among themselves.

The other two letters are very much of the same approach, though the latter has its own somewhat different concernment. It is doubted by some whether they are by the same penman, but upon very insufficient grounds, the matter and style plainly enough showing them to be by this apostle.

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THE FIRST GENERAL LETTER OF

JOHN

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**1** <sup>1</sup>He Who was from the beginning, Whom we heard, Whom we saw with our eyes, Whom we viewed and our hands touched, concerning the Word of life <sup>2</sup>(for that life was made known and we saw it, and testify and bring word to *you* of life which is everlasting, life which was with the Father and was made known to us), <sup>3</sup>He Whom we saw and heard, we proclaim to *you* so that *you* also may have fellowship with us. Our fellowship is indeed with the Father and with His Son Jesus Christ. <sup>4</sup>And we write these things to *you* so that *your* joy may be complete.

<sup>5</sup>Now this is the message which we heard from Him and which we repeat to *you*, that God is light and that there is no darkness at all in Him. <sup>6</sup>If we say that we have fellowship with Him and live in darkness, we lie and do not do the truth. <sup>7</sup>But if we live in the light just as He is in the light, we have fellowship with each other and the blood of Jesus Christ His Son cleanses us from all sin. <sup>8</sup>If we say we have no sin we deceive ourselves and the truth is not in us. <sup>9</sup>If we confess our sins He is faithful and just so that He forgives us our sins and cleanses us from all

unrighteousness. <sup>10</sup>If we say that we have not sinned we make Him a liar and His word is not in us.

**2** <sup>1</sup>My little children, I am writing these things to *you* so that *you* do not sin. But if any man does sin we have an advocate with the Father, Jesus Christ the righteous. <sup>2</sup>He is the propitiation for our sins and not for ours alone but also for those of all the world. <sup>3</sup>And we know that we have come to know Him by this: if we keep His commandments. <sup>4</sup>The man who says, "I know Him," and does not keep His commandments is a liar and the truth is not in him. <sup>5</sup>But the love of God is perfected truly in whoever keeps His Word. We know by this that we are in Him; <sup>6</sup>the man who says he abides in Him ought himself to live just as He lived.

<sup>7</sup>Brethren, I am not writing a new commandment to *you* but the old commandment, which *you* had from the beginning; the old commandment is the word which *you* have heard from the beginning. <sup>8</sup>Yet I am writing a new commandment to *you* which is true in Him and in *you*, because the darkness is past and the true Light now shines. <sup>9</sup>The man

who says he is in the light and yet who hates his brother is still in darkness. <sup>10</sup>The man who loves his brother remains in the light and there is no source of stumbling in him. <sup>11</sup>The man who hates his brother is in darkness and goes about in darkness and does not know where he is going because the darkness has blinded his eyes.

<sup>12</sup>I am writing to *you*, little children, because *your* sins are forgiven *you* for His name's sake. <sup>13</sup>I am writing to *you*, fathers, because *you* have known the One Who is from the beginning. I am writing to *you*, young men, because *you* have overcome the Evil One. I am writing to *you*, children, because *you* have known the Father. <sup>14</sup>I have written to *you*, fathers, because *you* have known Him Who is from the beginning. I have written to *you*, young men, because *you* are strong and the word of God abides within *you* and *you* have overcome the Evil One. <sup>15</sup>Have no love for the world nor the things which are in it. If anyone loves the world there is no love for the Father in him, <sup>16</sup>for everything which is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father but of the world. <sup>17</sup>Now the world is passing away, and its lust; but the man who does the will of God does not perish.

<sup>18</sup>Children, it is the end time and just as *you* have heard that Antichrist is coming, already there have risen many antichrists; it is by this we know it is the end time. <sup>19</sup>They went out from us, but they were not of us; if they had been of us they would have continued with us, but they went out so that they might all be seen to be not of us. <sup>20</sup>But *you* have an anointing from the Holy One and *you* know all things. <sup>21</sup>I have written to *you* not because *you* do not know the truth, but because *you* do know it and that no lie comes from the truth. <sup>22</sup>Who is a liar if it is not the man who denies that Jesus is the Christ? He is an antichrist who denies the Father and the Son. <sup>23</sup>No one who denies the Son has the Father; the man confessing the Son also has the Father. <sup>24</sup>And so let what *you* have heard from the beginning remain within *you*. If what *you* have heard from the beginning remains within *you*, *you* also will remain in the Son and in the Father. <sup>25</sup>And this is the promise which He has given us: everlasting life. <sup>26</sup>I have written these things to *you* about those seducing *you*. <sup>27</sup>And also the anointing which *you* received from Him continues with *you* and *you* have no need for anyone to teach *you*; but just as the same anointing teaches *you* of all things and is true and not a lie, and is just as He has taught *you*, so *you* will

remain in Him.

<sup>28</sup>So now, little children, remain in Him so that when He is revealed we may have confidence and not be ashamed before Him at His coming.

<sup>29</sup>And if you know that He is righteous *you* also know that everyone who does what is right is born of Him.

**3**<sup>1</sup>See what kind of love the Father has bestowed on us, that we should be called the children of God. The world therefore does not know us because it did not know Him. <sup>2</sup>Beloved ones, we are now the children of God, but it is not yet apparent what we shall be. But we know that when He appears we shall be like Him, because we shall see Him as He is. <sup>3</sup>Everyone who has this hope within him purifies himself, just as He is pure. <sup>4</sup>Everyone who commits sin acts indeed in wickedness, for sin is truly wickedness. <sup>5</sup>*You* know that He was revealed so that He might bear our sins away and in Him there is no sin. <sup>6</sup>Everyone abiding in Him does not sin; everyone who sins has neither seen Him nor has known Him. <sup>7</sup>Little children, let no one deceive *you*; it is the man who does what is right who is righteous, just as He is righteous. <sup>8</sup>The man who commits sin is of the devil, because the devil has sinned from the beginning. The Son of God

appeared for this purpose: to undo the works of the devil. <sup>9</sup>Everyone who is born of God does not sin because His life dwells in him and he cannot sin, because he is born of God. <sup>10</sup>It is in this that the children of God and the children of the devil are revealed; everyone not acting righteously is not of God, nor is anyone who does not love his brother. <sup>11</sup>This is the message which *you* have heard from the beginning, that we should love one another <sup>12</sup>and not be like Cain, who was of the Evil One and killed his brother. And why did he kill him? It was because his deeds were evil and his brother's righteous.

see  
Gen.  
4:3-8

<sup>13</sup>*You* are not to be surprised, my brethren, if the world hates *you*. <sup>14</sup>We know that we have passed from death to life, because we love the brethren; the man who does not love his brother remains in death. <sup>15</sup>Everyone who hates his brother is a murderer and *you* know no murderer has eternal life indwelling him. <sup>16</sup>We know the love of God in this, that He laid down His life for us; and we ought to lay down our lives for the brethren. <sup>17</sup>How can the love of God be in the man who has the means of life in this world but shuts his heart when he sees his brother is in need? <sup>18</sup>My little children, we are not to love in word and tongue but in deed and in truth. <sup>19</sup>And by this we know

that we are of the truth; and when we are before Him we shall reassure our hearts, <sup>20</sup>for should our heart condemn us, God is greater than our heart and knows everything. <sup>21</sup>Loved ones, if our heart does not condemn us, we have confidence towards God, <sup>22</sup>and whatever we may ask we shall receive from Him, because we keep His commandments and do things that are pleasing in His sight. <sup>23</sup>Now this is His commandment, that we should believe in the name of His Son Jesus Christ and love one another, just as He gave us commandment. <sup>24</sup>The man who keeps His commandments dwells in Him and He dwells in him; and we know that He dwells in us by the Spirit Whom He has given us.

**4**<sup>1</sup>Loved ones, do not believe every spirit, but test the spirits to see if they have come from God, because many false prophets have gone out into the world. <sup>2</sup>This is the way in which *you* know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is from God, <sup>3</sup>and every spirit which does not confess that Jesus Christ has come in the flesh is not from God. And this is the spirit of the Antichrist, which *you* have heard is coming and which is now already in the world. <sup>4</sup>*You* are of God, little children, and have overcome them, because He Who is in *you* is greater

than he who is in the world. <sup>5</sup>They are of the world; they therefore speak of the world and the world listens to them. <sup>6</sup>We are of God; the man who knows God listens to us. The man who is not of God does not listen to us. It is by this that we discern between the Spirit of truth and the spirit of error.

<sup>7</sup>Loved ones, let us love one another, because love is from God and everyone who loves has been born of God and knows God. <sup>8</sup>The man who does not love does not know God, because God is love. <sup>9</sup>The love of God toward us is revealed in this, that God sent His only begotten Son into the world so that we may live because of Him. <sup>10</sup>Love lies in this, not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins. <sup>11</sup>Loved ones, if God has so loved us, we also ought to love each other. <sup>12</sup>No one has at any time seen God; if we love one another, God dwells in us and His love is perfected in us. <sup>13</sup>This is how we know that we dwell in Him and He dwells in us, because He has given us of His Spirit. <sup>14</sup>And we have seen and testify that the Father sent the Son to be the Saviour of the world. <sup>15</sup>God dwells in whoever confesses that Jesus is the Son of God and he dwells in God. <sup>16</sup>And we have known and have trusted in the love God has for us. God is love and the

man who dwells in love dwells in God and God dwells in Him. <sup>17</sup>By this means is our love perfected, so that we may have boldness on the Day of Judgment, for as He is, so we are in this world. <sup>18</sup>There is no fear in love, but to the opposite, perfect love casts out fear, because with fear goes torment and the man who is fearful is not perfected in love. <sup>19</sup>We love Him because He first loved us. <sup>20</sup>If anyone says, "I love God," and hates his brother, he is a liar; how can the man who does not love his brother, whom he has seen, love God, Whom he has not seen? <sup>21</sup>We have this commandment from Him, that the man who loves God should also love his brother.

**5**<sup>1</sup>Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the One Who begets loves the One begotten by Him. <sup>2</sup>We know we love God's children in this, when we love God and keep His commandments, <sup>3</sup>for this is love to God: that we keep His commandments. And His commandments are not burdensome, <sup>4</sup>for everything which is born of God overcomes the world; and the victory which overcomes the world is this, our faith. <sup>5</sup>Who is the man who overcomes the world if it is not the one believing Jesus is the Son of God? <sup>6</sup>He is the One Who comes by water and by blood, Jesus Christ;

[and] not with water only, but with water and with blood. And the Spirit is the One Who testifies, because the Spirit is truth, <sup>7</sup>for there are Three Who testify in heaven, the Father, the Word, and the Holy Spirit; and these Three are One. <sup>8</sup>And there are three who testify on earth, the Spirit and the water and the blood, and the three are in one accord. <sup>9</sup>If we accept the testimony of men, then the testimony of God is greater, because this is the testimony of God which He has testified about His Son. <sup>10</sup>The man who believes in the Son of God has the witness in himself. The man who does not believe in God has made Him a liar, because he has not believed in the testimony which God has given of His Son. <sup>11</sup>The testimony is this: that God has given us eternal life and that this life is in His Son. <sup>12</sup>The man who has the Son has life; the man who does not have the Son of God does not have life.

<sup>13</sup>I have written these things to *you* who believe on the name of the Son of God, so that *you* may know *you* have eternal life and that *you* may believe on the name of the Son of God. <sup>14</sup>Now this is the confidence we have concerning Him, that if we ask according to His will, He hears us. <sup>15</sup>And if we know that He hears us, whatever we ask, we know that we have the requests we ask from Him. <sup>16</sup>If anyone should see his

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brother commit a sin which is not to death, then let him pray, and He will grant him life for those whose sin is not to death. There is a sin which is to death; I do not say that he should pray for that. <sup>17</sup>All unrighteousness is sin, yet there is sin which is not to death. <sup>18</sup>We know that no one sins who has been born of God; but the man who has been born of God keeps himself and the Evil One can-

not harm him. <sup>19</sup>We know that we are of God and that all the world lies under the Evil One. <sup>20</sup>But we know that the Son of God has come and has given us an understanding so that we may know Him Who is true; and we are in Him Who is true, in the One Who is His Son, Jesus Christ. He is the true God, and eternal life. <sup>21</sup>Little children, keep yourselves from idols. Amen.

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THE SECOND GENERAL LETTER OF

JOHN

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**T**his is the Elder [writing] to the elect lady and her children, whom I love in the truth, and not I alone but also all those who know the truth,<sup>2</sup> because of the truth which dwells in us and will be with us for ever. <sup>3</sup>Grace, mercy and peace in truth and love be with *you* from God the Father and from the Lord Jesus Christ His Son.

<sup>4</sup>I was very glad to find [some] of your children living in the truth, in the way just as we have received commandment from the Father. <sup>5</sup>And now I ask you, ma'am, not as though I wrote to you a new commandment, but the one which we have had from the beginning, to love each other. <sup>6</sup>Love is this: to live according to His commandments; and the commandment is this, just as *you* have heard from the beginning, that *you* live by it. <sup>7</sup>There are many deceivers who have come into the

world, who do not confess that Jesus Christ has come in the flesh. This is the deceiver and the Antichrist. <sup>8</sup>Look to *yourselves* so that we do not lose what we have done but reap a full reward. <sup>9</sup>Everyone who transgresses and does not remain in the doctrine of Christ does not have God; the one who remains in the doctrine of Christ has both the Father and the Son. <sup>10</sup>If anyone comes to *you* and does not bring this teaching, do not receive him into the house and give him no greeting; <sup>11</sup>the man who bids him welcome shares in his evil deeds.

<sup>12</sup>Because I have much to say to *you* I do not wish to write with papyrus and ink, but I hope to come to *you* and speak face to face so that our joy may be complete. <sup>13</sup>The children of your elect sister send their greetings. Amen.

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THE THIRD GENERAL LETTER OF

JOHN

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**T**his is the Elder, [writing] to my beloved Gaius, whom I love in the truth.

<sup>2</sup>Dear friend, I pray above all else that you may prosper and keep well, just as I pray for your soul to prosper. <sup>3</sup>I was greatly cheered by the coming of the brethren, who testified to the truth in you, just as you live according to the truth. <sup>4</sup>I have no greater joy than this, to hear that my children live according to the truth.

<sup>5</sup>Dear friend, you do a faithful thing in whatever work you undertake for the brethren and for strangers, <sup>6</sup>who have testified before the church of your love; you do rightly to have sent them on their way worthily of God; <sup>7</sup>for they have gone out for His Name's sake and take nothing from the Gentiles. <sup>8</sup>We therefore ought to receive such as these, so that we may become labourers with them in the truth.

<sup>9</sup>I did write to the church, but

Diotrephes, who likes to be foremost among them, does not welcome us.

<sup>10</sup>And so if I ever come, I shall remember his activities, what he has done, prattling against us with his malicious talk. He is also not satisfied with that, but does not welcome those brothers, forbidding those who would and expelling them from the church.

<sup>11</sup>Dear friend, do not copy what is evil, but what is good. The man who does good is from God; but the man who does evil has not seen God.

<sup>12</sup>Demetrius has a good report from everyone and from the truth itself and we also bear him witness and *you* know our testimony is true.

<sup>13</sup>I have many things to write, but I do not want to write to you with pen and ink; <sup>14</sup>I hope to see you shortly, and we will speak face to face. Peace be with you. The friends send you their greetings. Greet the friends by name.

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FOREWORD  
TO THE GENERAL LETTER OF  
JUDE

THERE has been some question concerning the penman of this letter and some have thought that Jude the apostle was not the man, whoever else it might be.

Firstly it is objected that he does not give himself the title of apostle, but that is objected against James too, and has been already answered.

Secondly, the writer of the letter speaks of himself as coming after the apostles, v.17. But what necessity is there for him to come behind them in office and authority, because he does in time?

Thirdly, he mentions the contention about the body of Moses and the prophecy of Enoch, which are nowhere to be found in Scripture. But when there were several traditions among the Jews, of which this one about Moses' body seems to be one, why might not the Holy Spirit assert by this apostle some that were true, though previously doubtful, and make them certain, as well as He does by Paul the names of Jannes and Jambres, 2 Tim. 3:8, which were known only by tradition? There is also Moses' quaking and fearing at Mount Sinai, Heb. 12:21, of which no mention had been made in the Scripture? As for the prophecy of Enoch, it seems to have been a tradition too, for he mentions no writing, and then the same may be said as to the other. Yet if it were a book, and an apocryphal one too, his citing of it does not make it canonical. Jude might as well cite a passage out of an apocryphal writer as Paul does several out of heathen authors, Acts 17:28, 1 Cor. 15:33, Tit. 1:12.

Fourthly, there is the consideration that much of this letter seems to be transcribed out of 2 Pet. 2, and is therefore not to have been dictated by the Spirit. But to this it may be said, that though many passages in this letter agree with what Peter speaks, yet there is so much difference in the whole, that it is plain they are not transcribed thence. And yet why might not the Spirit dictate the same truths to several penmen, either to be published to several persons, or to the same persons at different times? Most of Obadiah's prophecy is to be found in Jeremiah's, Psalm 60 is in a great part the same as Psalm 108 and Psalm 14 the same with 53. Paul

## FOREWORD TO THE GENERAL LETTER OF JUDE

by the same Spirit wrote many of the same things to the Ephesians and to the Colossians.

Further, what is alleged about the ancients questioning the authority of this letter is not so considerable as might be thought, although it comes even from them, for its authority not to be confirmed. We may say for sure that the spirit of an apostle breathes in this as well as in others; the same majesty, purity and efficacy appear in it, whatever else may evidence its Divine authority. It is written to the Christian Jews. Its matter agrees very much with 2 Pet. 2 and the aim is mostly the same, viz. to arm them against those who might infect them with the wicked errors and conduct they had secretly and slyly brought in. Thus they would seduce them into the same wickedness with themselves and thereby expose them to the same judgment, which he pronounces would come upon such.

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THE GENERAL EPISTLE OF

JUDE

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**T**his is Jude, a servant of Jesus Christ and the brother of James, [writing] to those who are called, who are sanctified by God the Father and kept by Jesus Christ. <sup>2</sup>May mercy, peace and love abound to *you*.

<sup>3</sup>Dear friends, I gave all diligence to write to *you* about the salvation common [to us], considering it necessary to write to *you* encouraging *you* to contend earnestly for the faith which has been delivered once and for all to the saints, <sup>4</sup>for some men have stolen in, who have been sentenced of old to condemnation, and who, being ungodly, change the grace of our God into licence, and deny God, the only Sovereign Potentate, and our Lord Jesus Christ.

<sup>5</sup>I would remind *you*, although *you* certainly knew this, that although the Lord saved the people out of the land of Egypt, He afterwards destroyed those who did not believe. <sup>6</sup>Likewise the angels who did not keep to their original place but left their own domain, He has kept bound in eternal fetters below in nether darkness for the judgment of the great Day. <sup>7</sup>Similarly Sodom and Gomorrah and

the cities round about them, who likewise with them indulged in immorality and consorted with unnatural flesh, are set before us as an example, undergoing the punishment of eternal fire. <sup>8</sup>These men also likewise, dreaming, defile their bodies, despise authority and slander dignitaries. <sup>9</sup>But Michael the archangel, when he was arguing as he contended with the devil about the body of Moses, did not dare to bring a railing accusation against him, but said, “The Lord rebuke you.” <sup>10</sup>Yet these men rail against what they do not understand; and in the things they know by nature, like brute beasts, they corrupt themselves. <sup>11</sup>Woe to them, for they have gone along the way of Cain, and in the error of Balaam they have poured after reward and have perished in rebellion like Corah. <sup>12</sup>They are blots at *your* love-feasts, when they eat with *you*, shepherds looking to themselves without a qualm, dry clouds carried with the wind, trees who are leafless, fruitless, uprooted and so doubly dead, <sup>13</sup>stormy billows of the sea, foaming in their shame, shooting stars for whom the underworld of darkness is reserved for ever. <sup>14</sup>Enoch, the seventh in line

from Adam also prophesied about them saying: "Lo, the Lord will come with a myriad of His saints, <sup>15</sup>to execute judgment on all and to convict all the godless among them of all the ungodly deeds which they have done in their ungodliness, and of all the hard things which as godless sinners they have said against Him." <sup>16</sup>They are grumblers and fault-finders; they live according to their lusts and their mouths speak exaggeration, having men in admiration for advantage sake.

<sup>17</sup>But *you*, dear friends, remember the words already spoken by the apostles of our Lord Jesus Christ, <sup>18</sup>for they said to *you* that in the last times there would be scoffers, who live according to their own ungodly lusts. <sup>19</sup>These are the men who

separate themselves, carnal men, who do not have the Spirit. <sup>20</sup>But *you*, dear friends, building up yourselves in *your* most holy faith and praying in the Holy Spirit, <sup>21</sup>keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, which leads to eternal life. <sup>22</sup>On some indeed have compassion, making a distinction; <sup>23</sup>but some save with fear, snatching them from the fire, yet hating the garment tainted by the flesh.

<sup>24</sup>Now to Him Who is able to keep *you* from falling and to present *you* with rejoicing, faultless in the presence of His glory, <sup>25</sup>to God our Saviour, Who alone is wise, let there be glory and majesty, power and dominion, both now and for evermore. Amen.

\* \* \* \* \*

FOREWORD  
TO  
THE BOOK OF REVELATION

THERE were heretics in the early church, in particular such as Cerdon and Marcion, who doubted the divine authority of this mysterious piece of holy writ and some better men in primitive times had doubts about it. These doubts arose because the manuscript copy of it had at first been reserved in but few hands, some thinking it was in so few because of the affairs and fate of the Roman empire revealed in it. Yet, besides its general reception as scripture by the church in all late ages, there is in it a harmony, both with Daniel's prophecy in the Old Testament and with the types made use of by the holy prophets. There are also obvious allusions to the whole order and economy of the Jewish church and manifest agreement on the doctrine contained in it with the doctrine of the Old and New Testament concerning God and Christ, the resurrection from the dead and the Day of Judgment. The promises and threatenings also contained in it agree with the promises and threatenings in other parts of holy writ. Altogether, unless one has the conceit to question the whole canon of scripture, he cannot reasonably dispute the divine authority of this part of it.

It appears from chap. 1:1 that John was the penman of it and that this John was the beloved disciple, who was the penman of one of the Gospels. This has been doubted by very few, and then with very little reason, as will appear to him who will but wisely consider the terms and phrases used in it, which are almost peculiar to this apostle, and hardly to be found in scripture anywhere but in this book and the gospel of John, such as calling Christ '*the Word*,' of which '*he bore record*,' etc. Nor is there any validity in the objection of those who object that in the gospel he ordinarily conceals his name, which this author does not do here, considering that in the gospel he related a history of things past which could be attested by many eye and ear witnesses. Here, however, is a Revelation or prophecy of things to come to which his name was necessary, so that men might judge by what authority he thus wrote.

As regards the time of writing it, he himself tells us, chap 1:9, that he received this revelation from God while he was in '*Patmos, for the word of God and for the testimony of Jesus Christ*.' This was, if we may believe history, and we have nothing else to inform us, in the time of Domitian the Roman emperor, about the 94th or 95th year after the nativity of Christ.

## FOREWORD TO THE BOOK OF REVELATION

And so this book claims a time span of nearly sixteen hundred years,\* in which very few ever questioned its divine authority.

Its scope is plainly told us in chap. 1:1; it is *'to show to His servants things which must shortly come to pass.'* On account of this phrase, which is repeated chap. 22:6, the book is called a revelation and a prophecy, neither of which terms agree to a narration or history, the object of which is some thing or things that are already past. I will not undertake to give the certain and infallible sense of the various passages of this mysterious prophecy, but I have proceeded upon these few postulates:

1. That the whole of this book is no historical account of things which were past before the year AD 95 or 96, or at least not long before, but of things which were to come. This has made me wholly reject the notions of Grotius and Dr Hammond (1605-1660) so far as they concern the siege or destruction of Jerusalem, which had occurred twenty-six or twenty-seven years before John was given this Revelation. I cannot understand how this can agree with chap. 1:1 or chap. 22: 6.
2. That it contains a prophecy of the most remarkable things that happened either to the Roman empire or to the church, all of which was within the limits of the former in John's time, during the whole of the time of the empire, or things which would happen after its decay, throughout the church and to the end of the world.
3. That this time is reasonably divided into three periods, the first being limited to the Roman empire's continuing pagan, 310 or 325 years AD, the second ending with the total ruin of antichrist, (when that will be I cannot tell,) the third with Christ's coming to the last judgment.
4. I see no reason to dissent from those eminent men who think that the part of the Revelation which relates to the first period and is predictive of what happened to the church of God until the time of Constantine the Great, 310 or 325 years after Christ, begins with chap. 4 and ends with chap. 7, and that the *silence in heaven for half an hour*, mentioned chap. 8:1, relates to the rest which the church had from Constantine's time till the end of Theodosius' reign, about seventy or seventy-five years.

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*\*Matthew Poole was writing in the late 1600's; currently the reference would be 'just over 1900 years.' Today there are still those who would deny the divine authority of the book. Further, obviously, he never saw the*

## FOREWORD TO THE BOOK OF REVELATION

5. Where to fix the beginning of the one thousand two hundred and sixty years, or forty-two months, I cannot tell. That the mystery of iniquity began to work in the apostles' time, is evident from 1 Thess. 2:7, and reason will tell us, that Rome, as it now stands, or as it was in the year AD1606, was not built up in a day, but that the great corruptions then in it came in and grew up by degrees. But I cannot tell how to count Antichrist's reign, except from the time Phocas humoured the pope with the title and style of 'supreme' or 'universal bishop;' from which time I should reckon the one thousand two hundred and sixty years rather than from any time before.

6. I do agree with those who think the first eleven chapters contain the sum of whatever is prophesied concerning the two first periods, though many things falling within them are more particularly and fully opened up in chapters 12-19. The 12th chapter gives us a particular account of the church during the first two periods. The 13th gives us a more particular account of Antichrist, both in the secular power and in his ecclesiastical jurisdiction. The 15th and 16th chapters more fully open up to us what would be done under the sixth trumpet. In the 17th chapter we have a more full description of the beast with two horns, mentioned chap. 13:11, which signified Antichrist as sitting in the temple of God. The 18th more fully describes his fall, mentioned before in chapter 14 in summary. The 19th, so far as it concerns the praise given to God for this, relates to that great dispensation of providence. As to the papacy being Antichrist, I think that great person spoke well, who would not be dogmatic in the case, but said it had many of his marks

7. I take the third state of the church (to which I cannot conceive we have yet come, which I called its serene and quiet state) to be foretold and described in chapter 20, after which will be the battle with all the wicked of the earth. This will end in Christ's coming to judge the world and the general resurrection in order to this.

8. I take the last two chapters to describe a state of the church agreeing to nothing but the church triumphant and have accordingly interpreted them.

If anyone differs from me in any of these things, it will be no wonder if he disagrees with me in the explanation of the chapters and verses relating to them. I dare not be positive as to the sense I have given, but I shall only say it is what appears to me most probable.

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## THE REVELATION OF

# JOHN

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**1**<sup>1</sup>The revelation of Jesus Christ, which God gave Him to show to His servants things which must soon come to pass, and which He made known by sending word through His angel to His servant John, <sup>2</sup>who has borne witness to the word of God and to the testimony of Jesus Christ, of all that he saw. <sup>3</sup>Blessed is the man who reads and those who hear the words of this prophecy and keep what is written in it, for the time is near.

<sup>4</sup>This is John, [writing] to the seven churches which are in Asia\*: Grace and peace to *you* from the One Who is, and Who was, and Who is to come, and from the seven Spirits which are before His throne, <sup>5</sup>and from Jesus Christ, Who is the faithful Witness, the Firstborn from the dead and the Ruler of the kings of the earth. To Him Who loved us and washed us from our sins in His blood,<sup>6</sup>and made us kings and priests to God His Father, to Him be glory and power for ever and ever. Amen. <sup>7</sup>Lo, He is coming on the clouds, and every eye will see Him, and those who pierced Him; and all the nations of the earth will bewail themselves at Him. Amen indeed.

<sup>8</sup>“I am the Alpha and the Omega, the beginning and the end,” says the Lord, Who is, and Who was, and Who is to come, the Almighty.

<sup>9</sup>I, John, *your* brother and also *your* fellow-companion in distress and in the kingdom and patience of Jesus Christ, was on the island of Patmos, because of the word of God and the testimony to Jesus Christ. <sup>10</sup>I was in the Spirit on the Lord’s day; and I heard behind me a great Voice like a trumpet, <sup>11</sup>which said, “I am the Alpha and the Omega, the First and the Last;” and, “What you see, write in a scroll and send [it] to the seven churches which are in Asia\*: Ephesus, Smyrna, Pergamos, Thya-tira, Sardis, Philadelphia and Laodicea.”

<sup>12</sup>And I turned round to see the Voice which had spoken to me. <sup>13</sup>Having turned I saw seven golden lampstands and in the midst of the seven lampstands there was Someone like the Son of Man, clothed in a garment reaching to His feet and girdled round His chest with a golden belt. <sup>14</sup>His hair and head were as white as white wool, like the snow; and His eyes were like a flame of fire. <sup>15</sup>His feet were like polished brass, glowing as though in a furnace, and His

## REVELATION 1, 2

voice was like the sound of many waters. <sup>16</sup>In His right hand He had seven stars; from His mouth came a sharp two-edged sword and His face was like the sun shining in its power. <sup>17</sup>When I saw Him, I fell at His feet like someone dead, but He placed His right hand on me and said to me, "Have no fear; I am the First and the Last, <sup>18</sup>and the One Who is alive, even though I was dead; and lo, I am alive for ever and ever. Amen. Further, I have the keys of Hades and death. <sup>19</sup>Write down what you see, what is now and what will afterwards come about. <sup>20</sup>There is a hidden secret in the seven stars, which you see in My right hand, and in the seven golden lampstands. The seven stars are the messengers of the seven churches; and the seven lampstands you see are the seven churches.

**2**<sup>1</sup>"To the messenger of the church at Ephesus write:

The One Who holds the seven stars in His right hand, and Who walks among the seven golden lampstands, says this:

<sup>2</sup>"I know your deeds, your labour, your patience, and that you cannot bear evil men, and that you try those claiming to be apostles, but who are not, and find them false. <sup>3</sup>I know that you endure and have patience, and because of My name have toiled and

have not become weary. <sup>4</sup>But I have something against you, in that you have lost your first love. <sup>5</sup>And so remember from where you have fallen and repent, and do as you did at first; but if not, I will come to you speedily and I will remove your lampstand from its place if you do not repent. <sup>6</sup>But you have this, that you hate the deeds of the Nicolaitans, which I also hate. <sup>7</sup>Let the man with ears hear what the Spirit says to the churches. To him who overcomes I will grant to eat from the tree of life, which is in the centre of God's paradise.'

<sup>8</sup>"And to the messenger of the church at Smyrna write:

The First and the Last, Who was dead and Who came alive, says this: <sup>9</sup>"I know your deeds, troubles and poverty (but you are rich) and the blasphemy of those who say that they themselves are Jews and are not, but are a synagogue of Satan. <sup>10</sup>Fear none of the things you are about to suffer; lo, the devil will throw some of *you* into prison, so that *you* may be tested, and *you* will have trouble for ten days. Be faithful even to death, and I will give you the crown of life. <sup>11</sup>Let the man with ears hear what the Spirit says to the churches. He who overcomes will not be harmed by the second death.'

## REVELATION 2

<sup>12</sup>“And to the messenger of the church in Pergamos write:

The One Who has the sharp two-edged sword says this:

<sup>13</sup>“I know your deeds and where you dwell, where Satan has his throne. You hold My name fast and did not deny your faith in Me even in the days when Antipas, My faithful witness, was put to death among *you*, where Satan dwells. <sup>14</sup>But I have a few things against you, because you have there some who hold to

<sup>\*Num. 31:16</sup> Balaam’s\* teaching, who taught Balak to cast a stumbling block in

front of the sons of Israel, namely to eat things sacrificed to idols and to commit immorality. <sup>15</sup>In the same way you also have those who hold the teaching of the Nicolaitans, a thing which I hate. <sup>16</sup>Repent; but if not, I shall come to you quickly and fight against them with the sword from My mouth. <sup>17</sup>Let the man with ears hear what the Spirit says to the churches. To him who overcomes I will grant to eat of the hidden manna, and will give him the white pebble stone\* with a new name written on the pebble, which no one knows except the one receiving it.’

<sup>\*Probably the stone passed to a man acquitted in a court of law</sup>

<sup>18</sup>“And to the messenger of the church in Thyatira write:

The Son of God, Whose eyes are like a flame of fire, and Whose feet are like polished bronze, says this:

<sup>19</sup>“I know your deeds, your love and service, your faith, patience and works, and that your latest deeds exceed the first. <sup>20</sup>But I have a little against you, because you let that woman Jezebel, who calls herself a prophetess, teach My servants and lead them astray to be immoral and to eat food sacrificed to idols. <sup>21</sup>Now I have given her time to repent of her immorality, but she has not. <sup>22</sup>Lo, I will throw her into a bed [of pain], and those committing adultery with her into great affliction, unless they repent of their deeds. <sup>23</sup>Further I will put her children to death and all the churches will know that I am He Who searches out men’s secret counsels and their hearts. I will reward each one of *you* according to *your* deeds. <sup>24</sup>Now I say to *you* and the rest in Thyatira, to as many as do not hold to this doctrine and have not known the deep things of Satan, as they say, that I will lay no other burden on *you*; <sup>25</sup>but what *you* have, hold fast until I come. <sup>26</sup>And to him who overcomes and keeps My deeds unto the end, I will give authority over the nations. <sup>27</sup>He will rule them with a rod of iron; they will be shattered like pitchers made of clay, indeed just as I also received from My Father. <sup>28</sup>And I will give him the Star of the Morning. <sup>29</sup>Let the man with ears hear what the Spirit says to the churches.’

## REVELATION 3

**3**<sup>14</sup>“And to the messenger of the church in Sardis write:

The One Who has the seven Spirits of God and the seven stars says this: ‘I know your deeds, that you have a name to live and are dead.’<sup>2</sup>Be watchful and strengthen what remains which is about to die, for I have not found your works perfect in the sight of God. <sup>3</sup>Remember then, how you received and heard and keep to it and repent. And so, if you are not watchful, I shall come on you like a thief, but at what hour I shall come you will not know. <sup>4</sup>You have a few names even in Sardis who have not defiled their clothing; and they will walk with Me in white, because they are worthy. <sup>5</sup>It is he who overcomes, who will be clothed in white garments; in no way will I blot his name out of the book of life and I will confess his name before My Father and before His angels. <sup>6</sup>Let the man with ears hear what the Spirit says to the churches.’

<sup>7</sup>“And to the messenger of the church in Philadelphia write:

The Holy One, the True One, Who holds the key of David, and Who opens and no one shuts, and shuts and no one opens, says this:

<sup>8</sup>‘I know your works, (lo, I have set an open door before you, and no one is able to shut it) because you have a

little strength and have kept My word and not denied My name. <sup>9</sup>Lo, I am causing to come forth those of the synagogue of Satan, who say they are Jews and are not, but who lie; lo, I will cause them to come and kneel at your feet and they will know that I have loved you. <sup>10</sup>Because you have kept My word in patience, I will also keep you from the hour of trial, which is about to come on the whole world to test those who dwell on the earth. <sup>11</sup>Lo, I am coming shortly; hold fast to what you have, so that no one takes your crown. <sup>12</sup>The man who overcomes I will make a pillar in the temple of My God and he will never more go outside it; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. <sup>13</sup>Let the man with ears hear what the Spirit says to the churches.’

<sup>14</sup>“And to the messenger of the church of the Laodiceans write:

The Amen, the Witness Who is faithful and true, the Beginning of God’s creation, says this:

<sup>15</sup>‘I know your deeds, that you are neither cold nor hot; I wish you were either cold or hot. <sup>16</sup>And so because you are lukewarm and neither cold nor hot, I will spew you out of My mouth. <sup>17</sup>Because you say,

## REVELATION 3, 4

"I am rich, I have increased my goods and I need nothing," and do not know that you are wretched, pitiable, poor, blind and naked, <sup>18</sup>I counsel you to buy from Me gold refined in the fire, so that you may become rich, and white clothing so that you may be clothed and the shame of your nakedness not be displayed; and put eye salve on your eyes so that you may see. <sup>19</sup>As many as I love I reprove and chasten; and so be zealous and repent. <sup>20</sup>Lo, I stand at the door and knock; if anyone hears My voice and opens the door, I will come into him and eat with him and he with Me. <sup>21</sup>To the man who overcomes I will give a seat with Me upon My throne, just as I also overcame and sat down with My Father on His throne. <sup>22</sup>Let the man with ears hear what the Spirit says to the churches."

**4** <sup>1</sup>After this I looked and lo, a door was opened into heaven; and the first Voice which I had heard like a trumpet speaking to me said, "Come up here and I will show you what must happen after these things." <sup>2</sup>Immediately, I was in the Spirit; and lo, there was a throne set in heaven and there was Someone seated on the throne. <sup>3</sup>The One Who sat there was in appearance like a jasper stone and a sardius; and there was a rainbow round the throne, in appearance like an emerald. <sup>4</sup>Around the throne were

twenty-four more thrones and seated on them I saw the twenty-four elders. They were dressed in white clothing and on their heads they had golden crowns. <sup>5</sup>And from the throne there came lightning, thunder and rumbling, and in front of the throne there were burning seven fiery lamps, which are the seven Spirits of God.

<sup>6</sup>There was also in front of the throne a transparent sea, clear as crystal. In the space within the throne and around the throne were four living creatures full of eyes which looked in front of them and behind them. <sup>7</sup>The first living creature was like a lion, the second like an ox; and the third one had a face as of a man and the fourth was like a flying eagle. <sup>8</sup>And the four living creatures had, each one of them, six wings around him; and being full of eyes within, they also do not rest by day or night and they say:

*"Holy, holy, holy,  
Lord God Almighty,  
Who was, is now and is to come."*

<sup>9</sup>And when the living creatures give glory, honour and thanksgiving to the One sitting on the throne, Who lives for ever and ever, <sup>10</sup>the twenty-four elders prostrate themselves before the One sitting on the throne and worship Him Who lives for ever and ever and cast their crowns in front of

## REVELATION 4, 5

the throne, saying:

*<sup>11</sup>“You are worthy, Lord,  
to receive glory, honour and power,  
because You have created all things,  
and by Your will they exist  
and were created.”*

**5**<sup>1</sup>Now in the right hand of the One sitting on the throne I saw a scroll, written on the inside and on the back and sealed with seven seals. <sup>2</sup>And I saw a mighty angel shout in a great voice, “Who is there worthy to open the scroll and to break its seals?” <sup>3</sup>No one in heaven, or on the earth, or beneath the earth was able to open the scroll and read it or look inside it. <sup>4</sup>Then I wept greatly because no one was found worthy to open the scroll and read it, or to look inside it.

<sup>5</sup>But one of the elders said to me, “Don’t weep; lo, the Lion, Who is from the tribe of Judah, the Root of David, has overcome to open the scroll and undo its seven seals.” <sup>6</sup>Then I looked, and in the centre of the throne and of the four living creatures, and in the centre of the elders, standing as though it had been slain, was a Lamb, which had seven horns and seven eyes, which are the seven Spirits of God that are sent into all the earth. <sup>7</sup>And He came and took the scroll out of the right hand of the One sitting on the throne. <sup>8</sup>When He took

the scroll, the four living creatures and the twenty-four elders prostrated themselves before the Lamb, each one having harps and golden bowls filled with incense, which are the prayers of the saints. <sup>9</sup>And they sang a new song, which ran:

*“You are worthy  
to take the scroll  
and open its seals;  
for You were slain  
and have redeemed us to God  
by Your blood,  
from every tribe, tongue,  
people and nation;  
<sup>10</sup>and You have made us  
kings and priests to our God,  
and we shall reign  
upon the earth.”*

<sup>11</sup>Then I looked, and I heard the sound of many angels around the throne as well as of the living creatures and of the elders; they numbered countless myriads and thousands of thousands and they said with one great voice:

*<sup>12</sup>“Worthy is the Lamb,  
which was slain,  
to receive power, riches and wisdom,  
strength and honour,  
glory and blessing.”*

<sup>13</sup>And I heard every creature in heaven, on earth and under the earth, and the things which are in the sea,

## REVELATION 5, 6

everything in them, saying:

*"To Him Who sits on the throne,  
and to the Lamb,  
be blessing, honour, glory and power  
for ever and ever."*

<sup>14</sup>And the four living creatures said, "Amen." And the twenty-four elders prostrated themselves and worshipped the One Who lives for ever and ever.

**6**<sup>1</sup>Now I watched when the Lamb opened one of the seals and I heard one of the living creatures saying, with a voice as it were of thunder, "Come and see." And I looked and lo, there was a white horse, and the one sitting on it had a bow; a crown was given to him and he went out as a conqueror to conquer.

<sup>3</sup>When He opened the second seal, I heard the second living creature saying, "Come and see." <sup>4</sup>And another horse, of fiery red, came out; and to the one sitting on it the task was given of taking peace from the earth in order that men might kill each other; and a large sword was given to him.

<sup>5</sup>When He opened the third seal, I heard the third living creature saying, "Come and see." And I saw a black horse and the one sitting on it had a pair of scales in his hand. <sup>6</sup>Then in

the centre of the four living creatures I heard a voice which said, "A quart of wheat for a denarius\* and three quarts of barley for a denarius; and do not damage the oil and the wine."

<sup>7</sup>When He opened the fourth seal, I heard the voice of the fourth living creature say, "Come and see." <sup>8</sup>And lo, there was a pale horse and the one sitting on it had the name of "Death," and Hades followed after him. And power was given to them over a quarter of the earth to kill by the sword, famine, disease and by the wild beasts of the earth.

<sup>9</sup>When He opened the fifth seal I saw beneath the altar the souls of those who had been slaughtered because of the word of God and because of the witness which they had borne. <sup>10</sup>And they were shouting with one great voice, "How long, mighty Lord, holy and true, before You judge and avenge our blood on those who dwell on the earth?" <sup>11</sup>Then white robes were given to them each and they were told to rest a little time yet, until the number should be made up of those who were their fellow-servants and brethren, who would also be killed even as they had been.

<sup>12</sup>And I looked when He opened the sixth seal. There was a huge earthquake and the sun became black like sackcloth made of hair, the moon

## REVELATION 6, 7

became like blood, <sup>13</sup>and the stars of heaven fell to the earth as a fig tree casts its out of season fruit when shaken by a gale. <sup>14</sup>The heavens were swept aside like a scroll rolling up and every mountain and island was moved from its place. <sup>15</sup>Then the earth's kings, the great men, the wealthy, the leaders of armies, the powerful and every slave and free-man hid in the caves and rocks of the mountains <sup>16</sup>and said to the mountains and the rocks, "Fall on us and hide us from the face of the One sitting on the throne and from the wrath of the Lamb; <sup>17</sup>for the great day of His wrath has come and who can stand against it?"

**7**<sup>1</sup>After these things I saw four angels standing at the four corners of the earth, with power over its four winds so that no wind might blow on the earth, or on the sea, or on any tree. <sup>2</sup>And I saw coming up from the east another angel, who had the seal of the living God; and he called in a great voice to the four angels, to whom was assigned the task of damaging the earth and the sea, <sup>3</sup><sup>4</sup>"Do not damage the earth, or the sea, or the trees, until we have sealed the servants of our God upon their foreheads." <sup>4</sup>And I heard the number of those who were sealed, one hundred and forty-four thousand, who were sealed of all the tribes of the sons of Israel.

<sup>5</sup>From the tribe of Judah, twelve thousand were sealed;  
from the tribe of Reuben, twelve thousand were sealed;  
from the tribe of Gad, twelve thousand were sealed;  
<sup>6</sup>from the tribe of Asher, twelve thousand were sealed;  
from the tribe of Naphtali, twelve thousand were sealed;  
from the tribe of Manasseh, twelve thousand were sealed;  
<sup>7</sup>from the tribe of Simeon, twelve thousand were sealed;  
from the tribe of Levi, twelve thousand were sealed;  
from the tribe of Issachar, twelve thousand were sealed;  
<sup>8</sup>from the tribe of Zebulun, twelve thousand were sealed;  
from the tribe of Joseph, twelve thousand were sealed;  
from the tribe of Benjamin, twelve thousand were sealed.

<sup>9</sup>After this I saw a vast multitude, which no one could number, from all nations, tribes, peoples and tongues, standing in front of the throne and in front of the Lamb, clothed in white robes and with palm branches in their hands. <sup>10</sup>And they called out in one great voice:

*"[Ascribe] salvation to our God,  
Who sits upon the throne,  
and to the Lamb."*

## REVELATION 7, 8

<sup>11</sup>All the angels had been standing around the throne with the elders and the four living creatures and they began to fall on their faces in front of the throne. <sup>12</sup>And they worshipped God, saying:

*“Amen; blessing, glory,  
wisdom, thanksgiving,  
honour, power and might  
be to our God  
for ever and ever. Amen.”*

<sup>13</sup>And one of the elders said to me, “Who are these who are clothed in white robes and where are they from?” <sup>14</sup>I said to him, “Sir, you know.” Then he said to me, “They are those who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. <sup>15</sup>This is why they are in front of the throne of God and worship Him day and night in His temple, <sup>16</sup>and why the One Who is seated on the throne will dwell with them. They will hunger no more, thirst no more, and the sun will beat down on them no more, nor will any heat, <sup>17</sup>for the Lamb Who is in the centre of the throne will tend them and lead them to the wells of living water, and God will wipe every tear from their eyes.”

**8**<sup>1</sup>Now when He opened the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup>And I

saw the seven angels who stand in the presence of God and seven trumpets were given to them.

<sup>3</sup>Then another angel came and stood at the altar, holding a golden censer; and a great quantity of incense was given to him so that he might offer it, with the prayers of all the saints, on the golden altar which was in front of the throne. <sup>4</sup>And the smoke of the incense went up from the hand of the angel, with the prayers of the saints, in the sight of God. <sup>5</sup>And the angel took the censer, filled it with fire from the altar and hurled it to the earth; and there were rumblings, rolls of thunder, flashes of lightning and an earthquake.

<sup>6</sup>Then the seven angels with the seven trumpets prepared themselves to sound them.

<sup>7</sup>The first angel sounded his trumpet and there came hail and fire mixed with blood, and they were hurled to the earth; and a third of the trees were burnt up with all the green vegetation.

<sup>8</sup>The second angel sounded his trumpet and something like a great mountain burning with fire was hurled into the sea. A third of the sea became blood, <sup>9</sup>a third of the creatures of the sea died, things which had life, and a third of the ships were destroyed.

## REVELATION 8, 9

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<sup>10</sup>The third angel sounded his trumpet and a great star, burning like a lamp, fell from the sky and fell on a third of the rivers and on the springs of water. <sup>11</sup>The name of the star was Wormwood and a third of the waters became bitter and much of mankind died from the waters, because they were made bitter.

<sup>12</sup>The fourth angel sounded his trumpet and a third of the sun, a third of the moon and a third of the stars were struck, so that a third of them were darkened, and the day did not shine for a third of it, and likewise the night.

<sup>13</sup>And I looked and heard a single angel, flying in mid-air, say in a great voice, "To those who dwell on earth, 'Woe, woe, woe from the remaining trumpet soundings of the three angels who are yet to sound their trumpets.'"

**9**<sup>1</sup>Then the fifth angel sounded his trumpet and I saw a star which had fallen from heaven to the earth; and there was given to him the key of the Pit of the Abyss. <sup>2</sup>He opened the Pit of the Abyss and smoke rose out of the Pit, like smoke from a great furnace, and the sun and the air were darkened by the smoke from the Pit. <sup>3</sup>And locusts came out of the smoke on to the earth, and they were given

a power like that which scorpions on the earth have. <sup>4</sup>They were told not to harm the pasture of the earth, or any green vegetation, or any tree, but only those of mankind who did not have the seal of God on their foreheads. <sup>5</sup>They were assigned not to kill them but to torment them for five months; and their torment was like that of a scorpion when it stings a man. <sup>6</sup>In those days men will seek death and not find it; they will long to die and death will flee them. <sup>7</sup>In their form the locusts resembled horses prepared for battle and on their heads were what looked like crowns, seemingly made of gold, and their faces were like the faces of men. <sup>8</sup>They had hair like that of women and their teeth were like those of lions. <sup>9</sup>Their breastplates were like breastplates made of iron and the noise of their wings was like the noise of many chariots, drawn by horses charging into battle. <sup>10</sup>They had tails like those of scorpions and also stings in their tails; and they had power to harm mankind for five months. <sup>11</sup>They had for their king the angel of the Abyss, whose name in Hebrew is "Abaddon" and in Greek "Apollyon." <sup>12</sup>The first woe has come; and lo, there are still two woes to come after this.

<sup>13</sup>And the sixth angel sounded his trumpet and I heard a Voice from the four horns of the golden altar, which

## REVELATION 9, 10

is in front of God, <sup>14</sup>and It said to the sixth angel who had the trumpet, "Release the four angels who are bound over the great river Euphrates." <sup>15</sup>And the four angels, who had been made ready, were released for the hour and day and month and year so that they might kill a third part of mankind. <sup>16</sup>The number of the horse-soldiers was two hundred million, for I heard their number. <sup>17</sup>I saw the horses in the vision and they were as follows: those seated on them had fiery-red and bluish-black and sulphurous yellow breastplates. The horses' heads were like the heads of lions and out of their mouths came fire, smoke and burning sulphur. <sup>18</sup>A third of mankind was killed by these three, the fire, smoke and burning sulphur which came out of their mouths, <sup>19</sup>for their power was in their mouths and their tails, because their tails were like snakes, having heads, and with them they wreaked havoc.

<sup>20</sup>But the rest of mankind who were not killed by these calamities did not repent of the works of their hands and cease to worship demons and idols of gold, silver, brass, stone and carved wood, which cannot see, hear or move. <sup>21</sup>Neither did they repent of their murders, their sorcery, nor of their immorality and their thefts.

**10**<sup>1</sup>And I saw another mighty angel, clothed in a cloud and

with a rainbow above his head, come down from heaven; his face was like the sun and his feet were like columns of fire; <sup>2</sup>in his hand he had a little scroll, opened. He placed his right foot on the sea and his left on the land, <sup>3</sup>and he shouted out in a great voice, like a lion roaring. When he shouted, the seven thunders uttered their voices. <sup>4</sup>When the seven thunders uttered their voices I was about to write, but I heard a voice from heaven say to me, "Seal up what the seven thunders uttered and do not write them down."

<sup>5</sup>Then the angel who I saw standing on the sea and on the land raised his hand to heaven, <sup>6</sup>and swore by Him Who lives for ever and Who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, "Time will be no more." <sup>7</sup>But in the days of the sound of the seventh angel, when he is about to sound his trumpet, God's hidden secret will be completed, as He announced to His servants the prophets.

<sup>8</sup>Now the voice which I heard from heaven spoke to me again and said, "Go, and take the little scroll which is open in the hand of the angel standing on the sea and the land."

<sup>9</sup>And I went to the angel and said to him, "Give me the little scroll." He said to me, "Take it and eat it; it will

## REVELATION 10, 11

be bitter in your stomach but in your mouth it will be as sweet as honey.”

<sup>10</sup>Then I took the little scroll from the angel’s hand and ate it, and it was like honey in my mouth, sweet; but when I had eaten it my stomach was made bitter. <sup>11</sup>And he said to me, “You must prophesy again, against many peoples, nations, languages and kings.”

**11** <sup>1</sup>Now a measuring rod like a staff was given to me and the angel standing there said, “Go and measure the temple of God, with the altar and those worshipping in it. <sup>2</sup>Omit the courtyard which is outside the temple and don’t measure it, because it is given over to the Gentiles; they will trample down the holy city for forty-two months. <sup>3</sup>I will give [power] to My two witnesses and they will prophesy for one thousand two hundred and sixty days, clothed in sackcloth. <sup>4</sup>These are the two olive trees and the two lampstands, which stand before the God of the earth. <sup>5</sup>And if anyone resolves to harm them fire comes out of their mouths and consumes their enemies; and if anyone resolves to harm them he must be put to death in this way.

<sup>6</sup>They have the power to shut up heaven so that it does not rain in the days of their prophesying; and they have power over the waters to turn them into blood and to strike the

earth with every calamity as often as they wish. <sup>7</sup>When they have completed their testimony the Beast, which comes up out of the Abyss, will make war upon them and conquer and kill them. <sup>8</sup>Their dead bodies will lie on the street of the great city, which is called spiritually Sodom and Egypt, where our Lord was crucified. <sup>9</sup>And their dead bodies will be seen for three and a half days by the peoples, tribes, languages, and nations, who will not let their bodies be buried in tombs. <sup>10</sup>Those who live on the earth will rejoice over them and be glad, and send gifts to one another because the two prophets tormented those who lived on the earth.”

<sup>11</sup>After the three and a half days the Spirit of life from God entered them and they stood up on their feet, and a great fear came down on those who saw them. <sup>12</sup>And they heard a great voice from heaven say to them, “Come up here.” Then they ascended to heaven in a cloud and their enemies saw them. <sup>13</sup>At that very hour there was a great earthquake; a tenth of the city collapsed and seven thousand men died in the earthquake; and the rest were terrified and gave honour to the God of heaven.

<sup>14</sup>The second woe has passed; and lo, the third woe comes shortly.

REVELATION 11, 12

<sup>15</sup>Then the seventh angel sounded his trumpet, and there were great voices in heaven saying:

*“The kingdoms of the world  
have become  
the kingdom of our Lord,  
and of His Christ,  
and He will reign for ever  
and for ever.”*

<sup>16</sup>Then the twenty-four elders, who are seated on their thrones in front of God, fell upon their faces and worshipped God, saying:

<sup>17</sup>*“We give You thanks,  
Lord God Almighty,  
Who is, and was  
and is to come,  
because You have taken  
Your mighty power  
and have become King.  
<sup>18</sup>The nations were angry  
and Your anger has come,  
and the time for the dead  
to be judged,  
and for Your servants  
the prophets and the saints,  
and those who fear Your name,  
small and great,  
to be given their reward,  
and for those to be destroyed  
who destroy the earth.”*

<sup>19</sup>And the temple of God in heaven was opened and the Ark of His Covenant appeared in His temple;

and there was lightning, rumbling, thunder, an earthquake and a tremendous hailstorm.

**12**<sup>1</sup>Now a great portent appeared in heaven, a woman clothed with the sun, with the moon beneath her feet and a crown of twelve stars on her head. <sup>2</sup>Being with child she cried out in her pains and was in the pangs of giving birth. <sup>3</sup>And another portent appeared in heaven, lo, a great fiery red dragon, which had seven heads and ten horns, and on its heads were seven crowns. <sup>4</sup>Its tail dragged down a third of the stars of heaven and it threw them to the earth. And the dragon stood in front of the woman, who was about to give birth, so that when she gave birth it might consume her Child. <sup>5</sup>She bore a male Child, Who would rule all the nations with a rod of iron; and her Child was caught up to God and to His throne. <sup>6</sup>Then the woman fled into the wilderness, where she had a place prepared for her by God so that she might be fed there for one thousand two hundred and sixty days.

<sup>7</sup>Now there was war in heaven; Michael and his angels fought against the dragon. The dragon fought, with his angels, <sup>8</sup>and succumbed; and there was no place found for them in heaven any longer. <sup>9</sup>And the great dragon, the ancient serpent, who is called the Devil and

## REVELATION 12, 13

Satan and who deceives the whole world, was thrown out; he was thrown down to the earth and the angels with him were thrown down.

<sup>10</sup>And I heard a loud voice in heaven say:

*“Now has salvation come  
and strength,  
and the kingdom of our God,  
and the power of His Christ,  
for the accuser of our brethren,  
who accused them  
before God day and night,  
is overcome.*

*<sup>11</sup>They overcame him  
through the blood of the Lamb  
and the word of their testimony,  
and they did not love their lives  
even to death.*

*<sup>12</sup>Therefore rejoice,  
O heavens,*

\*‘you’  
is plu-  
ral

*and you\*, its inhabitants.  
Woe to those inhabiting  
the earth and sea,  
because the devil has come down  
to you with great anger,  
for he knows  
his time is short.”*

<sup>13</sup>Now when the dragon saw that he was thrown down to the earth, he persecuted the woman who bore the male Child. <sup>14</sup>And the two wings of a great eagle were given to the woman, so that she might fly to her place in the wilderness, where she was fed for

a time, and times and half a time, away from the face of the serpent.

<sup>15</sup>Then the serpent expelled water, like a river out of his mouth, after the woman to overwhelm her in the torrent. <sup>16</sup>But the earth assisted the woman; it opened its mouth, and swallowed down the river which the dragon expelled out of his mouth.

<sup>17</sup>And the dragon was roused to anger at the woman and went away to make war on the rest of her offspring, who keep the laws of God and hold to the testimony of Jesus Christ. **13**<sup>1</sup>Now I stood on the sand beside the sea.

13

And I saw a wild beast come up out of the sea; it had seven heads and ten horns and on its horns were ten diadems and on its heads was the name “Blasphemy.” <sup>2</sup>The wild beast which I saw was like a leopard, with feet like those of a bear and a mouth like that of a lion. The dragon gave it its might and its throne and great power. <sup>3</sup>I saw that one of its heads looked to be fatally wounded, but its wound was healed and the whole earth followed it in wonder. <sup>4</sup>And they worshipped the dragon which gave the wild beast its power and they worshipped the wild beast, saying:

*“Who is like the wild beast,  
who can fight against it?”*

<sup>5</sup>It was given a mouth to utter great

## REVELATION 13, 14

blasphemies and power to be active for forty-two months. <sup>6</sup>And it opened its mouth in blasphemy against God, blaspheming His name, His dwelling-place and those who dwell in heaven. <sup>7</sup>It was assigned to make war on the saints and to overcome them; and power was given it over every tribe, tongue and nation. <sup>8</sup>Everyone who lived on the earth, whose name was not written in the book of life of the Lamb slain from the foundation of the earth, worshipped it. <sup>9</sup>If anyone has ears, let him hear. <sup>10</sup>If anyone gathers men into captivity, he will go into captivity; if anyone kills with the sword, he must be killed with the sword. In this lies the endurance and the faith of the saints.

<sup>11</sup>Then I saw another wild beast come up out of the earth and it had two horns like a lamb but it spoke like the dragon. <sup>12</sup>It exercised all the power of the first wild beast before it and it made the earth and its inhabitants worship the first wild beast, whose fatal wound was healed. <sup>13</sup>It also performs great wonders, so that it even makes fire come down from the sky on to earth in front of men's eyes. <sup>14</sup>And it deceived the inhabitants of the earth through the signs which were given it to do in the presence of the first wild beast, telling those who lived on the earth to make an image to the wild beast which had the

sword wound and yet lived. <sup>15</sup>It was also given power to give life to the image of the wild beast, so that it might both speak and act in order that as many as would not worship the image of the wild beast might be killed off. <sup>16</sup>And it had everyone, high and low, rich and poor, freemen and slaves, given a mark on their right hand or on their forehead, <sup>17</sup>so that no one could buy or sell unless he had the mark, or the name of the wild beast, or the number of its name. <sup>18</sup>Here is the clue. Let the man who has understanding calculate the number of the wild beast, for it is the number of a man, and the number is **666**.

**14** <sup>1</sup>Now I looked and I saw a Lamb standing on Mount Zion, and with Him were one hundred and forty-four thousand who had the name of His Father written on their foreheads. <sup>2</sup>And I heard a voice from heaven like the sound of many waters and great thunder, and a sound of harpists playing on their harps. <sup>3</sup>They sang what was like a new song in front of the throne and in front of the four living creatures and the elders. No one was able to learn the song, except the one hundred and forty-four thousand who had been redeemed from the earth. <sup>4</sup>They are those who have not been soiled with women, for they are virginal. They are those who follow the Lamb wher-

## REVELATION 14

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ever He leads. They were redeemed from mankind, an offering of the first fruits to God and to the Lamb.<sup>5</sup>No deceit was found in their mouths, for they are without fault before the throne of God.

<sup>6</sup>And I saw another angel flying in mid-air, having the everlasting gospel to preach to the inhabitants of the earth, to every nation, tribe, tongue and people; and he said in a great voice, <sup>7</sup>“Fear God and give Him glory, because the hour of His judgment has come, and worship Him Who made heaven and earth, the sea and the springs of the waters.”

<sup>8</sup>Then another angel followed and said, “Babylon the great city has fallen, has fallen, because she caused all nations to drink the poisoned wine of her immorality.”

<sup>9</sup>And a third angel followed them, and said in a great voice, “If anyone worships the beast and its image, and receives its mark on his forehead or on his hand, <sup>10</sup>he also will drink the wine of the wrath of God, which is prepared, undiluted, in the cup of His anger and he will be tormented in fire and sulphur in the presence of the holy angels and the Lamb; <sup>11</sup>and the smoke of their torment will rise up for ever and ever.” Those who worshipped the beast and

its image, and whoever received the mark of its name, will have no relief day or night. <sup>12</sup>In this lies the endurance of the saints, of those who keep God’s commandments and their faith in Jesus.

<sup>13</sup>Then I heard a voice from heaven say to me, “Write:

*‘Blessed are the dead  
who die in the Lord  
from now on.’*

*‘Truly,’ says the Spirit,  
‘so that they may rest  
from their labours;  
for their deeds  
follow after them.’”*

<sup>14</sup>Now I looked, and lo, there was a white cloud, and on the cloud was seated Someone like the Son of Man, with a golden circlet on His head and a sharp sickle in His hand. <sup>15</sup>And another angel came out of the temple and shouted in a great voice to the One seated on the cloud, “Put in Your sickle and reap, because Your hour to reap has come, for the harvest of the earth is ripe.” <sup>16</sup>Then the One seated on the cloud threw His sickle on to the earth and the earth was harvested.

<sup>17</sup>Then another angel came out of the temple, which was in heaven, and he also had a sharp sickle. <sup>18</sup>And another angel came out of the altar and he had power over fire; and he called in

REVELATION 14, 15, 16

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a great cry to the one who had the sharp sickle, "Put in your sharp sickle and gather the clusters from the vine of the earth, because her grapes have ripened." <sup>19</sup>Then the angel put his sickle to the earth, gathered the fruit of the vine of the earth and threw them into the great vat of God's wrath. <sup>20</sup>The vat was trodden out outside the city and blood came out of the vat up to the horse's bridles for a distance of about one hundred and eighty miles.

**15** <sup>1</sup>Now I saw another great and marvellous sign in heaven, seven angels having the seven final plagues, because with them God's wrath was finished.

<sup>2</sup>Also I saw what was like a sea of glass, shot through with fire, and those who had emerged victorious over the beast, its image, its mark and the number of its name, stood on this sea of glass, and they had harps from God. <sup>3</sup>And they sang the song of Moses, God's servant, and the song of the Lamb, saying:

*"Great and marvellous  
are your works,  
Lord God Almighty;  
righteous and true  
are your ways,  
King of the saints.*

*<sup>4</sup>Who should not fear You, Lord,  
and glorify Your name,*

*for You alone are holy  
and all the nations  
will present themselves  
and worship  
in Your presence,  
for Your judgments  
have been made manifest?"*

<sup>5</sup>After these things I looked, and lo, the Sanctuary of the Tabernacle of the Testimony in heaven opened, <sup>6</sup>and the seven angels who held the seven plagues came out of the Sanctuary, dressed in clean, shining linen and girdled round the chest with golden belts. <sup>7</sup>And one of the four living creatures gave the seven angels seven golden bowls, full of the anger of God, Who lives for ever and ever. <sup>8</sup>The Sanctuary was filled with smoke from the glory and power of God; and no one could enter it until the seven plagues of the seven angels were completed.

**16** <sup>1</sup>Then I heard a great Voice from the Sanctuary say to the seven angels, "Go, and pour out the seven bowls of God's wrath upon the earth."

<sup>2</sup>The first went away and poured out his bowl on the earth; and a festering, painful ulcer came on those of mankind who bore the mark of the beast and on those who worshipped his image.

## REVELATION 16

<sup>3</sup>The second angel poured out his bowl over the sea; and it became like the blood of a dead man and every living creature in the sea died which breathed.

<sup>4</sup>The third angel poured out his bowl into the rivers and the springs of water and they became blood. <sup>5</sup>And I heard the angel of the waters say:

*“You are righteous, O Lord,  
Who is, and Who was,  
and Who is to come,  
because You have decreed  
these things;  
<sup>6</sup>for they shed the blood  
of saints and prophets  
and You have given them  
blood to drink,  
for it is their reward.”*

<sup>7</sup>And I heard another angel from the altar say:

*“Truly, Lord God Almighty,  
Your judgments are true and just.”*

<sup>8</sup>The fourth angel poured out his bowl over the sun; and he was given power to scorch mankind with fire. <sup>9</sup>And mankind was scorched with intense heat and blasphemed the name of God, Who had power over these plagues; but they did not repent and give Him glory.

<sup>10</sup>And the fifth angel poured out his

bowl over the throne of the beast and his domain was darkened; and they chewed their tongues out of pain <sup>11</sup>and cursed the God of heaven because of their pains and ulcers, but did not repent of their deeds.

<sup>12</sup>The sixth angel poured out his bowl upon the great river Euphrates; and its water dried up so that the way was prepared for the rulers of the east.

<sup>13</sup>And I saw three unclean spirits, like frogs, emerge from the mouths of the dragon, the beast and the false prophet. <sup>14</sup>They are demonic spirits who perform signs and they go out to the kings of the earth, that is of the whole world, to assemble them for the battle of that great day of Almighty God. <sup>15</sup>(Lo, I am coming like a thief. Blessed is the man who watches and preserves his clothing, so that he does not go about naked and men behold his shame.) <sup>16</sup>And he\* assembled them to the place\* or ‘He’ called in Hebrew, “Armageddon.”

<sup>17</sup>The seventh angel poured out his bowl into the air; and a great Voice came from the Sanctuary in heaven, from the throne, and said, “It is done.” <sup>18</sup>And there came rumblings, thunder and lightning and a great earthquake, the like of which had not occurred since man has been on earth, it was so great an earthquake, so severe. <sup>19</sup>The great city was divided into three parts and the cities of

## REVELATION 16, 17

the nations collapsed. And great Babylon was remembered before God, to give her the flagon of the fury of His wrath. <sup>20</sup>Every island fled and the mountains were nowhere to be found. <sup>21</sup>Huge hailstones of roughly seventy pounds in weight fell from the sky on mankind; and men cursed God for the plague of hailstones, because the plague was of great violence.

**17** <sup>1</sup>Then one of the seven angels who had the seven bowls came and said to me, "Come and I will show you the judgment of the great whore, who sits on many waters <sup>2</sup>and with whom the rulers of the earth have committed immorality and with the wine of whose immorality those dwelling on the earth have become drunk." <sup>3</sup>And he took me in the spirit into the desert; and I saw the woman sitting on a scarlet beast, which was full of blasphemous titles and which had seven heads and ten horns. <sup>4</sup>The woman was attired in purple and scarlet and was adorned with gold, precious stones and pearls; and she had a golden cup in her hand, full of her foul deeds and the filth of her immorality. <sup>5</sup>On her forehead was written her name, "Mystery, Babylon the Great, the Mother of the Whores and Foul Deeds of the Earth."

<sup>6</sup>Then I saw that the woman was

drunk with the blood of the saints and with the blood of the martyrs of Jesus. And I wondered, seeing her, with great amazement. <sup>7</sup>And the angel said to me, "What are you amazed at? I will tell you the secret of the woman and the beast which carries her and which has seven heads and ten horns. <sup>8</sup>The beast which you see, which used to be and ceased to be, is also about to come up out of the Abyss and go to his destruction. And the inhabitants of the earth whose names have not been written in the book of life from the foundation of the world will wonder when they see the beast, which used to be, ceased to be, although it is. <sup>9</sup>Here is understanding for the man with wisdom. The seven heads are seven hills on which the woman is seated. <sup>10</sup>And there are seven kings; five have fallen, one is now and the other is still to come; and when he comes, he must last a short time. <sup>11</sup>The beast, which used to be and ceased to be is himself the eighth king and belongs with the seven and goes to destruction. <sup>12</sup>The ten horns which you see are ten kings who have not yet received a kingdom but who will receive power as kings with the beast for one hour. <sup>13</sup>They will have one mind and will give their power and authority to the beast. <sup>14</sup>They will make war on the Lamb and He will defeat them, for He is Lord of lords and King of kings; and

## REVELATION 17, 18

those with Him are called and chosen and faithful.” <sup>15</sup>Then he said to me, “The waters which you saw, where the whore is seated, are peoples, multitudes, nations and tongues.

<sup>16</sup>The ten horns, which you see on the beast, will hate the whore and lay her waste, strip her naked, devour her flesh and burn her with fire. <sup>17</sup>God has put it into their hearts to carry out His purpose, to make a common cause and to give their kingdoms to the beast until what God has said will be fulfilled. <sup>18</sup>The woman whom you saw is the great city which rules over the kings of the earth.”

**18** <sup>1</sup>After this I saw another angel with great power coming down from heaven; and the earth was lit up with his glory. <sup>2</sup>And he shouted out in his strength in a great voice to say, “Babylon the great has fallen, has fallen; and she has come to be the dwelling-place of demons, where every unclean spirit is confined, the cage of every unclean, hateful bird. <sup>3</sup>All the nations have drunk the poisoned wine of her immorality, the kings of the earth have committed immorality with her and its merchants have grown rich through the strength of her luxury.”

<sup>4</sup>Then I heard another Voice from heaven saying, “Come out of her, My people, so that *you* take no part in her sins and are not enmeshed in

her calamities, <sup>5</sup>for her sins are heaped to heaven and God has remembered her misdeeds. <sup>6</sup>Give to her just as she herself also gave to *you* and give her back double in accordance with her deeds. In the cup she mixed, mix double strength for her. <sup>7</sup>In proportion as she glorified herself and lived in luxury, so give her torment and grief, because in her heart she said, ‘I sit like a queen, I am no widow and I shall not see grief.’ <sup>8</sup>Therefore in one day her calamities will strike her, death, grief, famine; and she will be burnt in the fire, because the Lord God Who judges her is mighty.”

<sup>9</sup>The kings of the earth, who committed immorality with her and shared her luxury, will weep for her and lament her when they see the smoke as she burns, <sup>10</sup>and standing at a distance for fear of her torment they will say, “Alas, alas, the great city of Babylon, the mighty city; in one hour has your judgment come.”

<sup>11</sup>The merchants of the earth will weep and grieve for her, for no one any longer buys their merchandise, <sup>12</sup>their merchandise of gold, of silver, of precious stones, of pearls, of finely woven linen, of purple cloth, of silks and scarlet cloth; every kind of citrus wood, of ivory vessel, of vessel of expensive wood, copper, iron and marble; <sup>13</sup>also cinnamon,

## REVELATION 18, 19

incense, myrrh, frankincense, wine, olive oil, fine wheat flour, wheat grain, cattle, sheep, and horses, wagons, slaves; and the souls of men.

<sup>14</sup>The ripe fruit for which your soul longed has gone from you, all your luxuries and dainties have deserted you and you will no more find them.

<sup>15</sup>Those who traded in these things and who grew wealthy by her will stand way off, because they fear her torment, weeping and aggrieved

<sup>16</sup>and saying, "Alas, alas, this great city, which dressed in finely woven linen, purple and scarlet and was adorned with gold and precious stones and pearls, <sup>17</sup>for in one hour such great wealth has been laid waste." Every ship's captain and all the throng who go by ship, and mariners and as many as work the sea stood at a distance <sup>18</sup>and began to shout when they saw the smoke as she burned, "What was there like this great city?" <sup>19</sup>And they threw dust on their heads and began to cry out aloud, weeping and grieving and saying, "Alas, alas, this great city, from whose great wealth all those who had ships at sea grew rich, for in one hour she is laid waste."

<sup>20</sup>Rejoice over her, O heavens, holy apostles and prophets, because God has avenged *your* judgment on her.

<sup>21</sup>And one mighty angel lifted up a stone, large as a donkey-millstone,

and threw it into the sea and said, "With violence such as this will Babylon that great city be thrown down and found no more. <sup>22</sup>The sound of harpists and musicians, of flautists and of trumpeters will never more be heard in you, no skilled man of any craft will any more be found in you, the grinding of the millstone will never more be heard in you, <sup>23</sup>a lighted lamp will no more shine in you and the voice of a bridegroom and his bride will not again be heard in you, for your merchants were the great men of the earth and by your sorcery all nations were deceived."

<sup>24</sup>And in her there was found the blood of prophets, saints and of all those slain upon the earth.

**19**<sup>1</sup>Now after these things I heard the great voice of a vast crowd in heaven saying:

*"Hallelujah; salvation, glory,  
honour and power  
belong to the Lord our God,  
<sup>2</sup>because true and righteous  
are His judgments,  
for He has judged the great whore  
who defiled the earth  
with her immorality,  
and has avenged the blood  
of His servants from her hand."*

<sup>3</sup>Then they said a second time, "Hallelujah;" and her smoke went up for ever and ever. <sup>4</sup>And the twenty-

## REVELATION 19

four elders prostrated themselves, as did the four living creatures, and they worshipped God, Who was seated on the throne, saying, "Amen. Hallelujah." <sup>5</sup>And a voice came out of the throne, saying:

*"Praise our God,  
all we His servants,  
and those who fear Him,  
both great and small."*

<sup>6</sup>Then I heard what was like the voice of a vast crowd, which resembled the sound of many waters and the sound of rolling thunder; and it said:

*"Hallelujah, for the Lord  
God Almighty reigns.  
<sup>7</sup>Let us be glad and rejoice,  
and give Him the glory,  
because the marriage  
of the Lamb has come,  
and His wife  
has made herself ready.  
<sup>8</sup>Fine linen, clean and shining,  
has been given to her,  
so that she might be clothed."*

Now the fine linen is the righteousness of saints.

<sup>9</sup>Then he said to me, "Write down, 'Blessed are those who are called to the marriage supper of the Lamb.'" And he said to me, "These are the true words of God." <sup>10</sup>I fell down at his feet to worship him and he said to

me, "No, you are not to. I am your fellow-servant and that of your brethren, who bear testimony to Jesus; worship God, for the testimony to Jesus is the spirit of prophecy."

<sup>11</sup>Then I saw heaven opened, and lo, there was a white horse and the One seated on it was called, "Faithful and True," and He judges and fights in righteousness. <sup>12</sup>His eyes were like a flame of fire and on His head were many diadems. He had a name written out that no one knew except Himself, <sup>13</sup>and He was clothed in a garment dipped in blood; and He was named, "The Word of God." <sup>14</sup>The armies in heaven followed Him on white horses and they were clothed in fine linen, white and clean. <sup>15</sup>From His mouth there came a sharp-edged sword with which to strike the nations down, for He will rule them with a rod of iron. He trod Himself the winepress of the fury of the wrath of God Almighty. <sup>16</sup>On His clothing and on His thigh was written a name:

**"KING OF KINGS  
AND  
LORD OF LORDS."**

<sup>17</sup>And I saw a single angel standing in the sun and he shouted out in a great voice to all the birds who circle in mid-air and said, "Come, gather to the supper of the great God, <sup>18</sup>so that *you* may eat the flesh of kings, com-

## REVELATION 19, 20

manders and of mighty men, the flesh of horses and their riders, and of all men, both free and slaves, high and low.”

<sup>19</sup>Then I saw the beast and the kings of the earth and their armies assembled to make war against the One seated on the horse and against His army. <sup>20</sup>And the beast was captured and with him the false prophet, who did the miraculous signs on his behalf with which he deceived those who accepted the mark of the beast and worshipped its image. The two were thrown alive into the fiery lake of burning sulphur. <sup>21</sup>The rest were killed with the sword, which came out of His mouth, by the One seated on the horse, and all the birds gorged on their flesh.

**20**<sup>1</sup>And I saw an angel come down from heaven with the key of the Abyss and with a huge chain in his hand. <sup>2</sup>He seized the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, <sup>3</sup>threw him into the Abyss and locked him in and sealed it over him, so that he might deceive the nations no more until the thousand years were ended; after that he has to be released for a little while.

<sup>4</sup>And I saw some thrones, and to those seated on them there was given power to judge. I also saw the souls

of those beheaded because they testified of Jesus and the word of God, and of those who did not bow to the beast or his image and who did not accept his mark on their forehead and on their hand; and they lived and reigned with Christ a thousand years.

<sup>5</sup>The rest of the dead did not live again until the thousand years were ended. This is the first resurrection.

<sup>6</sup>Blessed and holy is the man who has a part in the first resurrection; on these the second death will have no power and they will be priests of God and Christ and will reign with Him a thousand years.

<sup>7</sup>Now when the thousand years are ended Satan will be unbound from his prison. <sup>8</sup>He will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to assemble them for war, nations whose number is like the sand of the seashore. <sup>9</sup>And they came up across the breadth of the earth and encircled the encampment of the saints and the beloved city; and fire came down out of heaven from God and consumed them. <sup>10</sup>And the devil, their deceiver, was thrown into the lake of fire and sulphur, where the beast and the false prophet are, and they will be tormented day and night for ever and ever.

<sup>11</sup>Then I saw a great white throne, and heaven and earth fled from the

## REVELATION 20, 21

face of the One Who sat upon it and no space was found for them. <sup>12</sup>And I saw the dead, the small and the great, standing before God and the scrolls were opened. And another scroll was opened, the scroll of life, and the dead were judged by what was written in the scroll, according to their deeds. <sup>13</sup>Then the sea gave up the dead which it contained and death and Hades gave up the dead in them and each was judged according to their deeds. <sup>14</sup>And death and Hades were both thrown into the lake of fire; this is the second death. <sup>15</sup>If anyone was not found written in the scroll of life he was thrown into the lake of fire.

**21** <sup>1</sup>Then I saw a new heaven and a new earth, for the first heaven and earth had passed away and there was no longer any sea. <sup>2</sup>I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared like a bride adorned for her husband. <sup>3</sup>And I heard a great voice from heaven saying, "Lo, God's dwelling is with men and He will dwell with them and they will be His people; and God Himself will be with them and will be their God. <sup>4</sup>And God will wipe away all tears from their eyes and there will be no more death, or grief, or crying or pain, for the former things have gone." <sup>5</sup>Then the One sitting on the throne said, "Lo, I am making all

things new." And He said to me, "Write it down, because these words are true and trustworthy." <sup>6</sup>And He said to me, "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who thirsts I will give freely from the well of the water of life. <sup>7</sup>The one who overcomes has all this for his inheritance, and I will be his God and he will be My son. <sup>8</sup>But to the fearful, to the unbelieving, to the foul, to murderers and the immoral, to sorcerers and idolaters and to everyone who lies will be assigned their lot in the lake which burns with fire and sulphur, which is the second death."

<sup>9</sup>Then one of the seven angels who had the seven bowls which were full of the seven final plagues, came towards me and he spoke to me to say, "Come, and I will show you the bride, the wife of the Lamb." <sup>10</sup>And he took me, in the spirit, up a great, high mountain and showed me the great city, the holy Jerusalem, coming down from God out of heaven and having the glory of God. <sup>11</sup>Its brightness was like that of the most precious stone, like a crystal jasper stone. <sup>12</sup>It had a great, high wall which had twelve gates; at the gates were twelve angels and the names of the twelve tribes of the sons of Israel were written on them. <sup>13</sup>On the east were three gates, on the north were three gates, on the south were three

## REVELATION 21, 22

gates and on the west were three gates. <sup>14</sup>The city wall had twelve foundations, in which were the names of the twelve apostles of the Lamb.

<sup>15</sup>Now the one speaking to me had a golden rod in order to measure the city and its gates and wall. <sup>16</sup>The city stood foursquare and its length was equal to its width. He measured the city with the rod and it was twelve thousand stadia\*; its length, its width, its height were equal. <sup>17</sup>He measured its wall and it was one hundred and forty-four cubits\*, the human measurements used by the angel. <sup>18</sup>The composition of its wall was of jasper, and the city was of pure gold like clear glass. <sup>19</sup>The foundations of its walls were adorned with every precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, <sup>20</sup>the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprased, the eleventh jacinth and the twelfth amethyst. <sup>21</sup>The twelve gates were twelve pearls, each one of the gates made from a single pearl, and the paving of the city was pure gold, like clear glass.

<sup>22</sup>I saw there was no temple in it, for its temple was the Lord God Almighty and the Lamb. <sup>23</sup>And the city had no need of sun or moon to

shine upon it, for the glory of God illumined it and the Lamb was its light. <sup>24</sup>The nations of those who are saved will walk by its light and the kings of the earth will yield their splendour and their honour to it. <sup>25</sup>Its gates will not be shut at all by day, (for there will be no night there), <sup>26</sup>and men will bring the glory and the homage of the nations to it. <sup>27</sup>Nothing whatever which defiles, or anyone who does what is detestable, or who fabricates a lie, will enter it, but only those will enter who are written in the Lamb's scroll of life.

**22**<sup>1</sup>And he showed me a clear river of the water of life, clear as crystal, flowing out of the throne of God and the Lamb. <sup>2</sup>In the centre of its paving and on each side of the river was the tree of life, which produced twelve kinds of fruit and yielded its fruit, one kind for each month; and the leaves of the tree were for the healing of the nations. <sup>3</sup>There will be no longer any curse; the throne of God and the Lamb will be in the city, His servants will worship Him and see His face; <sup>4</sup>and His name will be on their foreheads. <sup>5</sup>No night will be there and they will not need light from lamp or sun, for the Lord God will shine on them and they will reign for ever and ever.

<sup>6</sup>And he said to me, "These words are faithful and true; the Lord God of

\*1 stadion  
= 606 feet

\*1 cubit =  
about 18  
inches

## REVELATION 22

the holy prophets has sent His angel to show His servants what must shortly to pass.”<sup>7</sup>“See, I am coming soon. He is a blessed man who keeps the words of the prophecy of this scroll.”

<sup>8</sup>I, John, was the man who saw and heard these things. And when I did I fell down to worship at the feet of the angel who showed them to me. <sup>9</sup>But he said to me, “Watch, you are not to; I am your fellow-servant and that of your brothers the prophets and of those who keep the words of the scroll. Worship God.”

<sup>10</sup>Then he said to me, “Don’t seal up the message of the prophecy of this scroll, for the time is near. <sup>11</sup>Let the unrighteous be unrighteous still, let the polluted be polluted still, let the righteous be righteous still and the holy be holy still.”

<sup>12</sup>“Lo, I am coming soon and lo, My reward comes with Me, to give to each man according to his works. <sup>13</sup>I am the Alpha and the Omega, the Beginning and the End, the First and the Last.”

<sup>14</sup>Blessed are those who do His commandments, because they will have the right to the tree of life and to enter through the gates into the city.

<sup>15</sup>But outside are dogs and sorcerers, the immoral, murderers, idol-worshippers and everyone who loves and fabricates a lie.

<sup>16</sup>“I, Jesus, have sent My angel to testify these things to *you* for the churches. I am the Root and Offspring of David, the Bright and Morning Star.”

<sup>17</sup>The Spirit and the Bride say, “Come.” Let him who hears say, “Come.” Let him who thirsts come; and let him who wishes take freely of the water of life.

<sup>18</sup>I testify to everyone who hears the words of the prophecy of this scroll, that if anyone adds to them God will add to him the calamities written in the scroll; <sup>19</sup>and if anyone takes from the words of the prophecy of this scroll God will take his share from the scroll of life, from the holy city and from the things written in this scroll.

<sup>20</sup>The One who testifies these things says, “Surely, I come quickly.” Amen. Even so, come, Lord Jesus.

<sup>21</sup>The grace of our Lord Jesus Christ be with *you* all. Amen.

THE END OF THE NEW TESTAMENT

Overview  
of  
**The Life of Jesus Christ**  
with the  
**Relevant Gospel References**

	Matthew	Mark	Luke	John
An angel appears to Zechariah. . . . .			1:5-25	
The angel appears again, this time to Mary.			1:26-38	
Mary visits Elizabeth. . . . .			1:39-56	
Birth of John the Baptist. . . . .			1:57-80	
The angel appears to Joseph . . . . .	1:18-25			
The birth of Jesus. . . . .			2:1-7	
An angel appears to the shepherds . . . . .			2:8-20	
The circumcision of Jesus and His presentation at the temple. . . . .			2:21-38	
The Magi. . . . .	2:1-12			
The flight into Egypt: the massacre at Bethlehem: the return to Nazareth . . . . .	2:13-23		2:39,40	
Jesus, aged 12 at the Passover . . . . .			2:41-52	
The genealogies . . . . .	1:1-17		3:23-38	
The ministry of John the Baptist. . . . .	3:1-12	1:1-8	3:1-18	
The baptism of Jesus . . . . .	3:13-17	1:9-11	3:21-23	
The Temptation . . . . .	4:1-11	1:12,13	4:1-13	
Preface to John's Gospel. . . . .				1:1-18
John the Baptist's testimony to Jesus . . . .				1:19-34
Jesus' first disciples. . . . .				1:35-51
The marriage at Cana in Galilee. . . . .				2:1-12
Jesus and Nicodemus: the new birth. . . .				3:1-21
John's testimony to Jesus. . . . .				3:22-36
Jesus departs into Galilee. . . . .	4:12	1:14	4:14	4:1-3
The woman at the well of Samaria. . . . .				4:4-42
Jesus teaches publicly in Galilee. . . . .	4:17	1:14,15	4:15	4:43-45
Jesus, at Cana, heals the nobleman's son in Capernaum . . . . .				4:46-54
Jesus, rejected at Nazareth, settles at Capernaum. . . . .	4:13-16		4:16-31	
The miraculous catch of fish. . . . .			5:1-10	
Peter, Andrew, James and John called. . . .	4:18-22	1:16-20	5:10,11	

## Overview and Gospel References of the Life of Jesus Christ

	Matthew	Mark	Luke	John
The demoniac healed in the synagogue at Capernaum. . . . .		1:21-28	4:31-37	
The healing of Peter's mother-in-law and many others. . . . .	8:14-17	1:29-34	4:38-41	
Preaching tour throughout Galilee. . . . .	4:23-25	1:35-39	4:42-44	
A leper healed. . . . .	8:2-4	1:40-45	5:12-16	
A paralysed man healed. . . . .	9:2-8	2:1-12	5:17-26	
The calling of Levi (Matthew). . . . .	9:9-13	2:13-17	5:27-32	
The healing of the infirm man at the pool of Bethesda. . . . .				5:1-47
The disciples pluck ears of corn on the Sabbath. . . . .	12:1-8	2:23-28	6:1-5	
The healing on the Sabbath of the man with the withered hand. . . . .	12:9-14	3:1-6	6:6-11	
Jesus arrives at the Sea of Tiberias and is followed by great crowds. . . . .	12:15-21	3:7-12		
Jesus withdraws to the mountain and chooses the twelve apostles . . . . .	10:2-4	3:13-19	6:12-19	
The Sermon on the Mount . . . . .	5:1-8.1		6:20-49	
The healing of the centurion's servant. . . . .	8:5-13		7:1-10	
The raising of the widow's son at Nain. . . . .			7:11-17	
John the Baptist sends disciples to Jesus. . . . .	11:2-19		7:18-35	
Jesus rebukes the cities where His mighty works were mostly done. . . . .	11:20-30			
Jesus anointed by the woman at the Pharisee's house. . . . .			7:36-50	
Jesus and the Twelve make a second circuit in Galilee. . . . .			8:1-3	
The healing of a demoniac and the Scribes' and Pharisees' blasphemy. . . . .	12:22-37	3:19-30	11:14-28	
The Scribes and Pharisees seek a sign and are rebuked. . . . .	12:38-45		11:16-36	
Jesus' family seek an audience with Him. . . . .	12:46-50	3:31-35	8:19-21	
Jesus denounces the Pharisees and others at a Pharisee's table. . . . .			11:37-54	
Jesus teaches His disciples and the crowds . . . . .			12:1-59	
The Galileans killed by Pilate. . . . .			13:1-5	
The parable of the barren fig tree. . . . .			13:6-9	
The parable of the sower. . . . .	13:1-23	4:1-20	8:4-15	
Parable of the lamp, tares and others. . . . .	13:24-53	4:21-34	8:16-18	
Stilling the storm. . . . .	8:18-27	4:35-41	8:22-25	

## Overview and Gospel References of the Life of Jesus Christ

	Matthew	Mark	Luke	John
Healing the demoniac at Gadara. . . . .	8:28-9:1	5:1-20	8:26-40	
Jairus' daughter restored to life: the healing of the haemorrhage. . . . .	9:18-26	5:21-43	8:41-56	
Two blind men healed and a dumb spirit exorcised . . . . .	9:27-34			
Jesus at Nazareth again and again rejected.	13:54-58	6:1-6		
Jesus' compassion.. . . .	9:35-38			
The Twelve instructed and sent out. . . . .	10:1-42	6:7-13	9:1-6	
Herod thinks Jesus is John the Baptist raised to life. . . . .	14:1-12	6:14-29	9:7-9	
The Twelve return and retreat with Jesus for rest: the feeding of the five thousand. .	14:13-21	6:30-44	9:10-17	6:1-15
Jesus walks upon the water. . . . .	14:22-36	6:45-56		6:16-21
The Bread of Life discourse . . . . .				6:22-59
Many of Jesus' disciples leave Him . . . . .				6:66-71
Jesus justifies His disciples for eating with unwashed hands and condemns Pharisaic traditions. . . . .	15:1-20	7:1-23		
Healing of the daughter of a Syro-Phoenician woman. . . . .	15:21-28	7:24-30		
Deaf and dumb man and many others healed. . . . .	15:29-31	7:31-37		
Four thousand fed. . . . .	15:32-39	8:1-9		
The Pharisees and Sadducees require a sign.. . . .	16:1-4	8:10-12		
The disciples cautioned against the leaven of the Pharisees. . . . .	16:4-12	8:14-21		
A blind man healed . . . . .		8:22-26		
Peter and the rest profess the faith in Jesus . . . . .	16:13-20	8:27-30	9:18-20	
Jesus foretells His death and resurrection and the trials of His followers. . . . .	16:21-28	8:31-9:1	9:21-27	
The Transfiguration . . . . .	17:1-13	9:2-13	9:28-36	
The healing of the epileptic the disciples could not heal. . . . .	17:14-21	9:14-29	9:37-43	
Jesus again foretells His own death and resurrection. . . . .	17:22,23	9:30-32	9:43-45	
The temple-tax money miraculously provided. . . . .	17:24-27	9:33		
The disciples contend for who is to be the greatest and Jesus' reply on humility and brotherly love. . . . .	18:1-35	9:33-37	9:46-48	

## Overview and Gospel References of the Life of Jesus Christ

	Matthew	Mark	Luke	John
Jesus goes to the Festival of Tabernacles. .				7:2-10
His final departure from Galilee: incidents in Samaria. . . . .			9:51-62	
The seventy instructed and sent out. . . . .			10:1-16	
The seventy return. . . . .			10:17-24	
Jesus at the Festival of Tabernacles. . . . .				7:11-8:1
The woman taken in adultery. . . . .				8:2-59
A lawyer instructed and the parable of the Good Samaritan. . . . .			10:25-37	
Jesus in the house of Martha and Mary. . .			10:38-42	
The disciples again taught how to pray. . .			11:1-13	
Jesus exorcises a dumb man. . . . .			11:14-28	
The Pharisees seek a sign. . . . .			11:29-36	
The man born blind healed on the Sabbath.				9:1-41
The Good Shepherd. . . . .				10:1-21
Jesus in Jerusalem at the festival of dedication: He retires beyond Jordan. . . .				10:22-42
The raising of Lazarus . . . . .				11:1-46
Caia-phas' counsel against Jesus, Who leaves Jerusalem . . . . .				11:47-54
Jesus, beyond Jordan, is followed by great crowds. . . . .	19:1-2	10:1		
Jesus heals a woman on the Sabbath. . . .			13:10-17	
Jesus teaches as He journeys toward Jerusalem: He is warned against Herod. . .			13:22-35	
Jesus dines with a chief Pharisee on the Sabbath: His subsequent teaching. . . . .			14:1-24	
What is required of true disciples. . . . .			14:25-35	
Parables of:				
the lost sheep. . . . .			15:3-7	
the lost silver coin. . . . .			15:8-10	
the Prodigal Son. . . . .			15:11-32	
the unjust steward. . . . .			16:1-13	
The Pharisees reproved: the rich man and Lazarus. . . . .			16:14-31	
Jesus teaches forbearance, faith, humility.			17:1-10	
Ten lepers cleansed. . . . .			17:11-19	
Christ's coming will be sudden. . . . .			17:20-37	
The importunate widow . . . . .			18:1-8	
The Pharisee and the tax collector. . . . .			18:9-14	
Instruction about divorce . . . . .	19:3-12	10:2-12		
Jesus welcomes little children. . . . .	19:13-15	10:13-16	18:15-17	

## Overview and Gospel References of the Life of Jesus Christ

	Matthew	Mark	Luke	John
The rich young man . . . . .	19:16-30	10:17-31	18:18-30	
Parable of the labourers in the vineyard . .	20:1-16			
Jesus foretells His death and resurrection a third time. . . . .	20:17-19	10:32-34	18:31-34	
James and John and their ambitious request.	20:20-28	10:35-45		
Healing of two blind men / Bartimaeus near Jericho. . . . .	20:29-34	10:46-52	18:35-43	
The visit to Jericho and Zaccheus. . . . .			19:1-10	
Parable of the ten servant. . . . .			19:11-28	
Jesus arrives at Bethany six days before the Passover . . . . .				12:1-11
Jesus' public entry into Jerusalem. . . . .	21:1-11	11:1-11	19:29-44	12:12-19
The cleansing of the temple. . . . .	21:12-16	11:15-18	19:45-46	2:13-17
The fruitless fig tree. . . . .	21:18-22	11:12-14		
Jesus' authority questioned . . . . .	21:23-27	11:27-33	20:1-8	
Parables of the two sons. . . . .	21:28-32			
of the wicked vine growers. . . . .	21:33-46	12:1-12	20:9-19	
of the wedding of the king's son. . . . .	22:1-14			
The Pharisees and the Herodians question Jesus on paying tax to Caesar. . . . .	22:15-22	12:13-17	20:20-26	
The Sadducees question Jesus on the resurrection. . . . .	22:23-33	12:18-27	20:27-40	
A lawyer questions Jesus on the greatest commandment. . . . .	22:34-40	12:28-34		
How is Christ Son of David? . . . . .	22:41-46	12:35-37	20:41-44	
Warnings against the Scribes and Pharisees.	23:1-12	12:38-39	20:45-47	
Woe to the scribes and Pharisees. . . . .	23:13-36	12:40	20:47	
Jesus' lament over Jerusalem. . . . .	23:37-39			
The widow's mite. . . . .		12:41-44	21:1-4	
Jesus leaves the temple, foretells its destruc- tion and the persecution of His followers.	24:1-14	13:1-13	21:5-24	
Jerusalem surrounded:The desolating abomination. . . . .	24:15	13:14	21:20	
Warnings and advice. . . . .	24:16-28	13:15-23	21:21-24	
The signs of the end. . . . .	24:29-31	13:23-27	21:25-28	
Warning to be watchful. . . . .	24:32-44	13:28-37	21:29-36	
The ten virgins: the five talents. . . . .	25:1-30			
Scenes of the Day of Judgement. . . . .	25:31-46			
Jesus warns of His crucifixion. . . . .	26:1,2			
The rulers conspire. . . . .	26:3-5	14:1,2	22:1,2	
The supper at Bethany. . . . .	26:6-13	14:3-9		12:1-11

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	Matthew	Mark	Luke	John
Judas' treachery. . . . .	26:14-16	14:10,11	22:3-6	
Some Greeks wish to see Jesus; His inner Gethsemane. . . . .				12:20-36
Comments on the unbelief of the Jews. . .				12:36-43
Jesus washes the feet of His disciples. . .				13:1-20
Preparation for the Passover. . . . .	26:17-19	14:12-16	22:7-13	
<b>The Passover meal:</b>				
The disciples argue . . . . .			22:24-30	
Jesus identifies the traitor: Judas withdraws. . . . .	26:20-25	14:17-21	22:21-23	13:18-30
The Lord's supper instituted. . . . .	26:26-30	14:22-26	22:14-20	
Jesus foretells Peter's denial and the scattering of the twelve. . . . .	26:31-35	14:27-31	22:31-38	13:34-38
Jesus comforts His disciples: the promise of the Holy Spirit. . . . .				14:1-31
Christ the true Vine: His disciples will be hated by the world. . . . .				15:1-27
Persecution foretold: further promise of the Holy Spirit: praying in the name of Christ. . .				16:1-33
Christ's last prayer with His disciples. . .				17:1-26
The agony in Gethsemane. . . . .	26:36-46	14:32-42	22:39-46	
Jesus betrayed and made a prisoner. . . .	26:47-56	14:43-52	22:47-53	18:2-12
Jesus before Cai-aphas & the Sanhedrin. .	26:57-63	14:53-61	22:54	18:13-14, (19-24)
Jesus declares himself Christ, is condemned and mocked. . . . .	26:64-68	14:62-65	22:63-71	
Peter's denial. . . . .	26:69-75	14:66-72	22:55-62	18:15-18, (25-27)
The Sanhedrin lead Jesus away to Pilate. .	27:1,2	15:1-5	23:1-5	18:28-38
Judas repents and hangs himself. . . . .	27:3-10			
Jesus before Herod. . . . .			23:6-12	
Jesus before Pilate; the Jews ask for Barabbas; the remonstrance of Pilate's wife; he seeks to release Jesus . . . . .	27:11-25	15:6-14	23:13-19	
Pilate delivers Jesus up to death: He is scourged and mocked. . . . .	27:26-31	15:15-20		19:1-3
Pilate again seeks to release Jesus; he hands Him over to be crucified . . . . .	27:23-26		23:20-25	19:12-15
Jesus is led away to be crucified. . . . .	27:31	15:21	23:26	19:17
Simon compelled to bear His cross. . . . .	27:32	15:21	23:26	
The crucifixion. . . . .	27:33-37	15:22-28	23:32-34	19:18-24
The Jews mock Him on the cross . . . . .	27:39-43	15:29-32	23:35-37	
Jesus commends His mother to John . . . .				19:25-27

## Overview and Gospel References of the Life of Jesus Christ

	Matthew	Mark	Luke	John
The dying thief . . . . .			23:39-43	
Darkness at midday . . . . .	27:45	15:33	23:44-45	
The cry of dereliction. . . . .	27:46	15:34		
Jesus expires on the cross. . . . .	27:50	15:37	23:46	19:30
The temple veil is torn: . . . . .	27:51	15:38	23:45	
The graves are opened: . . . . .	27:52,53			
The verdict of the centurion: . . . . .	27:54	15:39	23:47	
The women at the cross . . . . .	27:55,56	15:40,41		
Jesus' body is removed from the cross and buried by Joseph of Arimathea. . . . .	27:57-61	15:42-47	23:50-56	19:38-42
Nicodemus' assistance . . . . .				19:39
The watch at the sepulchre. . . . .	27:62-66			
The morning of the resurrection. . . . .	28:1-15	16:1-11	24:1-12	20:1-18
The women visit the tomb . . . . .	28:1	16:1-4	24:1-3	20:1,2
The angels in the sepulchre . . . . .	28:2-7	16:5-7	24:4-7	
The women return to the city and Jesus meets them. . . . .	28:8-10	16:8	24:8-11	
Peter and John run to the sepulchre. . . . .			24:12	20:3-10
Mary Magdalene returns to the sepulchre. Jesus is seen by Mary Magdalene at the sepulchre. . . . .				20:11-13
The soldiers bribed. . . . .	28:11-15	16:9-11		20:14-18
Jesus is seen by two disciples on the road to Emmaus. . . . .		16:12,13	24:13-35	
Jesus appears among the disciples, Thomas being absent . . . . .		16:14	24:36-45	20:19-23
Thomas's doubts. . . . .				20:24,25
Jesus appears among the disciples, Thomas being present. . . . .				20:26-29
Jesus appears to nine of them on the beach. Peter re-instated. . . . .				21:1-14
Jesus meets the apostles on a mountain in Galilee. . . . .	28:16,17			21:15-23
The great commission. . . . .	28:18-20	16:15-18	24:46,47	
The ascension. . . . .		16:19,20	24:50-53	

## GLOSSARY

Areopagus.....	The court or council at Athens.
Asia.....	A province in the Roman empire, east of the Aegean Sea, and now part of now modern Turkey.
Asiarch.....	A high ranking official in the province of Asia.
Assarion.....	The smallest Greek copper coin.
Baptism.....	The New Testament practice of immersing new converts in water as an initiatory rite typifying salvation.
Circumcised, The.....	The Jews.
Cohort.....	A division of the Roman army of 600 men.
Cubit.....	A measure of length, of about eighteen inches.
Days of Unleavened Bread.....	A Jewish festival held in association with the Passover.
Denarius (pl.denarii).....	A Roman coin, equal to a day's pay for a labourer.
Diaspora, or Dispersion...	A term applied to the Jews living outside Palestine.
Drachma.....	A Greek coin almost equal in value to the Roman denarius; the 2 drachma coin was used to pay the annual temple tax.
Elijah.....	A 9th century BC Jewish prophet.
Festival of Dedication.....	A festival commemorating the re-dedication of the temple in 164 BC.
Festival of Passover.....	A festival held to commemorate the national deliverance from Egypt c.14th century BC.
Festival of Tabernacles....	One of the three great Jewish festivals; it was held near harvest time.
Gehenna.....	The ever-burning rubbish dump outside Jerusalem; the word is used figuratively of Hell.
Leprosy.....	A disease which made the sufferer unclean according to the Law of Moses.
Mammon.....	The Oriental god of money.
Pentecost.....	A Jewish festival fifty days after the Passover.
Pharisees.....	A Jewish religious sect closely adhering to the Law of Moses.
Praetorium.....	The Roman governor's residence and the army garrison.
Pro-consul.....	A Roman judicial governor.
Prophet, The.....	A prophet, whose coming was foretold by Moses and who would be Christ.
Sadducees.....	A Jewish religious sect denying any resurrection.
Sanhedrin.....	The council of Jewish religious leaders sitting at Jerusalem.
Scribe.....	A Jewish theologian and scripture copyist.
Stater.....	A Greek coin four times the value of the drachma.
Talent.....	A unit of weight, about seventy pounds.
Tax Gatherer.....	A Jew appointed by the occupying Roman forces and hence despised and hated.
Uncircumcised, The.....	Non-Jews, the Gentiles.